TVVELVE SERMONS, PREACHED

1. *Ad Clerum.* III.
2. *Ad Magistratum.* III.
3. *Ad Populum.* VI.

Whereunto
Are now added two SERMONS more, the one Preached at St. *Pauls* CROSSE, the other at a *Visitation*, Concerning the Perswasion of CONSCIENCE.

Saunderson

BY
Robert Saunderson, Dr. in DIVINITY, and *Chaplaine* in Ordinary to his MAIESTY.

Bibl. The third EDITION. Portman

1 COR. 3. 8.
He that planteth, and he that watereth are one.

LONDON,
Printed by *R. B.* for *R. Dawlman* and are to be sold at the signe of the Brazen Serpent in Pauls Church-yard.
1637.

TWELVE
SERMONS,
PREACHED

1. *Ad Clerum.* III.
2. *Ad Magistratum.* III.
3. *Ad Populum.* VI.

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Are now added two SERMONS more,

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other at [illegible] ning the Parliament

BY

Robert Saunderson, D. in DIVINITY, and

Chaplaine in Ordinary to his MAJESTY.

The third EDITION.

LONDON,

Printed by T. R. & E. D. for Andrew Pennycuicke, and are to be sold at his Shop at the Sign of the Three Crowns in Paternoster-Row. 1657.

TO THE RIGHT REVEREND FATHER IN GOD, *George*, LORD Bishop of *London*, my singular good LORD,

My good LORD,

I *Had ever thought, the interest of but an ordinary friend, might have drawn me to that, whereto the despight of a right bitter foe should not have driven me: till the Fate of these Sermons hath taught me my selfe better, and now given me at once a sight of my* Errour *and* Infirmity. *The improbity of some good friends, I had out-stood, who with all their vexation could never prevaile upon me for the publishing of but the former of them: when loe, at length the restlesse importunity of hard censures, hath*

wrung both it, and the fellow of it out of my hands. So much have we a stronger sense of our owne wrongs, than of our friends requests: and so much are we forwarder to justifie our selves, than to gratifie them. How ever, if (by Gods good blessing upon them) these slender labours may lend any helpe to advance the peace and quiet of the Church, in setling the judgements of such, as are more either timorous than they need be, or contentious than they should be: I shall have much cause to blesse his gracious providence in it, who, with as much ease, as sometimes he brought light out of darknesse, can out of private wrongs work publike good. In which hope, I am the rather content to send them abroad: though having nothing to commend them, but truth and Plainnesse. Yet such as they are, I humbly desire they may passe under your Lordships protection: whereunto I stand by so many deare names engaged. By the name of a Visitour; in respect of that Society, wherof I was of late a member: which founded by your Lordships godly a Predecessors, hath had plentifull experience

a *Richard Fleming*, and *Thomas Rotherham*, Bishops of Lincolne.

ence of your Lordships singular both Care and Iustice in preserving their Statutes, and maintaining the rights of their foundation. By the name of a Dioceſan, in reſpect of the Country, wherein it hath pleaſed God to ſeate me: which hath found much comfort in your Lordships Religious and moderate government. By the name of a Maſter, in regard of that dependance I have upon your Lordſhip by ſpecial ſervice. Which, as it putteth a boldnes into me, to tender this ſmall pledge of my thankfulneſſe to your gracious acceptance: ſo it layeth a ſtrong obligation upon me to tender my beſt prayers unto Almighty God for the continuance and increaſe of his bleſſings upon your Lordſhip, to the good of his Church upon earth, and your eternall Crowne in heaven.

Boothby Pagnell Linc.
Novem. 20. 1621.

Your Lordſhips Chapleine in
all dutifull Obſervance,

ROB. SAUNDERSON.

AN ADVERTISEMENT TO THE READER.

GOod Christian Reader, understand, that in the delivery of these Sermons (because it was fit I should proportion my speech as neere as I could, to the houre) I was forced to cut off here and there part of what I had penned: which yet now, together with that which was spoken, I here present to thy view, distinguished from the rest with this note (") against the lines. Thus much I thought needfull to advertise thee (because I see men are captious more than enough,) lest I should be blamed of unfaithfulnes, in either adding any thing unto, or altering any thing of that which I delivered: which I have avoided, as neere as the imperfection both of my Copies, and memory would permit. Read without gall, or prejudice: Let not truth fare the worse for the Plainenesse: Catch not advantage at Syllables and Phrases: Study, and seek the Churches Peace: Iudge not anothers servant. Let us all rather pray one for another; and by our charitable support, help to beare the burdens one of another: and so fulfill the Law of Christ. *Amen, Amen.*

SOME

SOME ADVERTISEMENTS TO THE READER.

Know Christian Reader,

THat one speciall *reason* I had, to induce me to *print* these Sermons, was the *irkesomenesse* I had found in *transcribing* copies of some of them, at the request of some friends that had desired it: by my *facility* in yeelding to whose desires therein, I had so farre provoked *others*, that thought they had some interest in me, to *request* the like; that I had now no other way left to *put* them *off* and to *redeeme* my selfe from an *endlesse drudgery* in that kind, than this of sending them to the *Presse*. Sundry mens importunities, I have *stayed* hitherto for a good space, by *promising* to print those they desired; and have now (so farre) *satisfied*, by doing it at last. 1

That the *Advertisments* prefixed before the *two first Sermons* once before printed, concerning the meaning of this *marke* (“) before the lines in some places, ought to be *extended* to the other *Sermons* also, as well as to those two. 2

That the particular *Contents* of each Sermon are so placed in the *Margent* after this *note* (§) in the beginning of every *Section* or *Paragraph*; that the Reader with running over the *Margent* only, may have a briefe and summary *abstract* of the severall Sermons. God blesse them all to thy *Instruction* and *Comfort*. Amen. 3

The Texts of the severall Sermons.

1. Ad Clerum. III.

Rom. 14. 3.  *Et not him that eateth, despise him that eateth not: and let not him that eateth not, judge him that eateth.* pa. 1.

Rom. 3. 8. II. *And not rather as we be slanderously reported, and as some affirme that we say; Let us doe evill, that good may come: Whose damnation is just.* pag. 43.

1 Cor. 12. 7. III. *But the manifestation of the Spirit is given to every man to profit withall.* pag. 83.

2. Ad Magistratum. III.

Iob 29. 14. IIII. *I put on righteousnesse, and it clothed me: my judgement was as a robe, and a diademe.* pa. 129.

15 *I was eyes to the blinde, and feet was I to the lame.*

16 *I was a father to the poore: and the cause which I knew not, I searched out.*

17 *And I brake the jawes of the wicked, and plucked the spoyle out of his teeth.*

Exod. 23. 1. &c. V. *Thou shalt not raise a false report: put not, &c.* pa. 181.

Psal. 106. 30. VI. *Then stood up* Phinches, *and executed judgement, and so the Plague was stayed.* pag. 213.

3. Ad Populum. VI.

VII. VIII. IX. *Seest thou how* Ahab *humbleth himselfe before me? Because he humbleth himselfe before me, I will not bring the, &c.* p. 255. 291. 321.

1 Cor. 7. 24. X. *Brethren let every man wherein he is called, therein abide with God.* pa. 363.

1 Tim. 4. 4. XI. *For every Creature of God is good:* p. 413.

Gen. 20. 6. XII. *And God said unto him in a dreame; Yea, I know that thou diddest this in the integrity of thine heart: &c.* pag. 499.

Ad Clerum.

THE FIRST SERMON.

ROMANS 14. 3.

Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth.

At a visitation at *Boston*, Linc. 17. *Apr.* 1619.

§ 1. *The occasion.*

CAnnot be avoided, so long as there is in *Weakenesse* on earth, or *Malice* in hell, but that scandals will arise, and differences will grow in the Church of God. What through want of *judgment* in some, of *Ingenuity* in others, of *Charitie* in almost all; occasions (God knoweth) of offence are too ripe both given and taken: whilest men adapt to quarrell at trifles, and to maintaine differences even about indifferent things. The Primitive *Romane Church* was not a

little afflicted with this disease: For the remedying whereof, Saint *Paul* spendeth this whole Chapter. The Occasion, this: In Rome there lived in the Apostles times many *Iewes*; of whom, as well of the *Gentiles*, diverse were converted [a] to the Christian Faith, by the preaching of the Gospell. Now of these new *Converts*, some better instructed then others, as touching the cessation of legall Ceremonies, made no difference of *Meates*, or of *Dayes*, but used their lawfull *Christian liberty* in them both; as things in their owne nature meerely indifferent: Whereas others, not so throughly [b] catechized as they, still made difference for Conscience sake, both of *Meates*, accounting them *Cleane* or *Vncleane*; and of *dayes*, accounting them *holy*, or *servile*, according as they stood under the Iewish Law. These latter, Saint *Paul* calleth [c] ἀσθενοῦντα τῇ πίστει, *Weake in the faith*: those former then must by the Law of Opposition be [d] *Strong in the Faith.*

a Acts 28. 24.

b *De novo conversus; & de lege Catholica minus sufficienter instructus.* Lyra.

c Verse 1.

d οἱ δυνατοὶ. Rom. 15. 1.

§. 2. *Scope.*

It would have become both the one sort, and the other, (notwithstanding they differed in their privat judgements, yet) to have preserved the common peace of the Church, and laboured the [e] *edification*, not the *ruine* one of another: the *strong* by affoording faithfull *instruction* to the consciences of the weake; and the *weak*, by allowing favourable *construction* to the actions of the strong. But whilest either mistrusted other by themselves; neither one nor other did [f] ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν, as our Apostle elsewhere speaketh, *Walke uprightly according to the truth of the Gospell.* Faults and offences there were on all hands. The *Strong* faulty, in *Contemning* the Weak; the *weake* faulty in *Condemning* the Strong. The Strong proudly *scorned* the Weake, as *silly* and *superstitious*; for making scruple at some such things,

e 2 Cor. 10. 8.

f Gal. 2. 14.

as themselves firmely beleeved were lawfull. The Weake rashly *censured* the Strong, as *prophane* and *irreligious*; for adventuring on some such things, as themselves deepely suspected were unlawfull. The blessed Apostle, desirous all things should be done in the Church in love and [g] *unto edification*, [h] *æquanimiter*, and [i] *eodem Charismate moderamine*, as Interpreters speake, taketh upon him to arbitrate, and to mediate in the businesse; and like a just umpire [k] *layeth his hand upon both parties*, unpartially sheweth them their severall oversights, and beginneth to draw them to a faire and an honourable composition: as thus. The *Strong*, he shall remit somewhat of his superciliousnesse, in dis-esteeming, and *despising the* Weake: and the *Weake*, he shall abate somewhat of his edge and acrimony, in judging and *condemning* the Strong. If the parties will stand to this order, it will prove a blessed agreement: for so shall brotherly *love* bee maintained, *Scandalls* shall be removed, the *Christian Church* shall be edified, and *Gods Name* shall be glorified. This is the scope of my *Text*, and of the whole *Chapter*.

In the *three first Verses* whereof, there is προσλημψις, διάστασις, and κρίσις. First, there προσλημψις, in the first Verse; the Proposall of a generall Doctrine, as touching the usage of weake ones: with whom the Church is so to deale, as that it neither give offence to, nor take offence at, the weakenesse of any. [*Him that is weake in the Faith receive you, but not to doubtfull disputations.*] Next, there is διάστασις, in the second Verse, a declaration of the former generall proposall, by instancing in a particular case, touching the difference of Meates. There is one man *strong in the Faith*; hee is infallibly resolved, there is no meate [l] *uncleane of it selfe*, or (if received with thankfulnesse and sobriety) [m] *unlawfull*; and because hee know-

g 1 Cor. 14. 26
h *Cajetan in locum.*
i *Bulling. in locum.*
k Iob 9. 33.

§. 3. *Coherence.* 1.

2.

l Verse 14.
m 1 Cor. 10. 23

g Verse 2.

h 1 Cor. 10. 27.

3.

1

§. 4. *And Division of the Text.*

a Literally *sitting at meat*; so it is translated, Luk 23. 11. and the Latine Translation which *Tertul.* followed, rea

knowledge he doubteth upon a false ground, (*Conscience*) he is confident he may eat any thing; and he useth his liberty accordingly, eating indifferently of all that is set before him, making no question for conscience sake. [*Omnia licere sibi credit, quia nihil prohibere videt.*] *He thinks all things lawfull, because he sees nothing forbidden.*] There is another *Brother weak in the Faith*; he standeth yet unresolved and doubtfully whether some kindes of *Meates*; as namely, those forbidden in the Law, be *clean*; or he is rather carryed with a strong suspition that they are *unclean*: out of which unresolvedness of judgement, he shifteth to forbeare those meates, and consequently Mansilfe with the fruits of the earth. [*Another who is weak, eats not Herbs.*] This is *Tertius Paulus*, this the Case. Now the *Question* is, in this Case what is to be done, for the avoydance of Scandall, and the maintenance of Christian Charity? And this question my Text resolveth in this third Verse: wherein is contained *what*, Saint *Pauls* judgement, or his counsell rather, and advice upon the Case, *Let not him that eateth, despise*, &c. The remainder of the Verse, and of the Chapter being spent, in giving *reasons* of the judgement, in this and another like case, concerning the difference and observation of Dayes.

I have made choyce to intreate at this time of Saint *Pauls* advice, as usefull for this place and auditory, and the present assembly. Which *advice*, as the *Parties* and the *Faults* are, is also two fold. The *Parties* two: Hee that eateth, that is the *Strong*; and he that eateth not, that is the *weake*. The *Faults* likewise two: The *Strongs* may fault, that is, *dividere*, *despising* of his brothers infirmity; and the *Weakes* may fault, that is *judicare*, *judging* of his brothers liberty. Proportionably the parts of the advice, accommodated to the *Parties*

and

and their *Faults*, are two. The one, for the Strong; that he despise not, *Let not him that eateth, despise him that eateth not.* The other for the Weake, that he judge not, *Let not him that eateth not, judge him that eateth.* Of which when I shall have spoken somewhat in their generall use, I shall by Gods assistance proceed by way of application to enquire how farre the differences in our Church, for *conforming*, and *not conforming*, agree with the present case of *eating*, and *not eating*: and consequently how farre forth Saint *Pauls* advice in this case of *eating* and *not eating*, ought to rule us in the cases of *conforming* and *not conforming* in point of Ceremonie. And first of the former rule or branch of the advice, *Let not him that eateth, despise him that eateth not.*

deth here fitly to the Greeke, *Qui manducat, ne nullificet non manducantem.* Tert. de jejun. adversus *Psych.* c. 15.

§. 5. *We must not despise others.*

The termes, whereby the Parties are characterred, *Hee that eateth*, and *Hee that eateth not*, have in the opening of the Case beene already so farre unfolded, as that I shall not need any more to remember you, that by him that eateth, must bee understood the *strong in Faith*, and by him that eateth not, the *weake*. And so reducing the words *ab Hypothesi ad Thesin*, this part of the advice [*Let not him that eateth, despise him that eateth not*] beareth sense as if the Apostle had said [*Let not the strong in Faith despise the weake.*] Weake ones are easily *despised*: Strong ones are prone to *despise*: and yet despising is both a grievous sinne in the *despiser*, and a dangerous scandall to be *despised*. In all which respects, it was but needfull the Holy Ghost should lesson us not to despise one anothers weakenesse. *Let not him that eateth, despise him that eateth not.*

Weakenesse and *Smalnesse*, be it in what kind soever, is the fittest object to provoke *contempt*. As we travell by the way, if a fierce *Mastiffe* set upon us,

§. 6. *Though they be never so weake.*

we thinke it time to look about, and to bestirre our selves for defence: but we take no notice of the little *Cynres* that barke at us, but despise them. When *Goliah* saw little *David* make towards him, 1 *Sam.* 17. the Text saith, [a] *He disdained him, for he was but a youth.* And St. *Paul* charging *Timothy* so to behave himselfe in the Church of God, as that none should [b] *despise his youth*, implyeth, that youth is obvious to contempt, and like enough to be despised. And though [c] *Wisdome be better than strength*, yet *Salomon* tels us, *the poore mans wisdome is despised, and his words are not heard, Eccles.* 9. [d] *I am small and of no reputation*, saith *David*, *Psal.* 119. And our Saviours Caveat in the Gospell is especially concerning little ones, as most open to contempt: [e] *Take heed that yee despise not any of these little ones.* But of all other, that weakenesse is most contemptible, which is seene in the faculties of the understanding Soule: when men are indeed weake in *apprehension*, weake in *judgement*, weake in *discretion*; or at least wise are thought so. "Farre from any reall weakenesse "this way or any other, was our blessed Lord "and Saviour Iesus Christ, [f] *In whom were hid all "the treasures of wisdome and knowledge*; yet be- "cause upon conference with him, he seemed such "unto *Herod*, not answering any of his questions, "nor that expectation which the fame of his mira- "cles had raysed of him in *Herod*, *Herod* tooke him "for some silly simple fellow, and accordingly used "him: for he [g] *set him at nought, and mocked him*, "and put him in [h] *a white coate*, as he had bene some "foole, *and sent him backe* as he came, *Luke* 23. And of this nature is the *weakenesse* my Text hath to doe withall: a weakenesse in judgement; or as it is *ver.* 1. a *weakenesse in Faith.* Where, by *Faith*, we are not to understand that *justifying Faith*, where-

a 1 Sam. 17. 42

b 1 Tim. 4. 12.

c Eccl. 9. 16.

d Psa. 119. 141.

e Mat. 18. 10.

f Col. 2. 3.

g Luk. 23. 11. ἐξουθένησε

h λαμπρὰν ἐσθῆτα περιβαλών, Ibid.

by

by the heart of a true beleever layeth fast hold on the gracious promises of God, and the precious merits of Iesus Christ for the remission of sinnes: nor by *weakenesse in Faith*, that ἀπιστία, wherewith the Apostles are [i] sometimes charged; when the Faith of a true beleever is sore shaken with temptations of incredulity and distrust. But by *Faith* we are to understand an [k] *historicall Faith* only, which is nothing else but a firme and secure assent of the judgement unto doctrinall truthes in matter of Faith or Life: and by *weakenesse* in such *faith*, a doubtfulnesse and irresolution of judgement concerning some divine truths appertaining to the doctrine of Faith or Life; and namely, concerning the just extent of *Christian liberty*, and the indifferent or not indifferent *nature* or *use* of some things. Which *weakenesse* of judgement in *Faith*, bewrayeth it selfe outwardly in a nice, and scrupulous, and timorous *forbearance* of some things, for feare they should bee unlawfull; which yet in truth are not so, but indifferent: doth thereby expose the person in whom such weakenesse is, to the contempt and despisings of such as are of more confirmed and resolved judgments, and are stronger in the Faith.

Weakenesse then is in it selfe *contemptible*, yet not more than Strength *is contemptuous*. *Passive* contempt is the unhappinesse of the *weake*; but *Active* the fault of the *strong*. They that find truly, or but overweeningly conceit in themselves abilities, either of a *higher nature*, or in a *greater measure*, than in other men, bee it in any kinde whatsoever; it is strange to see, with what scornefull state they can trample upon their weaker and inferiour brethren, and looke upon them (if yet they will at all vouchsafe a looke) from aloft, as upon things below them: which is properly and literally to

i Mat. 8. 26. 14. 31. & 16. 8.

k *Fidei hic significat persuasionem de usu rerum indifferentium: per Synecdochen generis.* Piscat. Schol. in Rom. 14. 1.

7. *And we never so strong.*

despise. For so much the very words, καταφρονεῖν among the Greekes, and among the Latines *Despicere* doe import. The Pharisee, it is like, cast such a disdainefull looke upon the poore Publican, when in contempt he called him [a] *Iste Publicanus!* sure I am, that Parable was spoken of purpose concerning such [b] *as trusted in their owne righteousnesse, and despised others*, Luke 18. And they are ever the likeliest thus to despise others, that conceit something in themselves more than others. *Wealth, honour, strength, beauty, birth, friends, alliance, authority, power, wit, learning, eloquence, reputation*, any trifle, can leaven our thoughts, (partiall as they are towards our selves) and swell us, and heave us up above our brethren: and because wee thinke wee doe *over-top* them, wee thinke we may *overlooke* them too, and despise them as vulgar and contemptible. *Agar* could despise *Sarah*, the bond-servant, the free woman, the maide, her mistresse: onely for a little fruitfulnesse of the wombe beyond her; because [c] *Shee saw that shee had conceived*, and her Mistresse was barren, *Genes.* 16. All *strength* and eminency then we see, be it in any little sorry thing, is apt to breede in men a despising of their weaker and meaner brethren: but none more, than this *strength* of knowledge and of *faith*, wherewith we now deale. It should bee quite otherwise: our knowledge should *praeferre facem*, hold the light before us, and helpe us for the better discovery of our ignorance; and so dispose us to *humility*, not *pride*. But pride and selfe-love is *congenitum Malum*; it is a close, and a pleasing and an inseparable corruption: which by slye and serpentine insinuations conveieth it selfe, as into whatsoever else is good, and eminent in us, and poysoneth it; so especially into the endowments of the understanding part. Sharpnesse of *wit*,

a Luk. 18. 9, 11.

b ἐξουθενοῦντας. Luk. 18. 9.

c Gen. 16. 4, 5.

quickneſſe of *conceit*, faithfulneſſe of *memory*, facility of *diſcourſe*, propriety of *elocution*, concinnity of *geſture*, depth of *judgement*, variety of *knowledge* in Arts and Languages, and whateve elſe of like kind; are but as wind to fill the ſailes of our pride, and to make us ſwel above our brethren, in whom the like gifts are not, or not in like eminency. *Scientia inflat*, "our Apoſtle might well ſay, [d] *Knowledge puffeth* "*up*: and that it doth ſo readily and unmeaſurably, "that unleſſe there be the greater meaſure both of "*humility* to *prevent*, and of *charity* to *vent*, it will "in ſhort time breed a dangerous ſpirituall *timpany* "in the ſoule. A diſeaſe, from which the ſtrongeſt conſtitutions that have beene, have not beene altogether ſo free, but that they have had, if not a ſpice of it, yet at leaſt wiſe an inclination unto it. Even this our bleſſed Apoſtle, who had ſo much humility, as to account himſelfe [e] *of Apoſtles the leaſt*, but [f] *of ſinners the chiefeſt*; was in ſo great danger [g] *to be exalted above meaſure through the abundance of revelations*; that it was needfull he ſhould have *a thorne in the fleſh, the meſſenger of Satan to buffet him, leſt he* "*ſhould be exalted above meaſure*, 2 Cor. 12. No "marvell then, if theſe new converts, but lately "called by God out of the darkneſſe of their ignorance, [h] *into his marvelous great light*; and not having their underſtandings well informed, and "their judgements throughly ſetled in the *Doctrine* "and *Uſe*, as the *nature* and *extent* of that *Evangelicall liberty* whereunto they were called: no marvell, I ſay, if theſe, upon ſo ſenſible a change, were "more than a little diſtempered with this ſwelling "above their brethren; even as far as to *deſpiſe* them. So hard is it, even for the moſt exercifed Chriſtian, not to take knowledge of his owne knowledge: or doing ſo, not to deſpiſe and neglect the infirmi-

d 1 Cor. 8. 1. *Quo didiciſſe niſi hoc fermentum, &c. Perſ. Satyr. 1. Vide Caſaub.* ibid.

e 1 Cor. 15. 9.
f 1 Tim. 1. 15.
g 2 Cor. 12. 7. *ἵνα μὴ ὑπεραίρωμαι.*

h 1 Pet. 2. 9.

tics

ties of his leſſe-knowing brother. It was not then without good need, that S. *Paul* ſhould become a remembrancer to the *ſtrong in Faith*, not to deſpiſe the *weake*. And there is as good need the very *ſtrongeſt* of us all ſhould remember it, and take heed of deſpiſing even the very *weakeſt*. This *deſpiſing* being hurtfull both to the *ſtrong*, and *weake*: to the *ſtrong* as a grievous *ſinne*; and to the *weake*, as a grievous *ſcandall*.

§. 8. *Both for the ſins ſake.*

Deſpiſing, firſt is a *ſinne* in the ſtrong. Admit thy *weake* brother were of ſo ſhallow underſtanding and judgement, that he might ſay in ſtrictneſſe of truth, what *Agur* ſaid but in modeſty, and that with an *Hyperbole* too, *Prov.* 30. that [a] *ſurely hee were more brutiſh than any man, and that he had not in him the underſtanding of a man*: yet the community of nature, and the common condition of humanity, ſhould be ſufficient to free him from thy contempt. His *body* was formed out of the ſame duſt, his *ſoule* breathed into him by the ſame God, as thine were: and he is thy *neighbour*. Let his weakeneſſe then be what it can be; even for that relation of *neighbour-hood*, as he is a *man*, it is *ſinne* in thee to deſpiſe him, [b] [*Hee that deſpiſeth his Neighbour, ſinneth, Prov.* 14.] But that's not all: Hee is not only thy *Neighbour* as a *man*; but he is thy *Brother* too, as a *Chriſtian* man. He hath imbraced the *Goſpell*, he beleeveth in the Sonne of God, he is within the pale of the *Church*, as well as thou: though he be not ſo exquiſitely ſeene in ſome higher myſteries, nor ſo thorowly ſatisfied in ſome other points, as thou art. If it have pleaſed God to endow thee with a larger portion of knowledge, thou oughteſt to conſider, *firſt*, that thou art bound to be ſo much the more *thankefull* to him that gave it; and then *ſecondly*, that it is expected, thou ſhouldeſt doe ſo much

[a] Prov. 30. 1.

[b] Prov. 14. 21.

1.

2.

much the more *good* with it; and *thirdly* againe, that thou ſtandeſt charged with ſo much the deeper *account* for it. If the ſame God have dealt theſe abilities with a more ſparing hand to thy brother: in deſpiſing his weakneſſe, what other thing doeſt thou, then even deſpiſe the good Spirit of God, [c] *that bloweth where he liſteth*, and [d] *giveth to every one as he liſteth?* For though there bee [e] *diverſities of gifts*, (both for *ſubſtance* and *degree*;) *yet it is the ſame Spirit*, 1 *Cor.* 12. And the contempt that is caſt upon the meaneſt Chriſtian, reboundeth upwards againe, and in the laſt reſolution reflecteth even upon GOD himſelfe, and upon his Chriſt. [[f] *He that deſpiſeth, deſpiſeth not man but GOD; who hath given unto us his holy Spirit*, 1 *Theſſ.* 4. And [g] *when ye ſinne ſo againſt the Brethren, and wound their weake conſcientes, ye ſin againſt Chriſt*, 1 *Cor.* 8.]

Thus you ſee *Deſpiſing* is hurtfull to the *deſpiſer*, as a *ſin*: it is hurtfull alſo, as a *ſcandall*, to the *deſpiſed*. And therefore our *Saviour* in *Matth.* 18. diſcourſing of [a] *not offending little ones*; anon varieth the word, and ſpeaketh of [b] *not deſpiſing* them: as if deſpiſing were an eſpeciall and principall kinde of offending, or ſcandalizing. And verily ſo it is, eſpecially to the Weake. Nothing is more grievous to Nature, ſcarce death it ſelfe, than for a man to ſee himſelfe deſpiſed. [c] *Ego illam animo irridere me ut ſinam? Satius eſt mihi quovis exitio interire*, could he ſay in the Comedy. It is a thing that pierceth far, and ſinketh deep, and ſtriketh cold, and lyeth heavie upon the heart: [d] flesh and blood will digeſt any thing with better patience. [e] The great [e] *Philoſo-* [e] *pher*, for this reaſon maketh *Contempt* the ground [e] of all *Diſcontent*; and ſufficiently proveth it in [e] the ſecond of his Rhetoriques: there being never [e] any

c Iohn 3.8.
d 1 Cor. 12.11
e 1 Cor. 12.4.

f 1 Theſſ. 4.8.
g 1 Cor. 8.12.

§. 9.
And the Scandall.
a Matt. 18.6. &c
b *Ibid.* 10.
c *Plaut. in Ciſtell. Act.* 4. *Scen.* 1.
d *Habet enim quendam acerbum contumelia; quem pati prudentes ac boni viri difficillimè poſſunt.* Cic. Verr. 5.
e *Ariſt. lib.* 2. *Rhet.* 2. *cap.* 2. where he thus defineth Anger, ὀργὴ ἡ ὄρεξις μετὰ λύπης τιμωρίας φαινομένης διὰ φαινομένην ὀλιγωρίαν.

"s any thing taken offensively, but *sub ratione con-*
" *temptus* nothing provoking to *Anger*, but what is
" either truly a *contempt*, or at least wise so appre-
" hended. Wee all know how tenderly every one of us would take it, but to be neglected by others; to have no reckoning at all made of us; to be so reputed as if we were not, or not worth the looking after, [f] οὐκ ἐς λόγον, οὐκ ἐς ἀριθμόν, as the *Oracle* said to the *Megarenses*. And yet this is but the least degree of Contempt; a [g] *privative* contempt only. How tenderly then may we thinke a weake Christian would take it, when to this *privative* he should find added a [h] *Positive* contempt also? when hee should see his person, and his weaknesse, not only not compassionated, but even [i] taunted, and flouted, and derided, and made a laughing stocke, and [k] jesting theame? when he should see them strive to speake and doe such things in his sight and hearing, as they know will be offensive unto him, of very purpose to vex, and inflict, and grieve his tender soule? Certainly for a *weake Christian* newly converted to the Faith, to be thus despised; it were enough, without Gods singular [l] *mercy* and support, to make him repent his late conversion, and revolt from the Faith, by fearefull and desperate Apostasie. And hee that by such *despising* should thus *offend*, though but [m] *one of the least* and weakest of those *that beleeve in Christ*, a thousand times better had it beene for him, that he had never beene borne; yea, ten thousand times *better that a Mill-stone had beene hung about his necke, and he cast into the bottome of the Sea*, ere he had done it. [n] *Despising* is a grievous *sinne*, in the *despiser*, in the Strong: and *despising* is a grievous *scandall* to the *despised*, to the Weake. Let not therefore the strong despise the Weake; *but not him that tarrieth, despise him that eateth*

f Vide opus Adag. *Megarenses neque tertii, neque quarti.*
g στερητικῶς: Arist. *ubi supra.*
h ὑπερτικῶς
i ὕβρις. *Ibid.*
k ὕβρις δὲ (τὸ πάσχειν) ἐστὶν ἀτιμάζεσθαι τὸ ὀνειδίζεσθαι, καὶ καταγελᾶσθαι, καὶ χλευάζεσθαι. Chrys. Hom. 23. in Gen.
l *Have mercy upon us, O Lord have mercy upon us: for we are exceedingly filled with contempt. Our soule is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud,* Psal. 123. 3, 4.
m Matt. 18. 6, 10

eth not. And thus much for the former branch of S. Pauls advice. The other followeth, *Let not him that eateth not, judge him that eateth.*

Faults seldome goe single, but by couples at the least. Sinfull men doe with sinfull provocations, as ball-players with the Ball. When the *Ball* is once up, they labour to keepe it up: right so when an offence or provocation is once given, it is *tossed to and fro*, the receiver ever returning it put upon the giver, and that most times with advantage; and so betwixt them they make a shift to preserve a *perpetuity* of sinning, and of scandalizing one another. "It is hard to say who beginneth oftener, the "*strong* or the *weake* but whether ever beginneth, "he may be sure the other will follow. If this *judge*, "that will *despise*; if that *despise*, this will *judge*: "ther doth his endeavour to cry quittance with o- "ther, and thinketh himselfe not to be at all in "fault, because the other was *first* or *more*. This "Apostle willing to redresse faults in both, begin- "neth first with the *strong*: and for very good rea- "son. Not that his fault simply considered in it selfe "is greater; (for I take it a certaine truth, that to "*judge one that is in the right*, is a farre greater "fault, considered absolutely without relation to "the abilities of the persons, then to *despise one* "*that is in the wrong*:) But because the *strong* "through the ability of his judgement, ought to "*yeild* so much to the infirmity of his weake bro- "ther, who through the weakenesse of his judge- "ment, is not so well able to discerne what is fit for "him to doe. What in most other contentions is "expected, should be done in this; not he that is "most in *fault*, but he that hath most wit, should "give over first. Indeed the more faulty is "rather bound to yeild: but if he will be unreaso- "nable,

10. *Despising & judging compared.*

a διακρίνω ἀδιάκριτα ἀδιάκριτα. Et mox. ἔοικε ἡ διάκρισις τῆς κρίσεως καὶ ἡ μὲν ἀπαιτεῖται τῆς δ' ἀπαιτεῖται, Max. Tyrius Dissert. 6

"nable, as most times it falleth out,) and not doe
"it: then *in discretion*, the more able should do it:
"as [b] *Abraham in discretion* yeelded the choise to
"his Nephew *Lot* upon the contention of their
"Heardsmen, which *in reason Lot* should rather
"have yeelded unto him. But where both are
"faulty, as it is not good to stand debating who
"began first; so it is not safe to straine courtesie
"who shall end, and mend first. In the case of my
"Text, both were faulty: and therefore our Apo-
"stle would have both mend. He hath schooll'd the
Strong, and taught him his lesson, not to *despise* anothers infirmity; *Let not him that eateth, despise him that eateth not.* Now the *Weake* must take out his lesson too, not to *judge* anothers liberty; *Let not him that eateth not, judge him that eateth.*

b Gen. 13 9, 11

§ 11.
We must not judge others.
a *Ne condemnato.* Beza.
b Piscator *in Schol. ad hunc locum.*
c Evill manners have bin the spoiling of many good words; as εὐτραπελία, *Tyrannus, Sophista, Latro,* φαρμακὸς, *Venenū, Magus*; & in our English tongue, *Knave, Villain, Churle, &c.* See *Minsheu, Verstegan, &c.*

I will not trouble you with other significations of the word; to *Iudge*, as it is here taken, is as much as to [a] *condemne*: and so the word κρίνειν is often taken in the worser sense for κατακρίνειν.
"Topically, by a [b] *Synecdoche generis*, say Scholi-
"asts: and they say true. But it is a Trope, for which
"both in this, and in [c] divers other words, wee
"are not so much beholden to good *Arts*, as to *bad*
"*manners*. Things that are good, or indifferent, we
"commonly turne to ill, by using them the worst
"way: whence it groweth, that words of good or
"indifferent signification, in time degenerate so
"farre, as to be commonly taken in the worst sense.
But this by the way. The fault of these *weake ones* in the case in hand, was, that measuring other mens actions and consciences, by the model of their owne understandings, in their private censures they rashly passed their judgements upon, and pronounced peremptory sentence against such, as used their liberty in some things, concerning the law-

lawfulnesse whereof themselves were not satisfied, as if they were loose Christians, carnall professors, *nomine tenus Christiani*, men that would not stick to doe any thing, and such as made either none at all, or else every little conscience of their actions. This practice my Text disalloweth, and forbiddeth: and the rule hence for us is plaine and short, *We must not judge others*. The Scriptures are expresse; [d] *Judge not, that ye be not judged*, Matth. 7. [e] *Judge nothing before the time*, &c. 1 Corinth. 4. [f] *Thou art inexcusable, O man, whosoever thou art that judgest*, Rom. 2. And [g] *If thou judgest, thou art not a doer of the Law but a Judge*, Iames 4.

"Not that it is unlawfull to exercise *civill* judge-
"ment, or to passe condemning sentence upon
"persons orderly and legally convicted, for such as
"have calling and authority thereunto in *Church*
"or *Common-wealth*: for this publique politique
"judgement is *commanded* [a] in the Word of God;
"and reason sheweth it to be of absolute necessity
"for the preservation of States and Common-
"wealths. Nor that it is unlawfull *secondly*, to passe
"even our private censures upon the outward acti-
"ons of men; when the law of God is directly
"transgressed, and the transgression apparant from
"the *evidence* either *of the fact* it selfe, or of some
"*strong signes* and presumptions of it. For it is *fid-*
"*piditie*, and not *charity*, to be credulous against
"sense. Charity is [b] *ingenuous*, and will [c] *beleeve any*
"*thing*, though more than reason: but charity must
"not be [d] *servile*, to beleeve any thing against rea-
"son: Shall any charity binde me to think the *Crow*
"is white, or the *Blacke-more* beautifull? Nor yet
"*thirdly*,

d Matth. 7. 1.
e 1 Cor. 4. 5.
f Rom. 2. 1.
g Iam. 4. 11.

1.

§. 12. *This kind of judging being*,

a Exod 22. 9. 1 Chron. 19. 6 Rom. 13. 4 and elsewhere.

2

b 1 Cor. 13. 5. ὐ λογίζεται τὸ πονηρόν.
c Ibid. vers. 7. πάντα πιστεύει.
d As *Walter Mapes* sometimes Archdeacon of Oxenford, relating the grosse Simony of the Pope for confirming the election of *Reginald*, bastard sonne to *Ioceline*, Bishop of *Sarum*, into the See of *Bathe*; concludeth the narration thus; *Sit tamen domina materq; nostra Roma baculusin aquâ fractus, & absit credere, quæ videmus*. Mahap. de nugis Curialium, distinct. 1 cap. 12.

"*thirdly*, that all fruitfull *suspicions* are utterly unlawfull, even there where there wanteth *evidence* either *of fact*, or *of* great *figures*: if our suspicions "proceed not from any corrupt affections, but "onely from a [e] *charitable jealousie* of those over "whom we have speciall *charge*, or in whom wee "have speciall *interest*, in such sort as that it may "concerne us to admonish, reprove, or correct "them when they doe amisse: so was *Iob* [f] *suspi*"*cious* of his *sonnes*, *for sinning and cursing God in* "*their hearts*. But the judgement here & elsewhere "condemned, is, either *first*, when in our private "thoughts or speeches, upon slender presumpti"ons we rashly pronounce men as guilty of com"mitting such or such sinnes, without sufficient evi"dence either of *fact* or pregnant *signes* that they "have committed them. Or *secondly*, when upon "some actions [g] undoubtedly sinfull, as *blasphemy*, "*adultery*, *perjury*, &c. We too severely censure "the persons either for the *future*, as *Reprobates* "and *Castawayes*, and such as shall be certainly "damned; or at leastwise for the *present*, as *hypo*"*crites*, and *unsanctified* and *prophane*, and such as "are in the state of damnation: not considering "into what fearefull sinnes it may please God to "suffer [h] not only his *chosen ones* before Calling, "but even his *holy ones* too after Calling, some"times to fall; for ends most times unknowne to "us, but ever just and gracious in him. Or *thirdly*, "when for want either of *charity* or *knowledge*, (as "in the present case of this Chapter) wee interpret "things for the worst to our brethren: and con"demne them of sin for such actions as are not *di*"*rectly*, and in themselves *necessarily* sinfull, but may "(with due circumstances) be performed with a "good conscience, and without sinne. Now all

"*judging*

e *Cùm debemus aliquibus malis adhibere remedium sive nostrit, sive alienis, expedit ad hoc, ut securius remedium appetatur quod suppeatur id quod est deterius: quia remedium quod est efficax contra majus malum, multo magis est efficax contra minus malum.* Aquin. 2. 2. q. 60. art. 4. ad. 3.

f Iob 1. 5.

g *Aperta non ita reprehendamus, ut de sanitate desperemus.* Glos. Ordin. in Rom. 14. 13. *Non quicquid reprehendendum, etiam damnandum est.* Sen. l. 6. de benef. ca. 39.

h As *Paul*, *Mary Magdalen*, &c.

i As *David*, *Peter*, &c.

judging and *condemning* of our brethren in any of these kinds is sinfull and damnable; and that in very many respects: especially these foure, which may serve as so many weighty reasons, why wee ought not to judge one another. The *usurpation*, the *rashnesse*, the *uncharitablenesse*, and the *scandall* of it.

First, it is an *Usurpation*. He that is of right to judge, must have calling and commission for it. [a] *Quis constituit te?* sharpely replyed upon *Moses*, *Exod.* 2. *Who made thee a Iudge?* and [b] *Quis constituit me?* reasonably alleadged by our Saviour, *Luk.* 12. *Who made mee a Iudge?* Thou takest too much upon thee then, thou son of man, whosoever thou art that judgest: thus saucily to thrust thy selfe into Gods seate, and to [c] *invade* his Throne. Remember thy selfe well, and learne to know thine own ranke. *Quis tu?* [d] *Who art thou that judgest an other?* *Iames* 4. or *Who art thou that judgest another's servant?* in the next following verse to my Text. As if the Apostle had said; What art thou? or what hast thou to doe to judge him that [e] *standeth or falleth to his owne Master?* Thou art his *fellow-servant*, not his LORD. He hath another Lord, that can and will judge him; who is thy Lord too, and can and will judge thee: for so hee argueth anon at verse 10. *Why doest thou judge thy brother? We shall all stand before the Iudgment seate of* CHRIST: "GOD hath reserved [f] three Prerogatives royall "to himselfe; [g] *Vengeance*, [h] *Glory*, and [i] *Iudge-*"*ment*. As it is not safe for us then to encroach "upon [k] GODS *Royalties* in either of the other "two; *Glory*, or *Vengeance*: so neither in this of "Iudgment; *Dominus judicabit*, [l] *The Lord* him-"selfe *will judge his People*, *Heb.* 10. It is flat *Usur-*"*pation* in us to judge: and therfore we must not judge.

C Secondly,

§. 13.

I. *Unlawfull.*

a Exod. 2. 14.
b Luk. 12. 14. ς τίς με κατέστησε κριτὴν ἢ διαιρετὴν ἐφ' ὑμῖν; &c. Chrys. in Gen. hom. 42.
d Iam. 4. 12.
e Rom. 14. 4.
f *Mali optris* vindictam, *Boni* gloriam, *utrique* Iudicium.
g Deut. 32. 35.
h Isai. 42. 8. Rom. 12. 19.
i Rom. 14. 4, 10. Iam. 4. 11. 12.
k *Tres hominum species maximam Deo faciunt injuriam; Superbi, qui auferunt ei* Gloriam; *Iracundi, qui* Vindictam; *Rigidi, qui* Iudicium.
l Heb. 10. 30.

§. 14.
II. Rash.

a *Et nunc Reges, intelligite: erudimini, qui judicatis terram*, Psa. 2. 10. *Si judicas cognosce.* Sen. in Med. Act. 2. *μισῶ τὸν τὰ κείνου φάσκοντα δικαιοῦν ἄνευ θεοῦ.* Phocylid. b *Et Normam, & Causam: Normam*, secundum quam; *& Causam*, de quâ statuendū. *Ad* Factum *hæc pertinet*; *illa ad* jus: *ad illam*, Peritiâ opus est; *ad hanc* Prudētia. c Iob 17. 9. I know nothing by my selfe, yet am I not hereby justified: but he that judgeth me is the LORD, 1 Corinthians 4. 4. If our heart condemne us, GOD is greater than our heart, and knoweth all things, 1 Joh. 3. 21. *Latet me facultas mea, quæ in me est; ut animus meus de viribus suis ipse se interrogans, non facilè sibi credendum existimet, quia & quod inest plerunque occultum est.* Aug. lib. 10 Confess. c. 32 d Heb. 12. 9. e Psal. 7. 9. & 26. 2. Ier. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23. f Heb. 4. 13. g 1 Cor. 4. 5. h *Temeritas est, damnare quod nescias.* Sen. Epist. 91. *Sunt quædam facta media, quæ ignoramus quo animo fiant, quia & bono & malo fieri possunt, de quibus temerarium est judicare.* August. lib. 2. de Serm. Dom. in monte cap. 18.

Secondly, it is *rashnesse* in us. A Iudge must a understand the truth, both for matter of b *fact*, and for point of *Law*; and he must be sure he is in the right for both, before hee proceed to sentence: or else he will give *rash* judgement. How then dare any of us undertake to sit as Iudges upon other mens Consciences, wherewith we are so little acquainted, that we are indeed but too much unacquainted with our owne? We are not able to search the depth of our owne c *wicked* and *deceitfull hearts*; and to ransacke throughly the many secret windings and turnings therein: how much lesse then are wee able to fadome the bottomes of other mens hearts, with any certainty to pronounce of them either good or evill? Wee must then leave the judgements of other mens *spirits*, and *hearts*, and *reines*, to him that is, d *the Father of spirits*, and alone e *searcheth the hearts and reines*: before whose eyes all things are f *πεπεγυμνωμένα*, as the word is most Emphaticall, *Hebrewes* 4. Wherefore our Apostles precept elsewhere is good to this purpose, 1 *Cor.* 4. g *Iudge nothing before the time, untill the* LORD *come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the hearts.* "Vnlesse wee be able to bring these "hidden things to light, and to make manifest these "counsels; it is h *rashnesse* in us to judge: and therfore we must not judge.

Thirdly,

Thirdly, this judging is *uncharitable*. Charity is not easily *suspicious*; but upon just cause: much lesse than *censorious* and peremptory. Indeed when wee are to judge of [a] *Things*, it is wisedome to judge of them *secundùm quod sunt*, as neere as we can, to judge of them just as they are, without any sway or partiall inclination either to the right hand, or to the left. But when we are to judge of *Men*, and their *Actions*: it is not altogether so: there the rule of Charity must take place, [b] *Dubia in meliorem partem sunt interpretanda*. Vnlesse we see manifest cause to the contrary, we ought ever to interpret what is done by others, with as much favour as may be. [c] "To erre thus is better, than to "hit right the other way; because this course "is [d] safe, and secureth us, as from [d] *injuring* o-"thers, so from *endangering* our selves: whereas "in judging ill, though right, we are still [e] un-"just *in meajudicare*, the *event* onely, and not "our *choyce* freeing us from wrong judgement. True Charity is *ingenious*; it [f] *thinketh no evill*, 1 *Cor.* 13. How far then are they from Charity, that are ever *suspicious*, and think nothing well? For us, let it be our care to maintaine *charity*; and to avoid, as far as humane frailty will give leave, even *sinister suspicions* of our brethrens actions: or if through frailty we cannot that, yet let us not from light suspicions fall into *uncharitable censures*: let us at least-wise suspend our [g] *definitive judgement*, and not determine too peremptorily against such, as doe not in every respect just as we doe, or as we would have them doe, or as we thinke they should doe. It is

§. 15. III. *Uncharitable*

a *In rerum judicio debet aliquis niti ad hoc, ut interpretetur unumquodq; secundùm quod est: in judicio autē personarum, ut interpretetur in melius*, Aquin. 2. 2æ. qu. 60. art. 4. ad 3. and he giveth a substantiall reason for it, *ib. in resp. ad* 2.

b Glossa Ord. in hunc loc. & Theologi passim. *Semper quicquid dubiū est, humanitas inclinat in melius*, Sen. ep. 81

c *Error charitatis, salutaris error.*

d *Melius est quòd aliquis frequenter saltatur, habens bonā opinionem de malo homine quā qd rarius saltatur, habēs malam opinionem de bono homine: quia ex hoc fit injuria alicui: non autem ex primo.* Aqu. 2. 2æ qu 60. art. 4. ad 1. c *Æquum licet fuerit, haud æquus fuit*, Sen. in Med. Act. 2

f 1 Cor. 13 5.

g *Si suspiciones vitare non possumus, quia homines sumus: judicia tamen, id est, definitiones firmasque sententias continere debemus*, Glos. Ordin. in 1 Cor. 4.

uncharitable for us to judge, and therefore we must not judge.

§. 16. *IIII. Scandalous.*

Lastly, there is *Scandall* in judging. Possibly he that is judged, may have that strength of *Faith* and *Charity*; that though rash uncharitable censures lie thick in his way, he can lightly skip over all those stumbling blocks, and scape a fall. Saint *Paul* had such a measure of strength; a 1 Cor. 4. 5. "*With mee it is a very small thing*, saith he, *that I should be judged of you, or of humane judgement*, 1 *Cor.* 4. If our judging light upon such an object, it is indeed no *scandall* to him: but that's no *thankes* to us. Wee are to esteeme things by their *natures*, not *events*: and therefore we *give* a scandall, if we judge; notwithstanding he that is judged *take* it not as a scandall. For, that *judging* is in it selfe a *scandall*, is cleere from ver. 13. of this Chapter; *Let us not therefore*, saith S. *Paul*, *judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brothers way.* And thus we see foure maine Reasons against this judging of our brethren. 1. We have no right to judge; and so our judging is *usurpation*. 2. We may erre in our judgements; and so our judging is *rashnesse*. 3. We take things the worst way when we judge; and so our judging is *uncharitable*. 4. Wee offer occasion of offence by our judging; and so our judging is *scandalous*. *Let not him therefore that eateth not, judge him that eateth.*

§. 17. *Application to the case in our Church.*

And so I have done with my Text in the generall use of it: wherein we have seene the two faults of *despising*, and of *judging* our brethren layd open; and the uglinesse of both discovered. I now descend to make such Application, as I promised, both of the *case* and *rules* unto some differences, and to some offences given and taken in our

Church

Church in point of *Ceremony*. The Case ruled in my Text was of *eating*, and not *eating*: the Differences which some maintaine in our Church, are many in the particular; (as of *kneeling*, and not *kneeling*; *wearing*, and not *wearing*; *crossing*, and not *crossing*, &c.) But all these, and most of the rest of them, may bee comprehended in grosse under the tearmes of *conforming*, and not *conforming*. Let us first compare the cases; that having found wherein they agree, or disagree, we may thereby judge how farre Saint *Pauls* advice in my Text ought to rule us, for not *despising*, for not *judging* one another. There are *foure* speciall things, wherein if we compare this our Case with the Apostles; in every of the foure we shall finde some agreement, and some disparity also: 1. The nature of the *matter*: 2. The abilities of the *persons*: 3. Their severall *Practise* about the things: and 4. Their mutuall *carriage* one towards another. And first, let us consider how the two cases agree in each of these.

§. 18. *Agreement betwixt the two Cases.*

First, the *matter* whereabout the *eater* and the *not-eater* differed in the case of the *Romanes*, was in the nature of it *indifferent*: so it is betweene the *conformer*, and not *conformer* in our Case. As there *fish*, and *flesh*, and *herbes* were meerely indifferent; such as might be eaten, or not eaten without sin: so here *Cap*, and *Surplis*, *Crosse*, and *Ring*, and the rest, are things meerely indifferent; such as (in regard of their owne nature) may be used or not used without sin; as being neither expresly *commanded*, nor expresly *forbidden* in the Word of God. 1.

Secondly, the *persons* agree. For as there, so here also; some are *strong in Faith*, some *weake*. There are many, whose judgements are upon certaine and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cappe, and Surplis*, and 2.

uncharitable for us to judge, and therefore we must not judge.

§. 16. *IIII. Scandalous.*

Lastly, there is *Scandall* in judging. Possibly he that is judged, may have that strength of *Faith* and *Charity*; that though rash uncharitable censures lie thick in his way, he can lightly skip over all those stumbling blocks, and scape a fall. Saint *Paul* had such a measure of strength; a 1 Cor. 4. 3. *With mee it is a very small thing*, saith he, *that I should be judged of you, or of humane judgement*, 1 *Cor.* 4. If our judging light upon such an object, it is indeed no *scandall* to him: but that's no *thanke* to us. Wee are to esteeme things by their *natures*, not *events*: and therefore we *give* a scandall, if we judge; notwithstanding he that is judged *take* it not as a scandall. For, that *judging* is in it selfe a *scandall*, is cleere from ver. 13. of this Chapter; *Let us not therefore*, saith S. *Paul*, *judge one another any more, but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brothers way.* And thus we see foure maine Reasons against this judging of our brethren. 1. We have no right to judge; and so our judging is *usurpation*. 2. We may erre in our judgements; and so our judging is *rashnesse*. 3. We take things the worst way when we judge; and so our judging is *uncharitable*. 4. Wee offer occasion of offence by our judging; and so our judging is *scandalous*. *Let not him therefore that eateth not, judge him that eateth.*

§. 17. *Application to the case in our Church.*

And so I have done with my Text in the generall use of it: wherein we have seene the two faults of *despising*, and of *judging* our brethren layd open; and the uglinesse of both discovered. I now descend to make such Application, as I promised, both of the *case* and *rules*, unto some differences, and to some offences given and taken in our Church

Church in point of *Ceremony*. The Case ruled in my Text was of *eating*, and not *eating*: the Differences which some maintaine in our Church, are many in the particular; (as of *kneeling*, and not *kneeling*; *wearing*, and not *wearing*; *crossing*, and not *crossing*, &c.) But all these, and most of the rest of them, may bee comprehended in grosse under the tearmes of *conforming*, and not *conforming*. Let us first compare the cases; that having found wherein they agree, or disagree, we may thereby judge how [illegible] Pauls advice in my Text ought to rule [illegible]

IRREGULAR PAGINATION.

[illegible] Caps, [illegible]
things meerely indifferent; [illegible]
their owne nature) may be used or not used without sin; as being neither expresly *commanded*, not expresly *forbidden* in the Word of God.

Secondly, the *persons* agree. For as there, so here also; some are *strong in Faith*, some *weake*. There are many, whose judgements are upon certaine and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cappe, and Surplis*, and 2.

Crosse, and the rest, are things lawfull, and such as may bee used with a good Conscience. There are some others againe, who through *ignorance*, or *custome*, or *prejudice*, or otherwise weakened in their judgements; cannot (or will not) be perswaded, that these things are altogether free from superstition and Idolatry: nor consequently the use of them from sin.

3. Thirdly, the *practice* of the persons are much alike. As there, the *strong* did use his liberty according to the assurance of his knowledge (πληροφορία) and did eate freely without scruple; and the *weake* did forbeare to eate, because of his doubting and irresolution: So heere, most of us in assured confidence that we may *weare*, and *crosse*, and *kneele*, and use the other *Ceremonies* and *Customes* of our Church, doe willingly, and *ex animo* conforme our selves thereunto; yet some there are, who out of I know not what niceneſſe and scrupulositie, make dainty of them, and either utterly refuse conformity, or at least wise desire respite, till they can better informe themselves.

4. Lastly, there is some correspondence also in the faulty *carriage* of the parties each towards other. For as there the *Eater* despised the *Not-eater*; and the *Not-eater* judged the *Eater*: so here, it cannot bee denied, but that some *Conformers* (although I hope farre the lesser, I am sure farre the worser sort,) doe despise and scandalize the *Non-Conformers* more than they have reason to doe, or any discreet honest man will allow. But is it not most certaine also, that the *Non-conformers* (but too generally, yea, and the better sort of them too, but too often and much) doe passe their censures with marveilous great freedome; and spend their judgements liberally upon, and against the *Conformers*?

Hitherto

Hitherto the Cases seeme to agree. One would thinke, *mutatis mutandis*, the Apostles rule would as well fit our Church and Case, as the *Romane*, and should as well free the *Non-Conformers* from our *Contempt*, as us from their *Censures*. *Let not him that* conformeth, *despise him that* conformeth not: *and let not him that* conformeth not, *judge him that* conformeth.

But if you will please to take a second surview of the *foure* severall particulars, wherein the *Cases* seemed to agree; you shall finde very much disparity and disproportion betwixt the two Cases in each of the foure respects. In the case of my Text, the *matter* of difference among them, was not only indifferent in the *nature* of it; but it was also left as indifferent for the *use*: the Church (*perhaps*) not having determined any thing positively therein; at least no publike authority having either enjoyned, or forbidden, the use of such or such meates. But in the Case of our Church it is farre otherwise. *Cappe, Surplis, Crosse, Ring,* and other *Ceremonies*, which are the Matter of our differences, though they be things indifferent for their *nature*, and *in themselves*: yet are not so for their *use*, and *unto us*. If the Church had beene silent, if Authority had prescribed nothing herein; these Ceremonies had then remained for their *use*, as they are for their *nature*, indifferent, *Lawfull*, and such as might bee used without sin: and yet *Arbitrary*, and such as might bee also forborne without sin. But men must grant (though they be unwilling, if yet they will be reasonable) that every particular Church [a] hath power, for [b] *decency and orders* sake, to ordaine and constitute Ceremonies. Which being once ordained, and by publike authority enjoyned, cease to bee indifferent for their *use*, though they remaine

§. 19. *Difference betwixt the: I. In the matter.*

a *Article* 20. agreeably to the confessions of other Protestant Churches.

b εὐσχημόνως καὶ κατὰ τάξιν. 1 Cor. 14. 29.

remaine still so for their *nature*: and of *indifferent* become so *necessary*, that neither may a man without sinne [a] *refuse* them, where Authority requireth; nor *use* them, where Authority restraineth the use.

Neither is this accession of *Necessitie*, any impeachment to *Christian Liberty*; or [a] *insnaring* of mens *conscience*: as [b] some have objected. For then doe wee ensnare mens consciences by *humane* Constitutions, when wee thrust them upon men as if they were *divine*; and binde mens consciences to them *immediately*, as if they were immediate parts of Gods worship, or of absolute necessity unto salvation. This Tyranny and Vsurpation over mens Consciences, the [c] Pharisees of old did, and *the Church of Rome* at this day doth exercise, and we justly hate in her: equalling, if not preferring her *Constitutions* to the *Lawes* of God. But our Church (God be thanked) is farre from any such impious presumption: and hath sufficiently [d] declared her selfe by solemne protestation, enough to satisfie any ingenious impartiall judgement, that by requiring obedience to these *ceremoniall Constitutions*, she hath no other purpose, then to reduce all [f] *her children* to an orderly uniformity in the *outward* worship of God; so farre is she from seeking to draw any opinion, either of [g] *divine necessitie* upon the *Constitution*, or of *effectuall holinesse* upon the *Ceremony*. And as for the prejudice which seemeth to be hereby given to *Christian liberty*; it is so slender a conceit, that it seemeth to bewray in the objecters a desire, not so much of *satisfaction*, as *cavill*. For *first*, the liberty of a Christian to all indifferent things, is in the Minde and Conscience: and is then infringed, when the *Conscience* is bound and straitned, by imposing upon it an opinion

c *Constit. & Canon* 30.

§. 20. *The maine objection from Christian liberty, answered.*

a *Ex.* 1 Cor. 7. 35.
b Lincolnsh. Abridg. p. 234
c Mat. 7. 8. &c.
d *In spiritum Sanctum blasphemant, qui sacros Canones violant.* 25. qu. 1. Violatres
e *Constit.* &c. *Can.* 74. *art.* 20 Act for uniformity; and Treat. of Ceremonies prefixed to the book of Common Prayer
f Without prejudice to the liberty of other Churches. See *præf. to Communion Booke*,
g The Church ought not to enforce any thing besides the holy Writ, to be believed for necessity of salvation Artic. 20.

opinion of *doctrinall Necessity*. But it is no wrong to the Liberty of a Christian mans conscience, to bind him to outward observance for *Orders* sake; and to impose upon him a necessity of *Obedience*. Which one distinction of *Doctrinall* and *Obedientiall* Necessity well weighed, and rightly applyed, is of it selfe sufficient to cleere all doubts in this point. For, to make all restraint of the outward man in matters indifferent an impeachment of *Christian liberty*; what were it else, but even to bring flat [h] *Anabaptisme* and *Anarchy* into the Church? and to overthrow all bond of subjection and obedience to lawfull authority? I beseech you consider, wherein can the *immediate* power and authority of Fathers, Masters, and other Rulers over their inferiours consist; or the due obedience of inferiours be shewne towards them: if not in these [i] *Indifferent* and *Arbitrary* things? For, things [k] *absolutely Necessary*, as commanded by God, we are bound to do; whether humane Authority require them, or no: and things *absolutely Unlawfull*, as prohibited by God, we are bound not to doe; whether humane Authority forbid them, or no. There are none other things left then, wherein to expresse properly the Obedience due to superiour Authority, then these *Indifferent* things. And if a [l] *Father* or *Master* have power to prescribe to his *Childe* or *Servant* in indifferent things; and such restraint be no way prejudiciall to Christian liberty in them: Why should any man, either deny the like power to *Church-Governours*, to make *Ecclesiastical constitutions* concerning indifferent things? or interpret that power to the prejudice of Christian Liberty? And againe *Secondly*, Men must understand, that it is an errour to thinke *Ceremonies* and *Constitutions* to be things

meerely

h See Conference at *Hampton Court*, pa. 70, 71.

i *In rebus mediis lex posita est obedientia* Bern. Epist. 7.

k *De hujusmodi quippe nec praecepta exspectandum, nec prohibita auscultandus est*, Bern. de præc. & dispens. *See* Agell. 2. Noct. Attic 7. & Bernard. Epist. 7.

l See *Sam. Collins* Sermon in 1 Tim. 6. 3. pag. 44. &c.

2

meerely indifferent: I meane in the generall. For howsoever every particular *Ceremony* be indifferent; and every particular *Constitution* [m] arbitrary and alterable; yet that there should be some *Ceremonies*, it is necessary, *Necessitate absoluta*, in as much as no outward worke can bee performed without Ceremoniall circumstances, some or other: and that there should be some *Constitutions* concerning them, it is also necessary (though not simply and absolutely, as the former; yet *ex hypothesi*, and) *necessitate convenientiæ*. Otherwise, since some Ceremonies must needs be used; every *Parish*, nay every [p] *Man* would have his owne fashion by himselfe, as his humor led him: whereof what other could be the issue, but infinit distraction, and unorderly confusion in the Church? And againe *thirdly*, to returne their weapon upon themselves: If every restraint in indifferent things bee injurious to Christian liberty: then themselves are injurious no lesse by their *negative* restraint from some Ceremonies, [p] *Weare not, Crosse not, Kneele not, &c.* then they would have the world beleeve our Church is by her positive *restraint* unto these Ceremonies of *wearing*, and *crossing*, and *kneeling*, &c. Let indifferent men judge, nay let themselves that are parties judge, whether is more injurious to Christian Liberty; *publike Authority* by mature advice commanding, what might be forborne, or *private spirits* through humorous dislikes, forbidding what may be used: the *whole Church* imposing the *use*, or a *few brethren* requiring the *forbearance* of such things, as are otherwise and in themselves equally indifferent for use, or for forbearance.

But they say, our Church maketh greater matters of *Ceremonies* than thus; and preferreth them even before the most *necessary duties* of preaching,

m Artic. 34.

n See *Calvin* lib. 4. Instit. cap. 10. §. 27.

o *Quot capita tot Schismata.* Hieronym.

3.

p Like that Col. 2. 21. *Touch not, taste not, handle not.*

§. 21. *And the purpose and practise of our Church herein justified.*

ing and administring the Sacraments: in as much as they are imposed upon Ministers under paine of *Suspension* and *Deprivation* from their Ministeriall *Functions* and *Charges*. First, for actuall Deprivation; I take it, unconforming Ministers have no great cause to complaine. "Our Church, it is well "knowne, hath not alwayes used that rigour shee "might have done. Where shee hath beene forced "to proceed as far as *deprivation*; shee hath ordina-"rily by her faire, and slow, and compassionate "proceedings therein, sufficiently manifested her "unwillingnesse thereto: and declared her selfe a Mother every way indulgent enough to such ill-nurtured children, as will not be ruled by her. *Secondly*, those that are *suspended* or *deprived*; suffer it but justly for their obstinacy and contempt. For howsoever they would beare the world in hand, that they are the *only persecuted ones*, and that they suffer for their consciences: yet in truth, they doe but abuse the credulity of the simple therein; and herein (as in many other things) jumpe with the *Papists*, whom they would seeme above all others most abhorrent from. For as *Seminary Priests* and *Iesuites* give it out, they are martyred for their *Religion*; when the very truth is, they are [b] justly executed for their prodigious *Treasons*, and felonious or treacherous practises against lawfull Princes and Estates: So *the Brethren* pretend they are *persecuted* for their *consciences*; when they are indeed, but justly *censured* for their obstinate and pertinacious *contempt* of lawfull authority. For it is not the *refusall* of these *Ceremonies* they are deprived for, otherwise then as the *matter* wherein they shew their contempt: it is the [c] *Contempt*

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a *Pro inficiatione pontificiæ fœminæ.* Aqu. pone, in resp ad *Iohn.* de Antichristo, *Thes.* 15. speaking of the Priests executed in the raigne of Queene Elizabeth.

b See *Dolmen Pseudo-Martyr per totū*, especially, c. 5. &c.

c The practice of our Church sufficiently confirmeth this: which censureth no man for the bare omission of some kinde of Rites and Ceremonies now & then, where it may be presumed by the parties cheerefull and generall conformity otherwise, that such omission proceedeth not either from an opinative dislike of the Ceremony imposed, or from a timorous and obsequious humouring of such as doe dislike it. *If hee sever willingly, and purposely doth openly breake,* &c. Artic 34.

it

it selfe, which *formerly* and properly subjecteth them to just *Ecclesiasticall Censure* of Suspension or Deprivation. And *contempt of authority*, though in the [d] smallest matter, deserveth no small punishment: all *authority* having beene ever sollicitous (as it hath good reason) above all things to vindicate and preserve it selfe from *contempt*; by inflicting sharpe punishments upon contemptuous persons in the smallest matters, above all other sorts of offenders in any degree whatsoever. Thus have wee shewed and cleered the *first* and maine difference betwixt the *case* of my Text, and the case of our Church, in regard of the *Matter*: the things whereabout they differed, being every way *indifferent*; ours not so.

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[d] *In minimis quoq; mandatis culpam facit non minimam, & convertit in crimen gravis rebellionis nævum satis levem simplicis transgressionis*, Bern. de prec. & dispens.

§. 22.

II. For the Persons.

And as in the *Matter*; so there is secondly much oddes in the condition of the *Persons*. The refusers in the Case of my Text, being truly *weake in the Faith*; as being but lately converted to the Christian Faith, and not sufficiently instructed by the Church in the *doctrine* and *use* of *Christian Liberty* in things indifferent: Whereas with our refusers it is much otherwise. *First*, they are not new *Proselytes*; but men borne, and bred, and brought up in the bosome of the Church: yea many, and the chiefest of them, such as have taken upon them the *calling* of the Ministery, and the *charge* of Soules, and the office of teaching and instructing others. And such men should not be *weakelings*. *Secondly*, ours are such as take themselves to have farre more knowledge, and understanding, and insight in the Scriptures, and all divine learning, then other men: such as betweene pitty and scorne seeme most to wonder at the *ignorance* and simplicity of the *vulgar*, and to lament (which is, God knoweth, lamentable enough; though not comparable

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to what it was within many yeeres since:) the want of knowledge, and the unsufficiency of some of the Clergie in the Land. And with what reason should these men expect the priviledge of *weake ones*? *Thirdly*, our Church hath sufficiently declared and published the innocency of her *purpose* and meaning in enjoyning the *Ceremonies*. non so onely; but hath beene content to heare, and receive, and admit the *Objections* and reasons of the refusers: and hath taken paines to *answer* and satisfie to the full all that ever yet could be said in that behalfe. And therefore it is vanitie for these men (or their friends in their behalfe) to alledge *weakenesse*; where all good meanes have beene plentifully used for full information in the points in doubt. *Lastly*, upon the premises it doth appeare that the *weakenesse* of our Brethren, pretended by those that are willing to speake favorably of them, proceedeth for the most part not so much out of *simple ignorance*, arising from the defect either of *understanding* or *meanes*; as out of an ignorance at the best in some degree of *wilfulnesse* and affectation, in not seeking, or not admitting such ingenuous satisfaction, as they might have by reason: if not out of the poyson of *corrupt* and *carnall* affections (as they give us sometimes but too much cause to suspect) of pride, of singularity, of envie, of contention, of factious admiring some mens persons. By which, and other like partiall affections, mens judgements become oftentimes so blinded; that of *unwilling* at the first, they become at length *unable* to discerne things with that freedome and ingenuity they should. And so the *cases* differ in regard of the *Persons*.

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§. 23. *III. In their practice.*

They differ *thirdly* in the *practise* of the Persons. There the *strong* did eate, because hee was well

well assured he might do it, πεπληροφορησθω, in the verse before my Text: and the *weake* did no more but forbeare eating; as indeed hee might doe, no authority interposing to the contrary. But here, we conforme, not only because we know we may lawfully doe it; but for that we know we must of [a] necessity doe it, as bound thereunto in *obedience* to lawfull authority, and in the [b] *conscience* we ought to make of such obedience. And the refusers doe not only *de facto*, not conforme; to the contempt of authority, and the scandall of others: but they stand in it too, and trouble the peace of the Church by their restlesse *Petitions*, and *Supplications*, and *Admonitions*, and other publications of the reasons and grounds of their such refusall. "And verily, "this Countrey & County hath beene not the least "busie in these factions and tumultuous courses: "both in troubling our most gracious, judicious, "and religious Soveraigne with their [c] *petitions*; "and also in publishing their reasons, in a Booke "called *The Abridgement*, printed 1605. to their "owne shame, and the shame of their Countrey. "He who (as I have beene informed) was thought "to have had a chiefe hand in the collecting of "those reasons, and printing of that Booke; was "for his obstinate refusall of *Conformity* justly de-"prived from his Benefice in this *Diocese*, and there-"upon relinquished his *Ministery* for a time, be-"taking himselfe to another Calling: so depriving "the Church and people of God of the fruit and "benefit of those excellent gifts which were in "him. But since that time he hath, upon better and "more advised judgement, *subscribed* and *confor-"med*: and the Church like an indulgent Mother "hath not onely *received* him into her bosome a-"gaine, but hath *restored* him too, though not to the

[a] διὰ τὴν ἀνάγκην συνειδήσεως. Rom. 13. 5.

[b] *Not only for wrath, but also for conscience sake*, Ibid.

[c] Meditations on the Lords Prayer, pag. 12. in the Margent.

"the same, yet to a Benefice elsewhere of farre better value.

Lastly, there is difference in the faulty *carriage* of the persons: and that on both parts; especially on ours. For though our *Non-conforming Brethren* condemne us with much liberty of speech and spirit, having yet lesse reason for it than the *weake Romans* had (for the *Strong* among them might have forborne some things for the *Weakes* sake; and it would have well become them for the avoiding of *scandall* so to have done; which we cannot doe without *greater scandall* in the open contempt of lawfull authority:) yet we doe not despise them, (I meane with allowance from the Church: if particular men doe more than they should, it is their private fault, and ought not to be imputed to us, or to our Church) but use all good meanes wee can to draw them to moderate courses and just obedience; although they better deserve to be despised than the weake Romans did: they being truly *Weake*, ours *Obstinate*; they *Timorous*, ours also *Contemptuous*.

§. 24. *IIII. In their behaviour.*

Now these differences are opened betwixt the Case in my Text, and the Case of our Church: wee may the better judge how farre forth Saint *Pauls* advice here given to the Romanes in their case of *eating*, and *not-eating*, ought to rule us in our case of *conforming*, and *not-conforming* in point of Ceremony. And first, of *not despising*: then of *not judging*. The ground of the Apostles precept for not despising him that ate not, was his *weakenesse*. So far then as this ground holdeth in our case, this precept is to be extended, and no further. And we are hereby bound not to despise our *Non-conforming*-Brethren, so farre forth as it may probably appeare to us they are *weake* and not wilfull. But so

§. 25. *We despise not our Brethren.*

so farre forth, as by their courses and proceedings it may be reasonably thought their refusall proceedeth from corrupt or partiall affections, or is apparantly maintained with obstinacy and contempt: I take it we may, notwithstanding the *Apostles* admonition in my Text, in some sort even *despise* them.

§. 26. *Their grievances prepounded.* 1 2 3

But because they thinke they are not so well and fairely dealt withall as they should be: Let us consider their particular *grievances*, wherein they take themselves despised; and examine how just they are. They say, *first*, they are despised in being scoffed, and flouted, and derided by loose companions, and by profane or popishly affected persons; in being stiled *Puritanes*, and *Brethren*, and *Precisians*, and in having many jests and fooleries fastened upon them, whereof they are not guilty. They are *secondly* despised, [a] they say, in that when they are convented before the *Bishops* and others in Authority, they cannot have the favour of an indifferent hearing: but are proceeded against as far as *Suspension*, and sometimes *Deprivation*, without taking their answers to what is objected, or giving answers to what they object. *Thirdly*, in that many honest and religious men, of excellent and usefull gifts, cannot be permitted the liberty of their *Consciences*, and the free exercise of their *Ministery*: onely for standing out in these things, which our selves cannot but confesse to be indifferent.

a *All benefit of Law being denyed thē, & they debarred of other means by conference or writing for their defence.* Def. of Ministers reasons part 1. pref. to Reader, *We do accuse the Reverend Bishops in the sight of God and Man, for their hard and extreame dealing towards us,* Removall of imputations, p. 40

§. 27. *and answered. The first*

To their *first Grievance* we answer, that we have nothing to doe with those that are popishly affected. If they wrong them, as it is like enough they will (for they will not stick to wrong their betters;) we are not to be charged with that: let them answer for themselves. "But by the way, let our "*Brethren* consider, whether their stiffe and un- "reasonable opposing against those lawfull Cere- "monies

"monies wee retaine, may not bee one principall "meanes to confirme, but so much the more in "their darknesse and superstition those that are wa- "vering, and might possibly by more ingenuous "and seasonable *insinuations* bee wonne over to "imbrace the truth which wee professe. And as "for loose persons and prophane ones, that make it "their sport upon their Ale-benches to rayle and "scoffe at *Puritanes*; "As if it were warrant enough "for them to drinke drunke, talke bawdy, sweare "and stare, or doe any thing without controll, be- "cause forsooth they are no *Puritanes*; As wee "could wish our *Brethren*, and their *Lay-followers*, by their uncouth and sometimes ridiculous behaviour had not given prophane persons too much advantage to play upon them, and through their sides to wound even Religion it selfe: so we could wish also that some men by *unreasonable* and *unjust*, othersome by *unseasonable* and *indiscreet* scoffing at them, had not given them advantage to triumph in their owne innocency, and persist in their affected obstinacy. It cannot but bee some confirmation to men in error, to see men of dissolute and loose behaviour, with much eagernesse, and petulancy and virulence to speake against them. Wee all know how much scandall and prejudice it is to a right good cause; to bee either *followed* by persons open to just exception, or *maintained* with slender and unsufficient reasons, or *prosecuted* with unseasonable and undiscreet violence. And I am verily perswaded, that as the increase of *Papists* in some parts of the Land, hath occasionally sprung (by a kinde of *Antiperistasis*) from the intemperate courses of their neighbour *Puritanes*: so the increase of *Puritanes*, in many parts of the Land, oweth not so much to any sufficiency themselves conceive in their owne

b Many by their factious behaviour were driven to be Papists. *The K. Majesty in Conser. at Hamp. pag. 98.*

owne grounds, as to the disadvantage of some *prophane*, or *slanderous*, or *silly*, or *ignorant*, or *indiscreet* opposers. But setting these aside, I see not but that otherwise the name of *Puritanie*, and the rest, are justly given them. For appropriating to themselves the names of *Brethren*, *Professors*, *Godly men*, and other like, as differences betwixt them & those they call *Formalists*, would they not have it thought, that they have a *Brotherhood* and *profession* of their owne, freer and *purer* from Superstition and Idolatry, then others have, that are not of the same stampe? and doing so, why may they not be called *Puritanes*? The name, I know, is sometimes fastened upon those that deserve it not; *Rascall people* will call any man that beareth but the face of honesty a *Puritane*; but why should that hinder others from giving it where it is rightly due?

a Of late our *English Arminians* have got the trick to fetch in within the compasse of this Title of *Puritanes*, all orthodox Divines that oppose against their *Semi Pelagian* subtilties; of purpose to make sound truth odious, & their owne corrupt novelties more passable, and plausible.

§. 28. *The second.*

"To their *second Grievance* I answer: Publique "meanes by *Conferences*, *Disputations*, and other-"wise, have beene often used: and private men not "seldome afforded the favour of respite and li-"berty to bring in their allegations. And I thinke "it can bee hardly, or but rarely instanced, that "ever *Deprivation* hath beene used, but where fa-"therly *Admonitions* have first beene used; and "time given to the *Delinquents* to consider of it, "and informe themselves better. This course usu-"ally hath beene taken, though every private par-"ticular man hath no reason to expect it. The *Re-verend Fathers* of our Church, we may well thinke, amid so much other imployments, as once bee so unthrifty of their good houres, and bestow them out in hearing contentious persons *coram Iudicium*, sing the same note a hundred times over, and require further satisfaction, after so many publique and unanswerable satisfactions already given.

Yet have the *Bishops* and other *Church Governours* out of their religious zeale for the peace of Gods Church, beene so farre from *despising* our *Brethren* herein: that they have dispensed sometimes with their other weighty occasions, and taken paines to answer their *reasons*, and confute their *exceptions*, satisfie all their *doubts*, and discover the weaknesse of all their *grounds* in the points questioned.

And as to their *third Grievance*. First, for my owne part, I make no doubt, neither dare I be so uncharitable as not to thinke, but that many of them have honest, and upright, and sincere hearts to Godward, and are unfainedly zealous of Gods Truth, and for Religion. "They that are such, no "doubt feele the comfort of it in their owne soules: "and we see the *fruits* of it in their conversation, "and rejoyce at it. But yet I cannot be so ignorant on the other side, as not to know, that the most sanctified and zealous men are *men*, and subject to carnall and corrupt affections; and may be so farre swayed by them in their judgements, as not to bee able to discerne without prejudice and partiality, truth from errour. "Good men, and Gods deare "children may continue in some a *errour in judge-* "*ment*, and consequently in a *sinfull practise* arising "thence; and live and dye in it (as some of these "men have done in disobedience to lawfull Au-"thority) and that unrepented of otherwise, then "as in the lumpe of their unknowne sinnes. It is not "*Honesty*, nor *Sincerity*, that can priviledge men "from either *erring* or *sinning*. Neither ought the unreproved conversation of men, countenance out their *opinions*, or their *practices*, against the light of *Divine Scripture*, and *right Reason*: As we reade *Cyprians* errour in old time; and wee see b *Arminius* his corrupt doctrine in our dayes

a Witnesse the learned Books of divers reverend Prelates; *Iohn Whitgift*, *Iohn Buckeridge*, *Thomas Morton*, &c.

§. 29.

The third.

a *Sancti sanctæ charitate possunt errare etiã contra Catholicã veritatem.* Occham Dial. part. 2. l. 2. c. 4.

b So *Pelagius* from whose root *Popery* (in that branch) & *Arminianisme* sprouted, was a man as strict for life as most Catholikes: yet a most dangerous and pestilent Heretick. *Pelagii, viri ut audio sancti, & non parvo profectu Christiani.* Aug. 3. de peccat. merit. et rem. 1. *Ipsum sicut eum qui nobiscum loquuntur, bonã et prædicandum virum.* Ibid. cap 3.

have spred much the more for the reverend opinion men had of their *personall* endowments and sanctitie. *Secondly*, though Comparisons bee ever harsh, and most times odious; yet since honesty and piety is alleaged, (without disparagement bee it spoken to the best of them,) there are as good, and honest, and religious, and zealous men every way of them that willingly and cheerefully conforme, as of them that doe not. In the times of *Popish* persecution, how many godly *Bishops*, and conformable *Ministers* laid downe their lives for the testimony of Gods Truth, and for the maintenance of his Gospell? And if it should please God in his just judgement (as our sinnes, and amongst others our *Schismes* and *distractions* most worthily deserve,) to put us once againe to a *fiery tryall* (which the same God for his goodnesse and mercy defend:) I make no question but many thousands of *Conformers* would (by the grace of GOD) resist unto bloud, embrace the Faggot, and burne at a Stake, in detestation of all *Popish, Antichristian Idolatry*, as readily, and cheerefully, and constantly, as the hottest, and preciest, and most scrupulous *non-Conformist*. But *Thirdly*, let mens honesty, and piety, and gifts be what they can: must not men of honesty, and piety, and gifts, live under Lawes? And what reason these, or any other respects, should [c] exempt any man from the just censure of the Church, in case he will not *obey* her *Lawes*, and *conforme* to her *Ceremonies*? especially since such mens immunity would but encourage others to presume upon the like favour: and experience teacheth us, that no mens errours are so *exemplary* and pernicious; as theirs, who for their *eminency* of gifts, or *sanctity* of life, are most followed with popular applause, and personall admiration.

[c] *Non enim in cujusquam personâ prætermittendum est, quod institutis generalibus continetur.* Leo dist. 61. Miramur.

Wee see their *Grievances* against us, how unjust they are, in the matter of *Despising*. I would they did no more despise the Churches Authority, than we doe their infirmities. But in the matter of *judging*; see if we have not a just *grievance* against them. As might be declared at large in many instances, out of their printed *Books* and private *Letters*, and common *discourses*. I will but give you a taste, because I know I grow tedious and I long to be at an end.

§. 30. *Our brethren how they judge us.*

[a] I referre the Reader for more particular satisfaction to *Fr. Masons* Sermon on *pa.* 21. 22. and 1 *Cor.* 14. 40. *pag.* 30. *Sam. Collins* Sermon on 1 *Tim.* 6. 3. others; but especially to their owne writings.

First, they judge our *Church* as halfe *Popish* and *Antichristian*, for retaining some Ceremonies used in Popery: though we have purged them from their Superstitions, and restored them to their *Primitive* use. Their great admired [a] *opener* of the Revelation, maketh our Church the *Linsey-Wolsey Laodicean* Church; neither *hot* nor *cold*. And some of them have slovenly compared our late gracious Soveraigne Queene *Elizabeth* of most blessed memory, to a [b] *slutish house-wife*; that having swept the house, yet left the *dust and dirt* behinde the doores; meaning thereby the *Ceremonies*. If our Church were but halfe so ill, as these men would make it, I thinke every honest religious man should hold himselfe bound to separate from it, as *his most excellent Majesty* [c] hath observed the *Brownists* have done upon their very grounds: accounting them as *lukewarme* for not quite separating, as they doe us for no further reforming.

§. 31. *I. The Church.*

[a] *Brightman* in *Apoc. cap.* 3.

[b] This Simile was first used by a very Reverend, grave and worthy *Deane*, (who hath many waies deserved well of our whole Church) in a Sermon before Q. *Elizabeth*: & modestly and moderately urged, not at all against the *ceremonies* (which by his practise he did allow) but for the further restraint of Popish Priests and Iesuites, who lay thick as heaps of dust and dirt behind the doores. Yet I here scribed it to the *Puritanes*, who (though they father it upon that good man) must owne it as their owne brat, because by misapplying it to the Ceremonies, they have made it their own. *Male dum retitat, incipit esse tuum. Meditations on the Lords Prayer*, pa. 11. 8vo. prima edit. 1619. See *Hookers* Preface. §. 8.

§. 32. *II. The Bishops.*

Secondly, they judge our *Bishops*, and other *Church-Governours*, as Limbes of Antichrist; Locusts of the bottomelesse pit; domineering Lords over Gods heritage; usurpers of temporall jurisdiction; Spirituall Tyrants over mens Consciences, &c. Seeking by all meanes to make the name of *Lord-Bishop* odious to the Gentry and Commons. Witnesse their *Mar-prelate*; and other infamous and scandalous Libels in that kind. "Having power "in their hands, if the Bishops should use more ri-"gorous courses towards them, then they have "done: could ye blame them?

§. 33. *III. Conformers.*

Thirdly, they judge those that *subscribe* and conforme, Machiavillian time-servers; formall Gospellers; State-Divines; men that know no conscience, but Law; nor Religion, but the Kings: and such as would be as forward for the *Masse*, as the *Communion*, if the State should alter.

§. 34. *IV. Ministers of inferiour gifts.*

Fourthly, all such *Ministers* as are not endowed with gifts for the Pulpit, they damne, as *hirelings*, and not Sheepherds: calling them idol-Shepherds; betrayers of Christs flock; intruders into the Ministery without a Calling; *dumbe Dogs*, and I know not how many names besides. Yea, although they be such as are diligent, according to their measure of gifts to performe such duties as the Church requireth: to present the prayers of the people to God; to declare (by reading the holy Bible and good Homilies for that purpose appointed) the will of God to the people; to instruct the younger sort in the points of *Catechisme*; to visit and comfort the sicke and afflicted; and to administer reverently and orderly the holy Sacraments of *Baptisme* and the *Lords Supper*.

§. 35. *V. Them that oppose them.*

Fifthly, they judge all such as *interpose* for the Churches peace, and *oppose* their novelties, as enemies

mies to all goodneſſe, men of prophane mindes; haters of Religion; deſpiſers of the Word; perſecutors of the Brethren, impes of Satan; inſtruments of Hell; and ſuch as utterly abhorre all godly and Chriſtian courſes.

§. 36. *VI. All but themſelves.*

Sixthly, and laſtly (for I irke to rake longer in this ſinke) they bewray themſelves to be manifeſt Iudges of all that are not of their ſtampe; by ſingling out unto themſelves, and thoſe that favour them, certaine proper Appellations, of *Brethren*, and *Good-men*, and *Profeſſors*: as if none had *Brotherhood* in Chriſt; none had intereſt in *goodneſſe*, none made *Profeſſion* of the Goſpell, but themſelves. Whereas others have received the *ſigne* of their *Profeſſion* in their foreheads after Baptiſme, which perhaps they did not: whereas others daily ſtand up in the Congregation to make *Profeſſion* of their Chriſtian beliefe, which it may be they do not: or, (if thoſe things be not materiall) whereas others by the grace of God are as ſtedfaſtly reſolved in their hearts, if need ſhould be, to ſeale the truth of their profeſſion with their bloud, as any of them can be.

§. 37. *Their mitigation removed.*

But they will ſay, theſe peremptory Cenſures are but the faults of ſome few: all are not ſo hot and fiery. There be others that are more *temperate* in their ſpeeches, and *Moderate* in their courſes; and deſire onely they may be ſpared for their owne particular: but they preach not againſt any of theſe things, nor intermeddle to make more ſtirres in the Church.

I anſwer *firſt*: it were lamentable, if this were not ſo. "If all were of that hot temper, "or diſtemper rather, that many are; they would "quickly tire out themſelves without ſpurring. "Farre bee it from us to judge mens hearts; or

"to condemne men for that wee know not by "them. Yet of some that carry themselves with tolerable moderation *outwardly*; wee have some cause to suspect, that they do *inwardly* and in their hearts judge as deepely, as the hottest spirited railers. And we gather it from their forwardnesse at every turne, and upon every slender occasion obliquely to gird, and indirectly to glance at our *Church*, and the *discipline* and the *Ceremonies* thereof, as farre as they well dare. And if such men meddle no further, we may reasonably think, [a] it is not for want of good will to do it; but because they dare not.

a *Eadem velle eos cognosces: da posse, quanti volunt.* Senec. Epist. 42.

2.

Secondly, though they preach not against these things in the publike *Congregations*; yet in their private *Conventicles* it is not unknowne some doe. Though their *Pulpits* doe not ring with it; yet their *Houses* doe: though their ordinary *Sermons ad populum* be more modest; yet their set *conferences* are sometimes but too free, especially when they are required their opinions by those that invite them. And what themselves for feare of Censure thus preach but [b] *in the eare*; their *Lay-Disciples* openly preach *on the house top*.

b Mat. 10. 27.

3.

Thirdly, although both their *Pulpits* and *Tables* should be silent; yet their *Practice* sufficiently preacheth their dislike. And who knoweth not that a *Reall & Exemplary* seducement maketh the Author guilty; as well as a *Verball* and *Oratory*? S. *Peter* did not preach judaisme; but only for offending the Iewes, forbeare to eat with the Gentiles: yet Saint *Paul* reproveth him for it to his face, and interpreteth that fact of his, as an effect full and almost compulsive seducement; *Cogis Iudaizare, Gal. 2.* [c] *Why compellest thou the Gentiles to Iudaize?*

c Gal. 2. 14. *Vtique conversationis fuit vitium, non prædicationis.* Tertull. de præscript. cap. 23. *Non imperio, sed facto.* Lyra. *Non docendo imperio, sed conversationis exemplo* Gloss. Ord. ibid.

4.

Lastly, it is to be considered, whether it may be enough

enough for a *Paſtor*, not to meddle with theſe things: and whether he be not in conſcience bound, eſpecially in caſe he liue among a people diſtracted in opinions, to declare himſelfe expreſly either for them, or againſt them. If they be vtterly vnlawfull, and he know it ſo; how is he not bound in conſcience to reprove thoſe that *vſe* them, or *require* them? otherwiſe he betrayeth the [d] *truth of God* by his ſilence, and ſuffereth men to go on in their *ſuperſtition* without rebuke. But if he be ſufficiently reſolved of their lawfulneſſe; how is hee not bound in Conſcience to reprove thoſe that *refuſe* them, or *oppoſe* them? otherwiſe he betrayeth the *peace* of the Church by his ſilence, and ſuffereth men to go on in their *diſobedience* without rebuke. Nay more, every *Miniſter* that hath receiued paſtorall charge, hath *twice* or *thrice* (if not oftener) witneſſed his allowance of all and ſingular the 39. *Articles* of the Church of England. Once at his *Ordination* before the *Biſhop*; then at his *Inſtitution* into his *Benefice*, before his *Ordinary*; and both theſe by *Subſcription* vnder his hand; and then after vpon his *Induction*, before his owne *Flock*; and that by verball *Approbation*. By which Subſcription and approbation, he hath not only acknowledged [e] *in the Church the power of ordaining Rites and Ceremonies*, *Artic.* 20. but hee hath after a ſort alſo bound himſelfe [f] *openly to rebuke ſuch as willingly and purpoſely breake the Traditions and Ceremonies of the Church, as offenders againſt the common orders of the Church, and wounders of the conſciences of the weake brethren*, *Artic.* 34. He then that for any reſpect whatſoeuer, is meale-mouthed in theſe things, wherein he is bound both in *Conſcience*, and by vertue of his owne *voluntary Act* to ſpeake freely: neither is conſtant to his owne *hand* and *tongue*; nor is [g] *faithfull*

d *Otherwiſe what elſe doe we, but deny and betray the truth?* Defence of Min. reaſons part 1. Pref. to the Reader.

e Artic. 20.

f Artic. 34.

g Heb. 3. 2.

h Acts 20. 27.

§. 38. *The Conclusion.*

g *faithfull in Gods House, as was Moses*, in discharging a good Conscience, and revealing unto his people h *the whole counsell of God.*

Thus have I endevoured, having the opportunity of this place, (as I held my selfe both in *Conscience*, and in regard of my *Subscription* bound) to deliver my opinion freely, so far as my Text gave occasion, concerning the *Ceremoniall Constitutions* of our Church: and therein laboured to free, not onely the *conformer* from all unjust *censures*; but even the *non-conformer* also, so far as he hath reason to expect it, from all scandalous *despisings*. I beseech you pardon my length, if I have beene troublesome; I had much to say, and the matter was weighty, and I desired to give some satisfaction in it to those that are contrary minded; and I have no purpose (for any thing I know) at all to trouble this place any more hereafter. Let us all now humbly beseech Almighty God to grant a blessing to what hath beene presently taught and heard: that it may worke in the hearts of us all *charitable affections* one towards another, *due obedience* to lawfull authority, and a *conscionable care* to walke in our severall callings, *faithfully*, *painfully*, and *peaceably*; to the comfort of our owne soules, the edification of Gods Church, and the glory of the ever-blessed Trinity, the Father, Sonne, and Holy Ghost, three Persons and one God. To whom bee ascribed by us and the whole Church, as is most due, the Kingdome, the Power and the Glory, for ever and ever.

Amen.

The

THE SECOND SERMON.

At a Visitation at Boston Linc. 24. April. 1611.

ROMANS 3. 8.

And not rather, (as we be slanderously reported, and as some affirme that we say,) Let us doe evill, that good may come: whose damnation is just.

§. 1. *The Occasion.*

A Little before, at the fourth verse, S. *Paul* had delivered a *Conclusion*; sound and comfortable: and strengthened it from *Davids* both experience, and testimony in a *Psal.* 51. A place pregnant, and full of sinewes, to enforce it. The *Conclusion* in effect was; that *Nothing in man can annull the Covenant of God.* Neither the *originall unworthinesse* of Gods children, through the universall corruption of nature; nor their *actuall unfaithfulnesse* bewrayed (through frailty) in particular tryals, can alienate the free love of God from them, or cut them off from the covenant of Grace: but that still God will be glorified in the truth and *faithfulnesse* of his promises, notwithstanding any unrighteousnesse or *unfaithfulnesse* in man.

a That thou might'st be justified in thy sayings, and mightest overcome when thou art judged. *Psal.* 51. 4.

§. 2. *Coherence.*

But never yet was any *Truth* so happily innocent, as to maintaine it selfe free from *Calumnie* and *Abuse*. *Malice* on the one hand, and *Fleshlinesse* on

on the other; though with different aimes, yet doe the same worke. They both pervert the Truth, by drawing pestilent *Corollaries* from sound *Conclusions*, as the Spider sucketh poyson from medicinable herbes. But with this difference. *Malice* slandereth the Truth, to discountenance it: but *Fleshlinesse* abuseth the Truth, to countenance it selfe by it. The *cavilling Sophister*, hee would faine bring the Apostles gracious Doctrine into discredit: The *carnall Libertine*, he would as faine bring his owne ungracious behaviour into credit. Both, by making false, yet colourable, *Inferences* from the former Conclusion. There are *three* of those Inferences; but never a good. The *first*; If so, then cannot God in reason and justice take vengeance of our unrighteousnesse. The *Colour*; for why should he punish us for that, which so much magnifieth and commendeth his righteousnesse? [*But if our righteousnesse commend the righteousnesse of God, what shall we say? Is God unrighteous that taketh vengeance?*] The *second* Inference; If so; then it is injust either in God or Man to condemne us as sinners, for breaking the Law. The *Colour*; for why should that action be censured of sinne, which so abundantly redowndeth to the glory of God? [*For if the Truth of God hath more abounded, through my lye unto his glory, why yet am I also judged as a sinner?*] The *third*, and last and worst Inference: If so, then it is a good and wise resolution, Let us sinne freely, and boldly commit evill. The *Colour*: for why should we feare to doe that, from which so much good may come? in this verse of my Text, [*And not rather let us doe evill that good may come.*]

This last cavilling Inference, the Apostle in this Verse both bringeth in, and casteth out againe: *bringeth in, as an objection*; and *casteth out by his answer.*

1. a *Triplex inconvenient.* Lyranus hic.

b Verse 5.

2.

c Verse 7.

3.

§. 3. *Division.*

swer. An answer which at once cutteth off both it, and the former inferences. And the *Answer* is double: *Ad rem, Ad hominem.* That concerneth the force and matter of the *objection*: this the state, and danger of the *objecters*. *Ad rem*, in the former part of the verse; [*And not rather (as we be slanderously reported, and as some affirme that we say,) Let us doe evill that good may come.*] *Ad hominem* in the latter end; [*Whose damnation is just.*] In the former part, there is an *Objection*; and the *Rejection* of it. The Objection, *And not rather, Let us doe evill that good may come.* The Rejection thereof with a *Non sequitur*; implying not only the bare inconsequence of it upon the Apostles conclusion, but withall, and especially the falsenesse and unsoundnesse of it taken by it selfe; *As we be slanderously reported, and as some affirme that we say, Let us do evill, &c.*

My aime at this present is to insist especially upon a *Principle of practick Divinity*; which by joynt consent of Writers *old*, and *new*; *Orthodoxe* and *Popish*; resulteth from the very body of this verse, and is of right good use to direct us in sundry difficulties, which daily arise *in vita communi*, in point of Conscience. The Principle is this; *We must not doe any evill, that any good may come of it.* Yet there are besides this, in the Text divers other inferiour *observations* not to be neglected. With which I thinke it will not be amisse to begin, and to dispatch them first briefly, that so I may fall the *sooner*, and stay the *longer* upon that which I mainely intend.

§. 4. *and Summe of the Text.*

§. 5. Observ. 1. *Divine truths must be cleered from cavill.*

a *propter hoc argumentum fuit Paulus hic quo si digressionem tractando haec.* Cajetan hic.

Observe *first* the Apostles Method, and substantiall manner of proceeding: how he cleareth all as he goeth; how diligent he is and carefull, betimes to remove such *cavils*, (though he step a little out of his way for it) as might bring scandall to the *Truth* he had delivered. When we preach and instruct

ſtruct others; we ſhould not thinke it enough to deliver *poſitive truths*: but we ſhould take good care alſo, as neere as we can, to leave them *cleare*; and by prevention to ſtop the mouthes of ſuch, as love to picke quarrels at the Truth, and to barke againſt the light. It were good we would (ſo farre as our *leiſure* and *gifts* will permit) wiſely forecaſt, and prevent all offence that might be taken at any part of Gods truth: and be carefull, as not to broach any thing that is *falſe*, through *raſhneſſe*, *errour*, or *intemperance*; ſo not to betray any *truth* by ignorant handling, or by ſuperficiall, ſlight, and unſatiſfying anſwers. But then eſpecially concerneth it us to bee moſt carefull herein; when wee have to ſpeake before ſuch, as we have ſome cauſe beforehand to ſuſpect to be, through *ignorance* or *weakneſſe*, or *cuſtome*, or *education*, or *prejudice*, or *partial affections*, or otherwiſe contrary-minded unto, or at leaſtwiſe not well perſwaded of thoſe Truths we are to teach. If *the wayes* be rough and knotty, and the paſſengers feeble-joynted and dark-ſighted: it is but needfull the *guides* ſhould remove as many blockes and ſtones out of the way, as may be. When we have gone as warily as we can to worke, *Cavillers* (if they liſt) will take exceptions: it is our part to ſee, wee give them no advantage; leſt wee helpe to juſtifie the *principals*, by making our ſelves *Acceſſories*. Thoſe men are ill-adviſed, how zealous for the Truth, that ſtirre in controverſed points, and leave them worſe than they found them. b "*Stomake* will not beare out a matter without "*ſtrength*, and to encounter an adverſary are requi-"red *Shoulders* as well as *Gall*. A good cauſe is never betrayed more, then when it is proſecuted with much *vagarieſſe*, but little *ſufficiency*. This from the method.

b *Aut animo demas, aut viribus addas.* Diſtū Archidami ad filiū.

c As *Zuinglius* ſaid of *Carolo Stadio* (whom he judged too weake to undertake the defence of the truth againſt *Luther* in the point of Conſubſtantiation) *Non ſatis humeros habet* Sleidan.

Obſerve

Observe *secondly* the Apostles manner of speech, καθὼς βλασφημούμεθα. Translators render it; *As we are wrongfully blamed, As we are slandered, As we are slanderously reported.* And the word indeed from the [a] Originall importeth no more: and so Writers both *prophane* and *sacred* use it. But yet in Scriptures by a specialty it most times signifieth the highest degree of *Slander*; when we open our mouthes against God, and speake ill, or amisse, or unworthily of God: that is βλασφημία, and properly the sin we call *blasphemy*. And yet that very word of *Blasphemy*, which for the most part referreth immediately to God, the Apostle here useth, when hee speaketh of himselfe and other *Christian Ministers*, τῶν διακονούντων, as wee are *slandered*, nay as we are *blasphemed*. A *slander* or other *wrong*, or *contempt* done to a *Minister, quâ talis*, is a sinne of a higher straine, then the same done to a common Christian. Not at all for his *persons* sake: for so hee is no more Gods good creature then the other; no more free [b] from sinnes, and infirmities, and passions then the other. But for his *Callings* sake; for so he is Gods [c] *Embassadour*, which the other is not: and for his workes sake; for that is Gods [d] *message*, which the others is not. *Personall* Slanders and Contempts are to a *Minister*, but as to another man; because his person is but as another mans person. But *slanders* and *contempts* done to him as a *Minister*, that is, with reference either to his *Calling*, or *Doctrine*, are much greater then to another man: as reaching unto God himselfe; whose Person the *Minister* representeth in his *Calling*; and whose *errand* the *Minister* delivereth in his *Doctrine*. For *Contempts*, S. *Paul* is expresse elsewhere; [e] *Hee that despiseth, despiseth not man, but God*. And as for *Slanders*; the very choice of the

§. 6. Observ. II. *The slander of the Ministers regular doctrine, is more than an ordinary slander.*

a ὄνειδος τῶν λοιδορούντων αὐτὸν φόβον.

b ὁμοιοπαθεῖς. Acts 14. 15. & Iam. 5. 17.

c 2 Cor. 5. 20.

d 1 Thes. 2. 13.

e 1 Thes. 4. 8

the word in my Text inferreth as much. The dignity of our *Calling*, enhanceth the sinne: and every slander against our regular *Doctrines*, is more then a bare *Calumny*; if no more, at least *petty* [f] *blasphemy* (as the Chaldee Paraphrast calls it). As we are slandered, as we are blasphemed. That from the word.

Observe *thirdly*, the wrong done to the Apostle, and to his Doctrine. Hee was slanderously reported to have *taught* that, which he never so much as *thought*: and his Doctrine had many scandalous imputations fastened upon it, whereof neither he nor it were guilty. [*As we are slanderously reported, and as some affirme that we say.*] The best truths are subject to mis-interpretation; and there is not that *Doctrine*, how firmely soever grounded, how warily soever delivered, whereon *Calumny* will not fasten, and stick slanderous imputations. Neither [a] *Johns mourning*, nor *Christs piping* can passe the pikes: but the one *hath a Devill*; the other is *a Glutton and a Wine-bibber*. Though [b] Christ come to *fulfill the Law*, yet there be will accuse him as a *destroyer of the Law*, *Matth.* 5. And though he decide the question plainely for *Cæsar*, and that in the case of Tribute, *Matth.* 22. [c *Give unto* Cæsar *the things that are* Cæsars:] yet there be that charge him, as if hee [d] *spake against* Cæsar, *Iohn* 19. and that in the very case of Tribute, as if hee [e] *forbade to give Tribute unto* Cæsar, *Luke* 23. Now if they [f] called the Master of the house *Beelzebub*; how much more them of his household? If Christs did not; thinke we the doctrine of his *Ministers* and his *Servants* could escape the stroke of mens tongues, and bee free from *calumny* and *cavill*? How the *Apostles* were slandered as Seducers and Sectaries, and vaine babblers, and Heretiques, and broachers of new and false and pestilent doctrines; their *Epistles*

and

f We have heard him speake blasphemous words against *Moses*, and against God, Acts 6. 11.

§. 7.

Observ. III. *The best truths are subject to slander.*

a Matth. 11. 17, 19.

b Matth. 5. 17.

c Matth 22. 21

d Iohn 19. 12.

e Luke 23. 2.

f Mat. 10. 25.

and the booke of their *Acts* witnesse abundantly to us. And for succeeding times, reade but the Apologies of *Athenagoras*, and *Tertullian*, and others: and it will amaze you to see what blasphemous, and seditious, and odious, and horrible impieties, were fathered upon the Ancient *Christian Doctors*, and upon their *profession*. But our owne experience goeth beyond all. The Doctors of our Church teach truely, and agreeably to answerable evidences of Scripture, the [g] *effectuall* concurrence of God's *Will* and *Power*, with subordinate Agents in *every*, and therefore even in *sinfull* actions; Gods [h] *free election* of those whom hee purposeth to save of his owne grace, without any *motives* in, or from themselves; The immutability of Gods [i] *Love* and *Grace* towards the *Saints*, and *certaine perseverance* therein unto *Salvation*; The [k] *Justification* of sinners by the *imputed* righteousnesse of Christ, apprehended and applyed unto them by a lively *faith*; without the *works* of the Law. These are sound, and true, and comfortable, and profitable, and necessary doctrines. And yet that impudent Strumpet of *Rome* hath the forehead, (I will not say to *slander*, my Text alloweth more,) to *blaspheme* God, and his Truth, and the Ministers thereof for teaching them. *Bellarmine*, *Gretser*, *Maldonate*, and the Iesuites; but none more than our own English Fugitives, *Bristow*, *Stapleton*, *Parsons*, *Kellison*, and all the rabble of those Romish hell-hounds, freely spend their mouthes in barking against us: as if we made *God the author of sin*: as if we would have men *sinne* and bee *damned* by a *Stoicall fatall necessity*; *sinne* whether they will or no, and be *damned* whether they deserve it or no: as if wee opened a gappe to all *licentiousnesse* and *prophanenesse*; let them beleeve, it is no matter how

g Acts 17. 28. & Esay 26. 12.

h Rom. 9. 11. 15, 18, &c.

i Iohn 13. 1. Rom. 11. 29. & 5. 9. 10. & 8. 35. 38, 39.

k Rom. 3. 28.

they live, *heaven is their owne cooke sure*: as if we cryed downe *good workes*, and condemned *charity*. Slanders lowde, and falſe; yet eaſily blowne away with one ſingle word, *Iuſtificatus*. Theſe *impiſations* upon us and our doctrine are *unjuſt*: but *ſeria ludus*, let them that thus miſ-report us, know, that without repentance their *damnation will be juſt*.

§. 8. *With the cauſes.*

It would be time well ſpent, to diſcover the *grounds* of this obſervation, and to preſſe the *uſes* of it ſomething fully. But becauſe my aime lyeth another way, I can but point at them, and paſſe. If ſeldome Truth eſcape unſlandered, marvell not: the *reaſons* are evident. On *Gods* part, on *Mans* part, on the *Devils* part. *God ſuffereth*, Man *raiſeth*, & the Devill *furthereth* theſe ſlanders againſt the Truth. To begin *ordine retrogrado*, and to take them backwards. Firſt, on the *Devils* part: a kind of Contrariety and Antipathy betwixt him and it. Hee being the a *Father of lyes*, and b *Prince of darkneſſe*, cannot away with the *Truth*, and with the *Light*; and therefore caſteth up ſlanders, as Fogs and Miſts againſt the *Truth* to belye it, and againſt the *Light* to darken it. Secondly, on *mans* part: And that partly in the *underſtanding*; when the *judgement* either of it ſelfe weake, or elſe weakned through precipitancy, prejudice, or otherwiſe, is deceived with fallacies inſtead of ſubſtance, and miſtaketh ſeeming inferences, for neceſſary and naturall deductions. Partly in the *will*: when men of *corrupt minds* ſet themſelves purpoſely againſt the knowne truth, and out of *malicious wilfulneſſe* (againſt the ſtrong teſtimony of their owne hearts) ſlander it, that ſo they may diſgrace it, and them that profeſſe it. Partly in the *Affections*; when men overcome by carnall affections, are content to cheate their owne ſoules by giving

a 1 Iohn 3. 44.
b Epheſ. 6. 12.

ving such constructions to Gods Truth, as will for requitall, give largest allowance to their practises, and so rather choose to *crooken* the *Rule* to their owne bent, then to levell themselves and their affections and lives according to the *Rule*. Thirdly, on *Gods* part; who *suffereth* his owne Truth to be slandered and mistaken. Partly in his *Iustice*, as a fearefull judgement upon wicked ones; whereby their hard hearts become yet more hardened, and their most just condemnation yet more just. Partly, in his *goodnesse*; as a powrefull fiery triall of true Doctors, whose constancy and sincerity is the more [d] *approved* with him, and the more *eminent* with men, if they [e] *flye not when the Wolfe commeth*, but keepe their standing, and stoutly maintaine Gods truth, when it is deepeliest slandered, and hotliest opposed. And partly, in his *Wisdome*; as a rich occation for those, whom hee hath gifted for it, [f] ἀναζωπυρῆν to awaken their zeale, to quicken up their industry, to muster up their abilities, to scowre up their spirituall armour, (which else through disuse might gather rust) for the defence, and for the rescue of that [g] παραθήκην, that precious truth whereof they are *depositaries*, and wherewith he hath entrusted them.

These are the *Grounds*. The *Vses*, for instruction briefly are, to teach and admonish every one of us: that we be not either *first*, so wickedly *malicious*, as without apparant cause to *raise* any slander; or *secondly*, so foolishly *credulous*, as without severe examination, to *believe* any slander; or *thirdly*, so basely *timorous*, as to flinch from any part of Gods truth for any slander. But I must not insist. This from the slander.

Observe *fourthly*, how peremptorily the Apostle is in his censure against the *slanderers or abusers* of

3
1
e 2 Thess. 1. 10, 11, 12.
2
d 1 Cor. 11. 19
e Iohn 10. 12.
3
f 2 Tim. 1. 6.
g 1 Tim. 6. 20. & 2 Tim. 1. 14.

§. 9. *and Corollaries thereof.*

1
2
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§. 10. Observ. IV. *Every slander.*

holy truths: *Whose damnation is just.* [a] Some understand it with reference to the *Slanderers*; *As we be slanderously reported, and as some affirme that we say*: *Whose damnation is just*: that is, their damnation is just, who thus unjustly slander us. [b] Others understand it with reference to that ungodly *resolution*: *Let us doe evill, that good may come*, *whose damnation is just*: that is, their damnation is just for the evill they doe, who adventure to doe any evill, under whatsoever pretence of good to come of it. Both expositions are good; and I rather embrace both, then preferre either. I ever held it a kind of honest *spirituall thrift*; where there are two senses given of one place, both agreeable to the *Analogie of Faith* and *Manners*, both so indifferently appliable to the *words* and *scope* of the place, as that it is hard to say, which was rather intended; though there was but one intended, yet to make use of both. And so will we. Take it the *first* way: and the slanderer may reade his doome in it. Here is his wages, and his portion, and the meed and reward of his slander; *Damnation*. And it is a just reward. He *condemneth* Gods truth *unjustly*: God *condemneth* him *justly* for it, [*whose damnation is just.*] If we be countable (and we are countable at the day of Judgment) for [c] *every idle word* we speake; though neither in it selfe *false*, nor yet *hurtfull* and prejudiciall unto others: what lesse then damnation can they expect, that with much *falshood* for the thing it selfe, and infinite *prejudice* in respect of others, *blaspheme* God and his holy Truth?

§. 11. *Whether malicious.*

But if it be done of purpose, and *in malice* to despight the *Truth*, and the professors thereof: I scarce know whether there be a greater sinne, or no. *Maliciously* to oppose the *known Truth*, is by most Divines accounted a principall branch of that

a *Ambrosius; Lyra, Piscator, Pareus, &c.*

b *Chrysostomus Gaietanus, Erasmus, &c.*

c Matth. 12. 36

that great unpardonable sinne, the *sinne against the Holy Ghost*: by some, the very sinne it selfe. I dare not say it is so; nor yet that it is unpardonable, or hath finall impenitency necessarily attending it: I would bee loth to *interclude* the hope of *Repentance* from any sinner; or to *confine* Gods *Mercy* within any bounds. Yet thus much I thinke I may safely say; it commeth shrewdly neere the *sinne against the Holy Ghost*, and is a faire (or rather a foule) step toward it, and leaveth very little hope of pardon. That great sinne against the Holy Ghost, the *Holy Ghost* it selfe in the Scriptures chuseth, rather than by any other, to expresse by this name of [a] *Blasphemy*, *Matth.* 12. And whereas our Apostle, 1 *Tim.* 1. saith, That though he were a *Blasphemer*, yet [b] *he obtained Mercy, because he did it ignorantly in unbeliefe*: he leaveth it questionable, but withall suspicious, whether there may be any hope of *Mercy* for such as blaspheme *maliciously*, and against knowledge. If any mans be; certainely such a mans *damnation* is most *just*.

[a] Matth. 12. 31. 32.
[b] 1 Tim. 1. 13.

§. 12. *Or not, is damnable.*

But not all *Slanderers* of God's truth are of that deepe die: not all *Slanderers*, sinners in that high degree. God forbid they should. There are respects, which much qualifie and lessen the sin. But yet allow it any in the least *degree*, and with the most favourable *circumstances*; still the Apostles sentence standeth good: Without Repentance their *damnation is just*. Admit the *Truth* be darke and difficult; and so easily to bee mistaken: admit withall, the *man* bee weake and ignorant, and so apt to mistake; his *understanding* being neither *distinct* through incapacity to apprehend and sort things aright, nor yet *constant* to it selfe through unsetlednesse and levity of judgement. Certainely his *misprision* of the Truth is so much a lesser, than the

[a] *Involuntarium minuit de ratione peccati.*

others *wilfull Calumnie*; as it proceedeth leſſe from the irregularity of the Will to the Iudgement. And of ſuch a man there is good hope, that both in time he may ſee his errour, and repent *expreſly* and particularly for it; and that in the meane time he doth repent for it *implicitè*, and inclusively in his generall *contrition* for, and *confeſſion* of the maſſie lumpe of his *hidden* and [b] *ſecret*, and *unknowne* ſinnes. This Charity bindeth us both to *hope* for the future, and to *thinke* for the preſent: and Saint *Pauls* example and words in the [c] place but now alledged, are very comfortable to this purpoſe. But yet ſtill thus much is certaine: He that through ignorance, or for want of apprehenſion or iudgement, or by reaſon of whatſoever other defect or motive, bringeth a *ſlander* upon any divine Truth; though never ſo perplexed with difficulties, or open to cavill: unleſſe he repent for it, either *in the particular*, (and that he muſt doe, if ever God open his eyes, and let him ſee his fault,) or at leaſtwiſe *in the generall*; it is ſtill a damnable ſinne in him; *His damnation is juſt*. We have the very caſe almoſt *in terminis* laid down, and thus reſolved in 2 *Pet.* 3. [d] *In which are ſome things hard to bee underſtood*, (obſerve the condition of the things; *hard to be underſtood*) *which they that are unlearned, and unſtable*, (obſerve alſo the condition of the perſons, *unlearned, and unſtable,*) *wreſt, as they doe alſo the other Scriptures, to their owne deſtruction*. Where we have the *matter* of great difficulty, *hard to be underſtood*; the *perſons* of ſmall ſufficiency, *unlearned and unſtable*: and yet if men, even of that *weakeneſſe*, wreſt and pervert truths, though of that *hardneſſe*, they doe it πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, to their owne *deſtruction*, ſaith Saint *Peter* there; to their owne *juſt damnation*, ſaith Saint *Paul* in my Text.

b Pſal. 19. 12

c 1 Tim. 1. 13.

d 2 Pet. 3. 18.

This

This from the Censure in the first sense.

Take it in the other sense, with reference to this ungodly resolution, *Let us doe evill, that good may come:* it teacheth us, that no pretension of doing it *in ordine ad Deum*, for Gods glory, to a good end, or any other colour whatsoever, can excuse those that presume to doe evill; but that still the evill they doe is damnable, and it is but just with GOD to render damnation to them for it. [*Whose damnation is just.*] And thus understood, it openeth us a way to the consideration of that maine *Principle* whereof I spake, and whereon by your patience I desire to spend the remainder of my time; namely this: *We must not for any good, doe any evill.* For the farther opening, and better understanding whereof, (since the *rule* is of infinite use in the whole practice of our lives:) that we may the better know when, and where, and how farre to apply it aright for the direction of our *Consciences* and *Actions*; we must of necessity unfold the extent of this word, *evill*, and consider the severall kinds and degrees of it distinctly and apart. We must not doe *evill*, that good may come.

§. 13. *We must not do any evill, for any good.*

First, *evill* is of two sorts. The evill of *fault*, and the evill of *punishment*. *Malum delicti*, and *Malum supplicij*; as [a] *Tertullian* calleth them: or as the more received termes are, *Malum Culpæ*, and *Malum Pœnæ*. The evill we *commit* against God, and the evill God *inflicteth* upon us. The evill we *doe*, unjustly, but yet willingly; and the evill we *suffer*, unwillingly, but yet justly. In a word, the evill of *sin*, and the evill of *paine*. Touching *evills of paine*; if the Case be put, when two such evills are propounded, and both cannot be avoided, whether we may not make choyce of the one, to avoide the other. The resolution is [b] common and good from the old

§. 14. *Touching evils of paine.*

a Tertul. l. 2. adv. Marcion. cap. 14.

b *Inter hæc datur electio; & minus damnū facere licet, ut evitetur majus* Pareus hic.

old Maxime, *è malis minimum*, we may incurre the leſſer, to prevent the greater evill. "As we may de-"liver our purſe to a *Theefe*, rather than fight upon "unequall termes to ſave it: and in a tempeſt caſt "our wares into the *Sea*, to lighten the ſhip that it "wracke not: and indure the lancing and ſearching "of an *old ſore*, to keep it from feſtering and ſprea-"ding. And this *Principle* in my Text is not a rule for that Caſe: that being propounded concerning *evills of Paine*; whereas my Text is intended only of the *evils of ſin*. Wee are herehence reſolved, that we are not to *doe* any evill, that good may come of it: for all which yet we may *ſuffer* ſome evill, that good may come of it. Although (to note that by the way) the common anſwer *è malis minimum*, even in the evils of paine is to be underſtood, (as moſt other practicall concluſions are) not as ſimply and *univerſally*; but as *commonly* and ordinarily true. For (as [c] one ſaith well) perhaps there are Caſes, wherein two evils of Paine being at once propounded, it may not be ſafe for us to bee our owne carvers.

[c] *Slater* on this place.

§. 15. *Evils of ſin ſimply ſuch.*

But I muſt let paſſe the Queſtions concerning *evils of Paine*, as impertinencies. The *evils of ſin* are of two ſorts. Some are *evill* formally, ſimply, and *per ſe*; ſuch as are *directly* againſt the ſcope and purpoſe of ſome of Gods Commandements: as *Atheiſme* againſt the firſt, *Idolatry* againſt the ſecond, and ſo againſt the reſt, *Blaſphemy*, *Profaneneſſe*, *Diſloyalty*, *Cruelty*, *Adultery*, *Injuſtice*, *Calumny*, *Avarice*, and the like; all which are evill in their owne nature, and can never (*poſitis quibuſcunque circumſtantijs*) be done well. Otherſome are *evill* onely reſpectively, and *by accident*: but otherwiſe in their owne nature indifferent; and ſuch as may be, and are done ſometimes well, ſometimes ill. To know

the

the nature of which things the better, since they are of singular use for the resolution of many Cases of Conscience: wee must yet more distinctly inquire into the different *kinds* (or rather degrees) of *indifferent things*; and into the different *meanes*, whereby things otherwise *in nature indifferent*, become *accidentally evill* for their use.

§. 16. *Things equally indifferent.*

Indifferent things are either *equally*, or *unequally* such. We may call them for distinctions sake (and I thinke it not altogether unfitly) [a] *indifferentia ad utrumlibet*; and [b] *indifferentia ad unum*. *Indifferentia ad utrumlibet*, or *equally indifferent* things are such, as (barely considered) are arbitrary either way, and hang *in æquilibrio*, betweene good and evill, without turning the Scale either one way or other, as not having any notable inclination or propension unto either rather than other: as to *drinke fasting*, to *walke into the fields*, or to *lift up ones hand unto his head*, &c. Now concerning such things as there, if any man should be so *scrupulous*, as to make a matter of conscience of them, and should desire to bee resolved in point of Conscience whether they were *good* or *evill*; as namely, whether he should doe *well* or *ill*, to walke abroad into the fields a mile or two with his friend, the thing it selfe is so *equally indifferent*, that it were resolution enough to leave it *in medio*, and to answer him, there were neither good nor hurt in it: the Action of walking, *barely considered*, being not greatly either *morally good*, or *morally evill*." I say, "[*morally*,] for in matter of *health* or *civility*, or o-"therwise it may be good, or evill: but not so *mo-"rally*, and *spiritually*, and in matter of *conscience*. And I say withall [*barely considered*,] for there may be circumstances, which may make it *accidentally evill*. As *to walke* abroad in the fields, when a man should

a ἀδιάφορα μεσότητος.
b ἀδιάφορα ἁπλᾶ.

c *Quia eorum objectum non includit aliquid pertinens ad ordinem rationis.* Aquin. 1. 2. qu. 18. art. 8. in corp.

ſhould be at Divine ſervice in the Church, is *by accident* morally *evill*; through the circumſtance of "Time: as on the contrary, *not to walke*, if we have "promiſed to meet a friend at ſuch a time, and in "ſuch a place, who ſtandeth in need of our preſent "helpe, is *by accident* morally *evill*, through the "obligation of that former promiſe. But yet ſtill, theſe and other circumſtances ſet aſide; barely *to walke*, or barely *not to walke*, and the like, are *Indifferentia ad utrumlibet*, things in their own nature (and that *equally*) indifferent.

§. 17. *And things unequally indifferent.*

Things *unequally indifferent* are ſuch, as though they be neither *univerſally* good, nor *abſolutely* evill; yet even *barely* conſidered, ſway more or leſſe rather the one way then the other. And that either unto *good*, or unto *evill*. Of the former ſort are ſuch outward actions, as being in Morall precepts *indefinitely commanded*, are yet ſometimes ſinfully and ill done: as, *giving* an Almes, *hearing* a Sermon, *reproving* an offender; and the like. Which are in themſelves good; and ſo to bee accounted, rather than evill, though ſome unhappy circumſtance or other may make them ill. Of the latter ſort are ſuch outward actions, as being in Morall precepts *indefinitely prohibited*, are yet in ſome caſes lawfull, and may be well done: as, *ſwearing* an oath, *travelling* on the Sabbath day, *playing* for money; and the like. Which are in themſelves rather evill, than good, becauſe they are ever evill, unleſſe all circumſtances concurre to make them good. Now of theſe actions, though the former ſort carry the face of *good*, the latter of *evill*; yet in very truth both ſorts are *indifferent*. Underſtand me aright: I doe not meane indifferent *indifferentiâ contradictionis*, ſuch as may be indifferently either done, or not done; but indifferent only *indifferentiâ*

rentiâ contrarietatis, such as (suppose the doing) may be indifferently either good or evill: because so they may be done, as to be *good*, and so they may be done also, as to be *evill*. But yet with this difference, that those former, though indifferent, and in some cases evill, are yet of themselves *notably* and *eminently* inclined unto *good*, rather than evill; and these later proportionably unto *evill* rather than good. From which difference it commeth to passe, that to the *Question* barely proposed concerning the former actions, whether they be good or evill; the answer is just and warrantable, to say *indefinitely* they are *good*: and contrarily concerning the later actions, to say *indefinitely*, they are *evill*.

§. 18. *A profitable digression, occasioned from the premises.*

Which *difference* well weighed (to note that by the way) would serve to justifie a common practice of most of us in the exercise of our Ministery, against such as distaste our doctrine for it, or unjustly otherwise take offence at it. Ordinarily in our Sermons we *indefinitively* condemne as evill, *swearing*, and *gaming for money*, and *dancing*, and *recreations upon the Sabbath day*, and *going to Law*, and *retaliation of injuries*, and *Monopolies*, and *raising of rents*, and *taking forfeitures of Bonds*, &c. and in our owne coat *Non-residency*, and *Pluralities*, &c. Most of which yet, and many other of like nature, most of us *doe*, or *should* know to be in some cases lawfull; and therefore in the number of those indifferent things which we call *Indifferentia ad unum*. You that are our hearers should bring so much *charitable discretion* with you, when you heare us in the Pulpits condemne things of this nature; as to understand us no otherwise, than wee either *doe* or *should* meane, and that is thus: that such and such things are evill, as now adaies, through the corruptions of the times, most men use them; and such

as therefore should not bee adventured upon without *mature* and *unpartiall disquisition* of the uprightnesse of our *affections* therein, and a *severe tryall* of all *circumstances*, whether they carry weight enough with them to give our consciences a sufficient security, not onely of their *lawfulnesse in themselves*, and at large, but of their particular *lawfulnesse* too *unto us*, and *them*. But this by the way.

a Let every man be fully perswaded (πληροφορείσθω) in his owne minde, *ver.* 5.

§. 19. *How things become accidentally evill.*

Now to proceed. There are divers meanes whereby things not *simply* evill, but in themselves (either *equally*, or *unequally*) indifferent, may yet become *accidentally* evill. Any defect or obliquity, any unhappy intervening circumstance, is enough to poyson a right good action, and to make it stark naught. I may aswell hope to graspe the Sea, as to comprehend all those meanes. I make choyce therefore to remember but a few of the chiefest; such as happen oft, and are very considerable. Things not *simply* evill, may *accidentally* become such; as by sundry other meanes, so especially by one of these three: *Conscience*, *Scandall*, and *Comparison*. First, *Conscience*; in regard of the *Agent*. Though the thing be good, yet if the *Agent* doe it with a *condemning*, or but a *doubting* Conscience, the Action becommeth evill. [a *To him that esteemeth any thing to be uncleane, to him it is uncleane*; and b *hee that doubteth, is damned if hee eate, because he eateth not of Faith*, Chap. 14. of this Epistle.]

1.

a Rom. 14. 14.
b Ibid. ver. 23.

Secondly, *Scandall*; in regard of *other men*. Though the thing be good, yet if a brother c *stumble, or be offended, or be made Weake* by it, the action becommeth evill. [d *All things are pure*; *but it is evill for that man who eateth with offence*, verse 20. there.]

2.

c Ibid. ver. 21.
d Ibid. ver. 20.

Thirdly, *Comparison*; in regard of *other actions*. Though the thing be good, yet if we preferre it before better things, and neglect or omit them for it, the action

3.

becom-

becommeth evill. [c *Goe, and learne what that is, I will have mercy and not sacrifice*: Mat. 9.] :

The *stuffe* thus prepared, by differencing out those things, which undistinguished, might breed confusion: our next businesse must be, to lay the *Rule*, and to apply it to the severall kindes of *evill*, as they have bin differenced. I foresaw we should not have time to goe thorow all that was intended: and therefore we will content our selves for this time, with the consideration of this *Rule*, applyed to things *simply evill*. In them the Rule holdeth perpetually, and without exception: *That which is simply evill, may not for any good be done*. We know not any greater good (for there is not any greater good) than *the glory of God*: we scarce know a lesser sin (if any sin may be accounted little) than a harmlesse *officious* lye. Yet may not a this be done; no not for that. *Will you speake wickedly for God, and talke deceitfully for him? Job* 13. 7. If not for the glory of God; then certainely not for any other inferiour end: not for the saving of a *life*; not for the b conversion of a *soule*, not for the peace of a *Church*; and (if even that were possible too) not for the redemption of a *world*. No c intention of any *end* can warrant the choice of sinfull *meanes* to compasse it.

The *Reasons* are strong. One is; because sinne in its owne nature, is a *de numero ineligibilium*: and therefore as not eligible *propter se*, for it owne sake, (there is neither forme nor beauty in it, that wee should desire it;) so neither *propter aliud*, with reference to any farther end. *Actus peccati non est ordinabilis in bonum finem*; is the common resolution of the Schoolemen. In *civill* and *popular elections*, if men make choyce of such a person, to beare any office or place among them; as by the locall (*Charters, Ordinances, Statutes*, or other *Customes* which should

c Matth. 9. 13. 5. 20.

Nothing simply evill, may bee done for any good to come thereby.

a Vide fusè *Augustinum in lib. de Mendacio*; & *contra Mendacium*, & *alibi*.

b *Ad sempiternæ salutis nullus ducendus est opitulante mendacio.* Aug. de mendac. ca. 19.

c *Ea quæ constans esse peccata, nulla bona causæ obtentu, nulla quasi bona sint, nulla velut bona intentione facienda sunt* Aug. contra Mendac. c. 7. 5. 21.

The 1. *Reas.*

a *Suapte naturâ repugnat peccato quòd sit eligibile*: & *propterea, nec propter se, nec propter aliud bonum, est eligibile.* Cajet. in hunc locum.

should rule them in their choyce, is altogether ineligible: the election is *de jure nulla*, naught and voide; the incapacitie of the *person elected*, making a nullity in the *act of election*. No lesse is it in *morall* actions and elections: if for any intended *end* we make choice of such *meanes*, as by the Law of God (which is our *rule*, and must guide us) are ineligible; and such is every sinne.

§. 22.

The second reason.

Another reason is grounded upon that Principle, [a] *Bonum ex causa integra, Malum ex partiali*. Any partiall or particular defect, in *Object*, *End*, *Manner*, or other *Circumstance*, is enough to make the whole action bad; but to make it good, there must bee an universall [b] concurrence of all requisite conditions in every of these respects: As a disfigured *eye*, or *nose*, or *lippe*, maketh the face *deformed*; but to make it *comely*, there is required the due proportion of every part. [c] And any one short *Clause*, or *Proviso*, not legall, is sufficient to *abate* the whole *writ* or *instrument*, though in every other part absolute, and without exception. The *Intention* then, be it granted never so good, is unsufficient to warrant an *Action* good; so long as it faileth either in the *object*, or *manner*, or any requisite *circumstance* whatsoever. [d] *Saul* pretended a good end, in sparing the fat things of *Amalek*; that he might therewith *doe sacrifice to the Lord*: but God rejected both it and him, 1 *Sam.* 15. We can think no other, but that [e] *Vzzah* intended the safety of Gods Arke, when it *tottered in the cart*, and he stretched out *his hand to stay it* from falling: but *God* interpreted it a presumption, and punished it, 2 *Sa.* 6. Doubtlesse [f] *Peter* meant no hurt to Christ, but rather good; when he *took him aside*, and advised him to be good to himselfe, and to keep him out of danger. [g] Yet Christ rebuked him for it, and set him packing

a *Aquin.* 1. *secundæ*, qu. 18. *art.* 4. *ad* 3. & qu. 19. *art.* 6 *ad* 1. *ex Dionysio, cap.* 4. *de divin. nomin.*

b *Non est actio bona simpliciter, nisi omnes bonitates concurrant: sed quilibet defectus singularis causat malum.* Aquin. 1. 2. qu. 18. art. 4. ad 3.

c 1 Sam 15. 20, &c.

d 2 Sam. 6. 6, 7

e Mat. 16. 22, 23

king in the Divels name, *Get thee behind me, Satan Matth.* 16.

But what will wee say (and let that stand for a third reason) if our pretended *good intention* prove indeed no good intention? And certainely, be it as faire and glorious, as wee could be content to imagine it; such it will prove to be, if it set us upon any sinfull or unwarranted meanes: indeed no *good* intention, but a *bad*. For granted it must be, that the *Intention* of any end doth *virtually* include the *meanes*: as in a Syllogisme, the *Premisses* doe the *Conclusion*. No more then can the choyce of *ill meanes* proceed from a *good intention*; then can a *false Conclusion* be inferred from true *Premisses*: and that is impossible. "From which ground it is, that "the [a] *Fathers*, and other *Divines* doe oftentimes "argue from the *intention* to the *action*, and from "the goodnesse of the one, to the goodnesse of "both: to that purpose applying those speeches of "our Saviour, in the twelfth, and in the sixth of "*Matthew*, [b] *Either make the tree good, and his fruit* "*good: or else make the tree corrupt, and his fruit cor-*"*rupt*: And, [c] *if thine eye be single, the whole bo-*"*dy shall be full of light: but if thine eye be evill, thy* "*whole body shall be full of darknesse*. The light of the body is the *eye*; and of the work, the *intention*. No marvell, when the *eye* is evill, if the whole *body* be *darke*; and when the *intention* is evill, if the whole *worke* be *naught*. That which deceiveth most men in judging of good or bad intentions, is, that they take the *end*, and the *intention*, for one and the same thing; betwixt which two there is a specious difference. For the *end*, is the thing *propter quid*, for *which*, we work, that whereat we aime in working, and so hath *rationem causæ finalis*: but the *intention* is the cause *à quo*, *from which* we work, that which setteth

§. 23. *The third Reason.*

a *Greg. lib.* 28. *Moral. cap.* 13. *Eusth. Emis. hom* 26. and others.

b Mat. 12. 33.

c Matth. 6. 22.

setteth us on working; and so hath *rationem causæ efficientis*. "Now between these two kinds of causes, the *finall* and the *efficient*, there is not only a "great difference, but even a repugnancy; in such "sort, as that it is impossible they should at any time "*coincidere*, which some other kindes of causes may "doe. It is therefore an error to thinke, that if the *end* be good, the *intention* of that end must needs be good: for there may as well be [d] a bad *intention* of a good *end*, as a bad *desire* of a good *object*. Whatsoever the *end* be we intend, it is certaine that *intention* cannot be good, which putteth us upon the choice of evill *meanes*.

Me thinkes the *Church of Rome* should blush, (if her forehead dyed red with the bloud of GOD's Saints, were capable of any tincture of shame,) at the discovery of her manifold Impostures, in counterfeiting of *Reliques*, in coyning of *Miracles*, in compiling of *Legends*, in gelding of good Authors by *expurgatory Indexes*; in juggling with Magistrates by lewd *Equivocations*, &c. Practises warrantable by no precence. Yet in their account but [a] *pia fraudes*; for so they terme them, no lesse *ridiculously*, than fallly: for the one word contradicteth the other. But what doe I speake of these, but petty things, in comparison of those her lowder impieties? breaking *covenants* of truce and *peace*, dissolving of *lawfull*, and dispensing for *unlawfull* marriages; assoyling Subjects from their *Oaths* and *Allegiance*; plotting *Treasons*, and practising *Rebellions*; excommunicating and dethroning *Kings*; arbitrary disposing of *Kingdomes*; stabbing and murthering of *Princes*; warranting unjust *invasions*; and blowing up *Parliament*-houses. For all which and divers other foule attempts, their *Catholike* defence is the advancement (forsooth) of the *Catholique Cause*;

d *Sed videtur ut fortè non sit vetè oculatus simplex, qui fallatur*, Bern. de præcept. & dispensat.

§. 22. *The first Inference against the Church of Rome.*

a *Saulla Hypocrisis*, was *Dominicus* his word.

Cause: Like his in the Poet, [b] *Quocunque modo rem*, is their Resolution: by right, or wrong, [c] the *State* of the *Papacy* must be upheld. That is their *unum necessarium*: and if heaven favour not; rather than faile, helpe must be had from *hell*, to keepe Antichrist in his throne.

But to let them passe, and touch neerer home. There are (God knoweth) many *Ignorants* abroad in the world: some of them so unreasonable, as to thinke they have sufficiently *non-plus't* any reprooover; if being admonished of something ill done, they have but returned this poore reply, *Is it not better to do so, than to do worse?* But alas, what necessity of doing either *so*, or *worse*; when Gods law bindeth thee from both? "a *He that said, Doe not* "*commit adultery; said also, Do not kill*: and he that "said, *Do not steale*; said also, *Do not lye*. If then "thou lye, or kill, or doe any other sinne; though "thou thinkest thereby to avoide stealth, or adul-"tery, or some other sinne: *yet thou art become a* "*transgressour of the Law*; and by *offending in one* "*point* of it, *guilty of all*. It is but a poore choyce, "when a man is desperately resolved to cast him-"selfe away; whether he should rather *hang*, or "*drowne*, or *stab*, or *pine* himselfe to death: there "may be more horror, more paine, more lingring, "in one than another; but they all come to one "period, and determine in the same point; *death* is "the issue of them all. And it can be but a slender "comfort for a man, that will needs thrust himselfe "selfe into the mouth of hell by sinning wilfully, "that hee is damned rather for *lying*, than for *steal-*"*ling*, or *whoring*, or *killing*, or some greater crime: "*Damnation* is the wages of them all. *Murther* can "but hang a man; and (without favour) *Petty-*"*Larceny* will hang a man too. The *greatest* sinnes

b Horat. lib. 1. Epist. 1.

c *Gaudeo, sive per veritatem, sive per ostentionem, Romanæ Ecclesiæ dignitatem extolli.* Ioseph Stephanus de Osc. pe. in Epist. ad lect.

§. 25. *The second Inference against a vulgar error* a Iames 2. 10, 11.

 "can

"can but damne a man; and (without Gods mercy) "the *smalleſt* will damne a man too. But what? will ſome reply? In caſe two ſins be propounded, may I not doe the leſſer, to avoide the greater; otherwiſe muſt I not of neceſſity doe the greater? The anſwer is ſhort and eaſie: If two ſins be propounded, doe *neither*. *E malis minimum*, holdeth as you heard (and yet not alwayes neither) in *evils of Paine*: But that is no Rule for *evils of ſin*. Here the ſafer Rule is, *è malis nullum*. And the reaſon is ſound; from the *Principle* we have in hand. If we may not doe any evill, to procure a poſitive good; certainely b much leſſe may we doe one evill, to avoide or prevent another.

But what if both cannot bee avoided, but that one muſt needs bee done? In ſuch a ſtraite may I not chuſe the leſſer? To *thee*; I ſay againe, as before, *Chuſe neither*. To the *Caſe*, I anſwer; It is no Caſe; becauſe, as it is put, it is a caſe *impoſſible*. For *Nemo angustiatur ad peccandum*: the *Caſe* cannot be ſuppoſed, wherein a man ſhould be ſo ſtraitned, as he could not come off fairely without ſinning. A man by raſhneſſe, or feare, or frailety, may fouly entangle himſelfe; and through the powerfull engagements of ſin drive himſelfe into very narrow *ſtraites*, or be ſo driven by the fault or injury of others: yet there cannot be any ſuch ſtraits, as ſhould enforce a *neceſſity of ſinning*; but that ſtill there is one path or other out of them without ſinne. "The *Per-* "*plexity* that ſeemeth to be in the *things*, is rather in "the *a men*; who puzzle and loſe themſelves in the "*Labyrinths* of ſin, becauſe they care not to heed "the *clue* that would lead them out, if it were well "followed. Say, a man through heat of blood make a wicked vow to kill his brother: here he hath by his owne raſhneſſe brought himſelfe into a ſeeming ſtrait,

b *Eâdem doctrinâ, quâ vetamur facere mala ut eveniant bona, vetare debemus facere mala ut evitemus peiora. Evitare enim peiora, multò minus bonum eſt; quam evenire bonum.* Cajetan hic.

§. 26. *The objection from the ſeeming caſe of perplexity removed.*

a *Non enim datur perplexio ex parte rei: ſed contingere poteſt ex parte hominis neſcientis evadere, nec videntis aditum evadendi abſque aliquo peccato* Cajet. hic. See the Gloſſe on diſt. 13. *item adverſus*, where he proveth againſt *Gratian* that there can bee no perplexity.

strait, that either hee must commit a *murther*, or breake a *vow*; either of which seemeth to be a great sin, the one against the *fifth*, the other against the *third* commandement. But here is in very deed no strait or *perplexity* at all: Here is a faire open course from him without sin. He may breake his vow; and there an end. "Neither is this the choyce of the "*lesser sinne*; but only the [b] loosening of the *lesser* "*bond*: the bond of *charity* being greater, than the "bond of a *promise*; and there being good reason "that (in termes of *inconsistencie*, when both cannot "stand,) the lesser bond should yeeld to the greater. "But is it not a sinne for a man to breake a vow? "Yes; where it may bee kept *salvis charitate & "justitia*, there the breach is a sinne: but in the case "proposed, it is no sinne. As Christ saith in the "point of *swearing*, so it may be said in the point of "*breach of vow*, [c] *in tu autem non sit*. Never was any "breach of vow; but it was *peccatum*, or *ex peccato*: "the breaking is either it selfe *formally* a sin: or it "argueth at least a *former* sinne, in the *making*. So as the sinne, in the case alledged, was before in *making* such an unlawfull vow; and for that sinne the party must repent: but the *breaking* of it now it is made, is no new *sin*; ("Rather it is a necessary *duty*, and a "branch of that *repentance* which is due for the for-"mer rashnesse in making it,) because a hurtfull vow "is, (and that *virtute præcepti*) rather to be broken "then kept. The [d] *Egyptian Midwives*, not by their owne fault; but by *Pharaohs* tyrannous command, are driven into a narrow strait, enforcing a seeming necessity of sinne: for either they must destroy the Hebrew children, and so sinne by *Murther*; or else they must devise some handsome shift to carry it cleanely from the Kings knowledge, and so sinne by *lying*. And so they did; they chose rather to *lye*, then

b *Non docet eligere minus peccatum, sed solutionem minoris nexus.* Cajetanus hic, speaking of the Councell of *Toletd.* See. c. 22. q. 4. per tot

c Matth. 5. 37.

d Exod. 1. 16. &c.

then to *kill*: as indeed in the comparison it is by much the lesser sinne. But the very truth is, they should have done neither: they should flatly have refused the Kings commandement, though with hazzard of their lives; and have resolved rather to suffer *any* evill, than to doe *any*. [e] And so "*Lot* "should have done: he should rather have adventu- "red his owne life, and theirs too, in protecting the "*chastity* of his Daughters, and the *safety* of his "ghests; then have [a] offered the exposall of his "*Daughters* to the lusts of the beastly Sodomites, "though it were to redeeme his *ghests* from the a- "buse of fouler and more abominable filthinesse. Absolutely: there cannot be a case imagined, where- in it should be impossible to avoide one sin, unlesse by the committing of another. The *case* which of all other commeth neerest to a *Perplexity*, is that of an *erroneous conscience*: "Because of a double bond; "the bond of *Gods Law*; which to [f] transgresse, "is a sinne; and the bond of *particular conscience*, "which also to [g] transgresse, is a sinne. Where- "upon there seemeth to follow an inevitable ne- "cessity of sinning; when Gods *Law* requi reth "one thing, and *particular conscience* dictateth the "flat contrary: For in such a case, a man must ei- "ther obey Gods Law, and so sinne against his "owne conscience; or obey his owne conscience, "and so sinne against Gods Law. But neither in "this case is there any *Perplexity* at all in the "*things* themselves: that which there is, is through "the default of the *man* only, whose judgement "being erroneous mis-leadeth his conscience, and "so casteth him upon a necessity of sinning. But "yet the necessity is no simple, and absolute, and "unavoidable, and perpetuall necessity: for it is "only a necessity *ex hypothesi*, and for a time, and "continueth

[e] See *August. contra mendac.* cap 19.

[a] Gen. 19. 8. *perturbatio animi fuit, non consilium.* Hist. Scholast. in Gen. cap. 52

[f] Sinne is the transgression of the Law, 1 Iohn 3. 4.

[g] Whatsoever is not of faith, is sin, Rom. 14. 23. *Omne quod fit contra conscientiam, ædificat ad gehennam.*

c 28. q. 1. Omnes. §. Ex his.

"continueth but *stante tali errore*. And still there is a way out betwixt those sinnes, and that without a third: and that way is *deponere erroneam conscientiam*. He must rectifie his judgement, and reforme the errour of his Conscience, and then all is well. There is no perplexity, no necessity, no obligation, no expediency; which should either *enforce*, or *perswade* us to any sinne. The resolution is damnable, *Let us doe evill that good may come*.

§. 27. *The Rule applied in two instances.*

I must take leave, before I passe from this point, to make two *instances*; and to measure out from the *Rule* of my Text an answer to them both. They are such, as I would desire you of this place to take due and speciall consideration of. I desire to deale *plainely*; and I hope it shall be (by Gods blessing upon it) *effectually*, for your good, and the Churches peace. One instance shall be in a sinne of *Commission*; the other in a sin of *Omission*.

§. 28. *The former Instance.*

The sinne of *Commission* wherein I would instance, is indeed a sinne *beyond Commission*: it is the usurping of the Magistrates Office without a Commission. The *Question* is; whether the zealous intention of a good end may not *warrant* it good, or at least *excuse* it from being evill, and a sinne? I need not frame a *Case* for the illustration of this *instance*: the inconsiderate forwardnesse of some hath made it to my hand. You may reade it in the disfigured *windowes* and *walls* of this Church: *Pictures*, and *Statua's*, and *Images*: and for their sakes the *windowes* and *walls* wherein they stood, have beene heretofore, and of late pulled downe, and broken in peeces and defaced: without the *Command*, or so much as leave of those who have power to reforme things amisse in that kinde. Charity bindeth us to thinke the best of those that have done it: that is, that they did it out of a forward (though *mis-governed*)

verned) *zeale*; intending therein Gods glory in the farther suppression of *Idolatry*, by taking away these (as they supposed) likely *occasions* of it. Now in such a case as this, the *Question* is, whether the *intention* of such an end can justifie such a *deed*? And the fact of [a] *Phinehes*, *Num.* 25. (who for a much like end, for the staying of the people from Idolatry, executed vengeance upon *Zimri* and *Cosbi*, being but a private man, and no Magistrate;) seemeth to make for it.

[a] Num 25. 7, 8

§. 29. *Resolved from the rule of my Text.*

But my Text ruleth it otherwise. If it be evill; it is not to be done, no not for the preventing of Idolatry. I passe by some considerations otherwise of good moment; as namely *first*, whether Statua's and Pictures may not be permitted in Christian Churches, for the *adorning* of Gods House, and for *civill* and *historicall* uses, not onely lawfully and decently, but even *profitably*? I must confesse, "I never yet heard substantiall reason given, why "they might not: at the least, so long as there is "no apparant danger of superstition. And *secondly*, whether things either in their first *erection*, or "by succeeding *abuse* superstitious, may not bee "profitably continued, if the Superstition be abolished? Otherwise, not Pictures only, and Crosses, and Images; but most of our *Hospitals*, and "*Schooles* and *Colledges*, and *Churches* too must "downe: and so the hatred of Idolatry should but "usher in licentious Sacriledge, contrary to that "passage of our Apostle in the next Chapter before this, [a] *Thou that abhorrest Idols, committest "thou Sacriledge*? And *thirdly*, whether these forward ones have not bewrayed somewhat their "owne selfe-guiltinesse in this Act, at least for the "*manner* of it, in doing it secretly, and in the dark? A man should not *dare* to doe that, which he would not

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[a] Rom. 2. 22.

not willingly either be *seene*, when it is *doing*; or *owne*, being *done*. To passe by these; consider no more but this one thing onely, into what dangerous and unsufferable absurdities a man might run, if he should but follow these mens grounds. *Errantí nullus terminus*: Errour knoweth no stay, and a false *Principle* once received, multiplyeth into a [b] thousand absurd *conclusions*. It is good for men to goe upon sure grounds, else they may runne and wander *in infinitum*. A little errour at the first, if there bee way given to it, will increase beyond beliefe; "As a small *sparke* may fire a large "City, and a [c] *cloud* no bigger than a *mans hand*, in "short space over-spread the face of the whole "Heavens. For grant, for the suppression of Idolatry, in case the *Magistrate* will not doe his office, that it is lawfull for a *private man* to take upon him to reforme what he thinketh amisse, and to doe the part and Office of a Magistrate (which must needs have beene their ground, if they had any, for this action:) there can be no sufficient cause given, why by the same reason, and upon the same grounds, a private man may not take upon him to establish *Lawes*, raise *Powers*, administer *Justice*, execute *Malefactors*, or doe any other thing the Magistrate should doe; in case the Magistrate slack to doe his duty in any of the premises. Which if it were once granted (as granted it must bee, if these mens fact bee justifiable:) every wise man seeth, the end could be no other but vast *Anarchie* and confusion both in *Church & Common-weale*: whereupon must unavoidably follow the speedy subversion both of *Religion* and *State*. If things be amisse, and the Magistrate helpe it not; private men may *lament it*, and as occasion serveth, and their condition and calling permitteth, soberly and discreetly put the Magistrate

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[b] ὅτι ἀτέλευτον ἀνθρώπου, τἄλλα συμβαίνει. Arist. lib. 1. Phys. tec. 22.

[c] 2 Kings 18. 44, 45.

in minde of it: But they may not make themselves Magistrates, to *reforme it*.

§. 30. *The example of* Phinches *examined.*

And as to the act of *Phinees*: though I rather thinke he did; yet what if he did not well in so doing? It is a thing we are not certaine of: and we must have certainer grounds for what we doe, then uncertaine examples. *Secondly*, what if *Phinehes* had the Magistrates authority to enable him to that attempt? It is not altogether improbable (to my apprehension) from the fifth verse of the Chapter, where the Story is layd downe, *Numb.* 25.5. especially parallell'd with another Story of much like circumstances, *Exod.* 32.27. that as there the *Levites*, so here *Phinehes* drew the Sword in execution of the expresse command of *Moses* the supreme Magistrate. If neither thus, nor so: yet *Thirdly*, (which cutteth off all plea, and is the most common answer ordinarily given by *Divines* to this and the like instances drawne from some singular actions of Gods Worthies;) *Men* of *Heroicall* spirits & gifts, such as were *David*, *Samson*, *Ehud*, *Moses*, *Elias*, and some others, especially at such times as they were imployed in some speciall service for the good of Gods Church, were exempt from the *common rules* of life: and did many things, (as we are to presume) not without the [a] *secret motion and direction* of Gods holy and powerfull Spirit, which were therefore good in them (that *secret direction* being to them *loco specialis mandati*, like that to [b] *Abraham* for sacrificing his Sonne) but not safe, or lawfull for us to imitate. *Opera liberi spiritus*, [c] say Divines, *Non sunt exigenda ad regulas communes, nec trahenda in exemplum vitæ*. The extraordinary *Heroicall* acts of Gods *Worthies* are not to be measured by the common rules of life, nor to become exemplary unto others. Of which nature

3 a *Nec Samson aliter excusatur, quòd seipsum cum hostibus ruinâ domus oppressit, nisi quod latenter Spiritus Sanctus hoc jusserat, qui per illum miracula faciebat.* Aug. lib. 1. de Civ. Dei. c. 21 *Si defenditur non fuisse peccatum, privatum habuisse Consilium indubitanter tredendus est.* Bern. de prec. & dispensat.

b Gen. 22. 2.

c Chytr. in Gen. 14. & in Exod. 32.

was

was [d] *Davids* single combate with *Goliah*; and [e] *Samsons* pulling downe the house upon himselfe and the Philistines; "And [f] *Moses* slaying the E-"gyptian; and [g] *Ehuds* stabbing of King *Eglon*; "and [h] *Eliahs* calling downe for fire from Heaven "upon the Captaines and their fifties, and divers others recorded in Scripture. Of which last fact we have our blessed SAVIOURS judgement, in Luke 9. that it was done by the extraordinary and peculiar instinct of GODS Spirit, but it is not to be imitated by others, without [i] *particular certaine* assurance of the like instinct. Where when the *Disciples* would have called downe for fire from Heaven upon the Samaritanes, and alleaged *Elias* for their precedent; [k] *Lord, wilt thou that wee command fire to come downe from Heaven and consume them, as* Elias *did?* His answer was with a kinde of indignation (as both his [l] *gesture* and *speeches shew*) *Nescitis cujus spiritus estis; You know not what manner of Spirit you are of. Elias* was indued with an extraordinary spirit, in the freedome whereof he did what he then did: but it is not for you or others to propose his example, unlesse you can demonstrate his *spirit*. And if *Phinehes* Act also was (as most [m] thinke it was) such as these: it can no more justifie the usurpation of Magistracy; "Then *Davids* act can bloody Duels, or *Samsons* "selfe-murther, or *Moses's* secret slaughter, or "*Ehuds* King-killing, or *Eliahs* private revenge. I have stood the longer upon the discovery of this sinne, that men might take right judgement of it; and not thinke it either *warrantable* or *excusable* by any pretension of *zeale*, or of whatsoever other good: and that both such as have gone too farre this way in their practice already, for the time past, may acknowledge their owne evill sight, and bee sorry

d 1 Sam 17.
e Iud. 10. 30.
f Exod. 2. 12.
g Iudg. 3. 15. &c.
h 2 Kings 1. 10. 12.

i *Imitando ab aliis exprimi nec possunt, nec debent, nisi eâdem πνεύματος Spiritus excitentur.* Chyrr. in Exod. 2.
k Luke 9. 53.
l ἐποίησεν ὃ ἐποίησεν. Luke 9. 55.

m *De* Phinees *autem dicendum est, quòd ex inspiratione divina, ζήλῳ Dei commotus, hoc fecit.* Aqui. 2. 2. qu. 60. art. 6. ad. 2. & Theologi passim.

sorry for it; and others seeing their errour, may for the time to come forbeare such outrages, and keepe themselves within the due bounds of Christian sobriety, and their particular *Callings*. And thus much of the former instance, in a matter of *Commission*. I am to give you another in a matter of *Omission*.

§. 31. *The later instance.*

Every *Omission* of a necessary duty is simply *evill*, as a sinne. But *affirmative* duties, are but sometimes necessary; because they doe not *obligare ad semper*: as, being many, it is impossible they should. And many times duties otherwise necessary, in case of Superiour reason and duties, cease to bee necessary *pro hîc & nunc*: and then to omit them, is not to doe evill. Among other necessary duties this is one, for a *Minister* furnished with gifts and abilities for it, to acquaint *Gods people* with all materiall needfull truths, as hee can have convenient occasion thereunto. And (such conveniency supposed) not to doe this, is [a] *simply evill*. Now then, to make the *Case* and the *Question*. The *Case* thus: A Minister hath just opportunity to preach in a Congregation, not his owne: where he seeth or generally heareth some *errour* in judgement, or outragious *sinne* in practice to bee continued in with too publique allowance: He hath *liberty* to make choice of his *Text* and Theame, and leisure to provide in some measure for it; and his conscience telleth him, he cannot *pro hîc & nunc* direct his speech with greater service to Gods Church, then against those *errours* or *sinnes*. He seeth on the other side some withdrawments: his *discretion* may perhaps be called in question, for medling where he needed not; he shall possibly lose the *good opinion* of some, with whom he hath held faire correspondence hitherto; he shall preserve his owne *peace* the better,

[a] *Sacerdos debitor est, ut veritatem quam audivit à Deo liberè prædicet.* 11. qu. 3. noli timere. Ex Chrysost.

ter, if he turne his speech another way. This is the *Case*. The *Question* is, Whether these latter considerations, and the good that may come thereby, bee sufficient to warrant unto him the omission of that necessary duty?

The *rule* of my Text resolveth it *negatively*: they are not sufficient. The Duty being necessary, *pro hic & nunc*, it is simply evill to omit it; and therefore it may not be omitted for any other good. I deny not, but a Minister may with good discretion conceale many truths from his flock; at least the opening and amplifying of them: if they be not such, as are needfull for them to know, either for the stablishment of *Faith*, or practice of *Life*; as not onely many nice *Schoole-points* and Conclusions are, but also many *Genealogies*, and *Levitical rites*, and other things even in the Scriptures themselves. Nay more, a Minister not only in *discretion* may, but is even in *Conscience* bound, at least in the publike exercise of his Ministery, to conceale some particular truths from his Auditory; yea though they be such as are needfull for the practice of life, and for the setling of mens Consciences: if they be such withall, as are not fit to be publikely spoken of; as are many *Resolutions* of *Cases* appertaining to the *seventh* Commandement (*Thou shalt not commit adultery*;) and some also appertaining to the *eighth* (*Thou shalt not steale.*) Our men a justly condemne the *Popish Casuists*, for their too much liberty in this kinde in their Writings: Whereby they reduce vices into an Art, under colour of reproving them; "And convey into the mindes of "b corrupt men, *Notions* of such prodigious *filthinesse*, and artificiall *Legier-de-maine*, as perhaps "otherwise they would never have dreamed on, "or thirsted after. The loose writings of the un-"chaste

§. 32. *A Minister in what Cases hee may conceale some divine truths from his auditory.*

a Moulin. *Buckler of Faith*, part 2. sect 4. and not onely ours, but some of their owne too: See *Espencæus ad Tit. cap. 1.*

b *In quibus plus profecit vitiorum ignoratio, quàm cognitio virtutis.* Iustin. lib. 2. Hist. cap. 2.

"chaste *Poets* are but "dull tutors of Lust, compa-"red with the authorized *Tomes* of our severe *Romish* Votaries. There be enormous sinnes of this ranke, which a modest man would be ashamed so much as to name, especially in publike. Now of these, only the *generalities* would be touched in the *publike*; the *specialties* not unfolded, but in the *private* exercise of our Ministery; nor yet that promiscuously to every one, that should out of curiosity desire satisfaction in them; but onely to such men, (and that but onely so far) as they may concerne in point of conscience, and of practice. Besides these, there are other *Cases* many, in which it may be more convenient to *conceale*, than to teach some divine truths at some times, and in some places.

c *Quæ veteris Poetarū plus obscœnitatis, impuritatis, flagitiorū, professus est, quàm docet* Pœnitentiale Burchardi? *Quot sunt, qui ignorarent multaque ibi legantur, nisi ex ipsō didicissent?* I. R. in confut. lib. Burdon. p. 305 *Quo principū, sacerdotum negotiatorum, ac præcipuè mulierum vitia in concionibus suis infelicitur: quæ sæpius ita depingunt, ut obscœnitatem doceant.* Erasm. in Adag. Χ' ὅτι ὄνος λύρᾳ.

§. 33. *and in what he may not.*

But yet as the *Case* is here proposed, if it bee a truth *questioned*; about which GODS people are much *distracted* in their opinions; much *mistaken* by some through errour in judgement; much *abused* by sinfull, especially publike practice; occasioning *Scandals* and offences among brethren; likely to be overwhelmed with *custome*, or *multitude* of those that thinke or doe against it; and be otherwise of materiall importance: I take it, the *Omission* of it upon seasonable opportunity, is a grievous sinne, and not colourable by any pretence. Beloved, the Minister is not to come into the Pulpit, as a *Fencer* upon the Stage, to play his prize, and to make a faire a *flourish* against sinne, (Here hee could have it, and there hee could have it, but hath it no where:) but rather as a *Captaine* into the *Field*, to bend his forces specially against the strongest Troupes of the enemy; and to squander, and break

a Ἵνα μὴ τύπτω, ὡς οὐκ ἀέρα δέρων. 1 Cor. 9. 26.

thorow

thorow the thickeſt rankes; and to drive at the [b] *faireſt*. It is not enough for a *Prophet* to [c] *cry aloud, and to lift up his voyce like a trumpet, and to tell Iudah and Iſrael of ſinnes, and of tranſgreſſions* at large: but if he would whet them up to the battel, he muſt give a more [d] *certaine ſound*; he muſt tell Iudah of *her* ſins, and Iſrael of *her* tranſgreſſions. If there be in *Damaſcus*, or *Moab*, or *Ammon*, or *Tyrus*, or *Iudah*, or *Iſrael*; [e] three tranſgreſſions, or foure, more eminent than the reſt: it is fit, they that are ſent to *Damaſcus*, and *Moab* and *Ammon*, and *Tyrus* and *Iudah*, and *Iſrael*, ſhould make them heare of thoſe three or foure, more than all the reſt. *Sinnes* and *Errours*, when they begin to get head and heart, muſt be handled roughly. *Silence* in ſuch a caſe is a kinde of *flattery*: and it is [f] *almoſt* all one, when ſins grow outragious; to hold our peace at them; and to cry *Peace, Peace* unto them. Our Apoſtle in *Acts* 20. would not have held himſelfe ſufficiently diſcarged from the guilt of other mens *blood*; if he had ſhunned (as occaſion was offered) to have declared unto them [g] *all the counſell of God*; even the whole counſell of God.

In my Application of this *Inſtance* and *Caſe*, blame me not, if I do it with ſome reference to my ſelfe. Being heretofore by appointment, as now againe I was, to provide my ſelfe for this place againſt ſuch a meeting as this is; as in my conſcience I then thought it needfull for me, I delivered my *minde*, (and I dare ſay, the *Truth* too, for ſubſtance) ſomething freely, touching the *Ceremonies* and *Conſtitutions* of our Church. And I have now alſo with like freedome, ſhewed the unlawfulneſſe of the late diſorderly attempts in this Towne; and that from the ground of my preſent Text. I was then blamed for that; I thinke unjuſtly; (for I doe not yet

b *Fight neither with ſmall nor great, ſave only with the King of Iſrael.* 1 Kings 22. 31

c Eſay 58. 1.

d *If the trumpet give an uncertaine ſound, who ſhall prepare himſelfe to the battell?* 1 Cor. 14. 8.

e Amos 1. & 2.

f *Peccatum eſt ſæpe nolle aſſerere & negare.* Fulg. l. 1. ad Thraſim. c. 1. *Sicut incauta locutio in errorem pertrahit, ita indiſcretum ſilentium in errore reliquit.* Greg. in Mor.

g Acts 20. 26, 27.

§. 34.

A more particular Application, in defence of the former Sermon.

yet see what I should retract of that I then delivered: and it is not unlikely, I shall be blamed againe for this, unlesse I prevent it. You have heard now already, both heretofore, that to *judge* any mans heart; and at this time, that to *slander* any truth, are (without repentance) sins justly damnable: κρίμα ἐστὶν, they that offend either in the one, or the other, their *damnation is just*. To preserve therefore both you from the *sin*, and my selfe from the *blame*; consider I pray you, with reason and charity, what I shall say.

You that are our hearers, know not with what *hearts* we speake unto you: that is only knowne to our owne hearts; and to [a] *God who is greater than our hearts, and knoweth all things*. That which you are to looke at, and to regard, is, with what [b] *truth* we speake unto you. So long as what we preach is true, and agreeable to Gods Word, and *right reason*: you are not, upon I know not what light surmizes or suspicions, to judge with what spirits, or with what dispositions of heart wee Preach. Whether we [c] *preach Christ of envie*, and *strife*, or of *good will*; whether *sincerely*, or *of contention*; whether in *pretence*, or in *truth*; it is our owne good, or hurt: we must answer for that; and at our perill be it, if we doe not looke to that. But what is that to you? *Notwithstanding every way*, so long as it is *Christ*, and his truth which *are preached*, it is your part *therein to rejoyce*. "If *an* [d] *Angell from* "*Heaven* should preach any untruth unto you, "*anathema, Let him be accursed*: but if the very Devill "of hell should preach the truth, he must be heard, "and beleeved, and obeyed. So long as [e] *Scribes* "*and Pharisees* hold them to *Moses's* Text and Doctrine, let them be as damned [f] *Hypocrits*, as *Scribes* "and *Pharisees* can be: yet *all whatsoever they bid* "*you observe, that* you are *to observe and doe*.

Let

a 1 Iohn 3. 20.

b εἰ ἔχει τὴν ἀλήθειαν. Acts 17. 11. *Non requiritur quis, vel qualis prædicet; sed quid prædicet.* Distinct 19. Secundum.

τοῦτο γὰρ ἐν τῷ ἀνεπιτηδείῳ ἔχεις αὐτὸ εἰπεῖν, ἀλλὰ πότερον ἀληθῆ λέγεται, ἢ ψευδῆ. Plat. in Charmide.

c Phil. 1. 15, 16, 17, 18.

d Gal. 1. 8, 9.

e Mat. 23. 2.

f *Woe unto you Scribes and Pharisees, Hypocrites*, Mat. 23. 13, 14, &c.

Let mee then demand: Did I deliver any *untruth?* It had beene well done then to have shewne it, that I might have *acknowledged*, and *retracted* it. Did I speake nothing but the *truth?* with what conscience then could any that heard me say, as yet I heare some did; That I preached *factiously*, That I came to *cast bones* among them, That I might have chosen a *fitter Text*, That I might have had as much *thankes* to have kept away? For *Faction*; I hate it: my desire and ayme, next after the good of your soules, was, above all, the *Peace* of the Church, and the Vnity of Brethren. For *casting bones* (if that must needs be the phrase) they were cast in these parts long before my comming by that great enemy to peace and unity, and busie sower of discord, the Devill: otherwise, I should not have found at my first comming such snarling about them; and such *biting and devouring one another*, as I did. My endeavour was rather to have gathered up the bones, and to have taken away the matter of difference, (I meane, the *errour* in judgement about, and *inconformity* in practise unto, the *lawfull Ceremonies* of the Church) that so if it had beene possible all might have beene quiet, without *despising* or *judging* one another for these things. For *thankes*; I hold not that worth the answering: alas, it is a poore *ayme* for Gods Minister, to preach for *thankes*.

1

2

g Gal. 5. 15.

3

For the choyce of my *Text* and *Argument*, both then and now: how is it not unequall, that men, who plead (so as none more) for *liberty* and *plainenesse* in reproving sinne, should not allow those that come amongst them that *liberty* and *plainenesse* against themselves and their owne sinnes? I dare appeale to your selves. Have you never beene taught, that it is the Ministers duty, as to oppose

4

against

againſt all *errours* and *ſinnes* in the generall, ſo to bend himſelfe (as neere as he can) eſpecially againſt the apparant *errours* and *ſinnes* of his preſent auditory? And doe you not beleeve it is ſo? Why then might I not; nay, how ought I not, bend my ſpeech, both then againſt a common *errour* of ſundry in theſe parts in point of *Ceremony*; and *now* againſt the *late petulancy*, (or at leaſt *overſight*) of ſome miſ-guided ones? "The *noiſe* of theſe things "abroad; and the *ſcandall* taken thereat by ſuch as "heare of them; and the *ill fruits* of them at home "in breeding jealouſies, and cheriſhing contentions "among neighbours: cannot but ſtir us up, if we "be ſenſible (as every good member ſhould be) of "the damage and loſſe the Church acquireth by "them, to put you in minde and to admoniſh you "(as opportunities invite us) both privately and "publikely. Is it not time, trow ye, to thruſt in the ſickle, when *the fields look white unto the harveſt?* Is it not time our *Pulpits* ſhould a little *reeke* of theſe things, when all the *Countrey* farre and neere *ringeth* of them?

For my owne part; how ever others cenſure me, I am ſure, *my owne heart* telleth me, I could not have diſcharged my Conſcience; if being called to this place, I ſhould have balked what either *then* or *now* I have delivered. My conſcience prompting me, all circumſtances conſidered, that theſe things were *prohibe & nunc* neceſſary to be delivered; rather than any other: if for any outward inferiour reſpect I ſhould have paſſed them over with ſilence; I thinke I ſhould have much ſwaived from the *Rule* of my Text, and have done a great *evil*, that ſome final *good* might come of it. But many thouſand times better were it for me, that all the *world* ſhould *cenſure* me for ſpeaking what they thinke I ſhould not; then

that

that my owne *heart* should *condemne* mee for not speaking what it telleth me I should. And thus much of things *simply evill.*

§. 35. *The conclusion.*

I should proceed to apply this Rule, *We must not doe evill, that good may come*; unto evils, not simply, but *accidentally* such: and that both in the generall, and also in some few specialls of greatest use; namely, unto evils which become such through *Conscience, Scandall,* or *Comparison.* In my choyce of the Scripture, I aymed at all this: and had gathered much of my provision for it. But the *Cases* being many and weighty; I foresaw I could not goe onward with my first project, without much wronging one of both: either the *things* themselves, if I should *contract* my speech to the scanting of time; or *you*, if I should *lengthen* it to the weight of the matter. And therefore I resolved here to make an end; and to give place (as fit it is) to the businesse whereabout we meet. The *Totall* of what I have said, and should say; is in effect but this: No pretension of a *good end*, of a *good meaning*, of a *good event*, of *any good* whatsoever; either can sufficiently *warrant* any sinfull action to be done, or *justifie* it being done: or sufficiently excuse the *Omission* of any necessary duty, when it is necessary. Consider what I say, and the Lord give you understanding in all things. Now to God the Father, Son, and holy Spirit, &c.

* * *

THE THIRD SERMON.

At a Visitation at Boston Lincoln. 13. March 1624.

1 Cor. 12. 7.

But the manifestation of the Spirit, is given to every man, to profit withall.

§. 1. *The occasion.*

IN the *first Verse* of this Chapter Saint *Paul* proposeth to himselfe an *Argument*, which hee prosecuteth the whole Chapter through, and (after a profitable *digression* into the prayse of *Charity* in the next Chap.) resumeth againe at the 14. Chapter, spending also that whole Chapter therein: and it is concerning *spirituall gifts*; [a *Now concerning spirituall gifts, brethren, I would not have you ignorant*, &c.] These gracious *gifts* of the holy Spirit of God, bestowed on them for the *edification* of the Church; the *Corinthians*, (by making them the b fuell either of their *pride*, in despising those that were inferiour to themselves; or of their *envie*, in malicing those that excelled them therin,) abused to the maintenance of *schisme*, and *faction*, and *emulation* in the Church. For the remedying of which evils, the Apostle entreth upon the Argument: discoursing fully of the *variety* of these

a Verse 1.

b ἡ γὰρ τοῦτο αἴτιον μάλιστα καὶ αὐτοῖς ἐγίνετο— ὅτι γὰρ τὰ μείζονα ἔχοντες, ἐταπείνουν τοὺς τὰ ἐλάττονα κεκτημένους. ὅτι δὲ αὖ πάλιν ἤλγουν, καὶ τοῖς τὰ μείζονα ἔχουσιν ἐφθόνουν. Chrys. in 1 Cor. hom 29.

these *spirituall Gifts*, and who is the *Author* of them, and for what *end* they were given, and in what *manner* they should be imployed; omitting nothing that was needfull to bee spoken anent this subject.

§. 2. *Coherence.* In this part of the Chapter, entreating both before and after this ver. of the wondrous great, yet sweet and usefull, *variety* of these *spirituall gifts*: he sheweth, that howsoever manifold they are either for *kind*, or *degree*, so as they may differ in the *materiall* and *formall*; yet they doe all agree both in the same *efficient*, and in the same *finall* cause. In the same *efficient cause*, which is *God* the *Lord* by his *Spirit*, ver. 4. 6. [*Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.*] And in the same *finall cause*; which is the advancement of Gods *glory*, in the propagation of his *Gospell*, and the edification of his *Church*, in this verse; [*But the manifestation of the Spirit is given to every man to profit withall.*]

§. 3. *And division of the Text.* By occasion of which words, we may enquire into the *nature*, *conveiance*, and *use* of these gifts. First their *nature* in *themselves*, and in their *originall*; what they are, and whence: they are the works of Gods Spirit in us, [*the manifestation of the Spirit.*] Secondly, their *conveyance* unto us; how we come to have them, and to have property in them: it is by gift; [*It is given to every man.*] Thirdly, their *use* and *end*; why they were given us, and what we are to doe with them: they must be employed to the good of our Brethren, and of the Church; is given to every man [*to profit withall.*] of these briefly, and in their order; and with speciall reference ever to us that are of the Clergy.

1.

2.

3.

By

By *manifestation of the Spirit* here our Apostle understandeth none other thing, then hee doth by the *adjective* word πνευματικα in the first, and by the *substantive* word χαρισματα in the last verse of the Chapter. Both which put together, doe signifie those *spirituall gifts* and graces whereby God enableth men (and specially *Church-men*) to the duties of their *particular* Callings for the *generall* good. Such as are those particulars, which are named in the next following verses, the word of *Wisdome*, the word of *Knowledge*, *Faith*, the gifts of *healing*, workings of *miracles*, *prophesy*, discerning of *spirits*, divers kinds of *tongues*, interpretation of tongues. All which, and all other of like nature and use, because they are wrought by that one and selfe-same [b] Spirit, which divideth to every *one severally as he will*; are therefore called [c] πνευματικα, *spirituall gifts*; and here φανερωσις του πνευματος, *the manifestation of the Spirit.*

§. 4. *The explication of the words.*

a Verse 8--10.

b Verse 11.

c Verse 1.

The word [*Spirit*] though in Scripture it have many other significations, yet in this place I conceive to be understood directly of the *Holy Ghost*, the *third Person* in the ever-blessed *Trinity*. For *first*, in ver. 3. that which is called the *Spirit of God* in the former part, is in the later part called the *Holy Ghost*: [a *I give you to understand, that no man speaking by the Spirit of God, calleth Iesus accursed; and that no man can say, that Iesus is the Lord, but by the Holy Ghost.*] Againe, that *variety* of gifts, which in ver. 4. is said to proceed from the [b] *same Spirit*, is said likewise in ver. 5. to proceed from the *same Lord*, and in ver. 6. to proceed from the *same God*: and therefore such a *Spirit* is meant, as is also *Lord* and *God*, and that is only the *Holy Ghost*. And againe, in those words, in ver. 11. [c *All these worketh that one and the selfe-same Spirit, dividing*

§. 5. *By spirit is meant the Holy Ghost.*

1.

a Verse 1.

2.

b Verse 4--6.

3.

c Verse 11.

to every man severally as he will;] the Apostle ascribeth to this *Spirit* the *collation* and distribution of such *gifts* according to the *free power* of his own *will* and pleasure: which *free power* belongeth to none but *God* alone, d *Who hath set the members every one in the body, as it hath pleased him.*

d Verse 18.

§. 6. *Not as excluding the other Persons;*

Which yet ought not so to be understood of the Person of the *Spirit*; as if the *Father*, and the *Son* had no part or fellowship in this businesse. For all the *Actions* and operations of the Divine Persons, (those only excepted which are of *intrinsecall* and mutuall *relation*) are the joynt and undivided workes of the whole three *Persons*: according to the common knowne maxime, constantly and uniformely received in the Catholike Church, *Opera Trinitatis ad extra sunt indivisa.* And as to this particular, concerning *gifts* the Scriptures are cleare. Wherein, as they are ascribed to GOD the *Holy Ghost* in this Chapter; so they are elsewhere ascribed to God the *Father*, [a *Every good gift and every perfect giving is from above, from the Father of Lights*: Iam. 1.] and elsewhere to God the *Son*, [b *Unto every one of us is given grace, according to the measure of the gift of Christ*: Eph. 4. Yea and it may be, that for this very reason in the three verses next before my text, these three words are used; *Spirit*, in ver. 4. *Lord*, in ver. 5. and God, in ver. 6. to give us intimation, that c these *spirituall gifts* proceed equally and undividedly from the whole *three Persons*; from *God* the *Father*, and from his *Son Iesus Christ* our *Lord*, and from the eternall *Spirit* of them both the *Holy Ghost*, as from one entire, indivisible, and coessentiall Agent.

a James 1. 17.

b Ephes. 4. 7.

c *Nec gratia & donum divisum sit per personas Patris, & Filii & Sp. Sancti: sed indistincta unitatis & naturæ trium unum opus intelligatur.* Ambros. in 1 Cor. 7. cap. 61.

§. 7. *But by way of appropriation.*

But for that we are *grosse* of understanding, and unable to conceive the distinct *Trinity* of Persons in the *Unity* of the Godhead, otherwise then by appre-

apprehending some distinction of their *operations* and offices to-us-ward: it hath pleased the wisedome of God in the holy *Scriptures*, (which, being *written* for our *sakes*, were to be *fitted* to our *capacities*) so farre to *condescend* to our weakenesse and dulnesse, as to *attribute* some of those great and common workes to one person, and some to another, after a more *speciall* manner than unto the rest; although indeed and in truth none of the three persons had more or lesse to doe than other in any of those great and common-workes. This manner of speaking Divines use to call [a] *Appropriation*. By which appropriation, as *Power* is ascribed to the *Father*, and *Wisedome* to the *Sonne*; so is *Goodnesse* to the *Holy-Ghost*. And therefore, as the Worke of *Creation*, wherein is specially seene the mighty *power* of God, is appropriated to the *Father*; and the worke of *Redemption*, wherein is specially seene the *wisdome* of God, to the *Son*: so the workes of *sanctification*, and the infusion of *habituall graces*, whereby the *good things* of God are communicated unto us, is appropriated unto the *Holy Ghost*. And for this cause, the *gifts* thus communicated unto us from God, are called πνευματικα, *spirituall gifts*, and φανερωσις του πνευματος, *the manifestation of the Spirit*.

[a] 2 T. Aquin. 1. qu. 39. 7.

§. 8. *What is meant by Manifestation.*

We see now, why *spirit*! but then; why *manifestation*? The word, as most other *verballs* of that forme, may be understood either in the *active* or *passive* signification. And it is not materiall, whether of the two wayes wee take it in this place: both being *true*; and neither *improper*. For these *spirituall gifts* are the *manifestation* of the spirit *Actively*: because by these, the spirit *manifesteth* the will of God unto the Church; these being the *instruments* and meanes of conveighing the knowledge of salvation unto the

people of God. And they are the *manifestation* of the spirit *Passively* too: because where any of these *gifts*, especially in any eminent sort, appeared in any person, it was a *manifest* evidence, that the *Spirit* of God wrought in him. As we reade in *Act.* 10. that they of the Circumcision were astonished, [a] *When they saw, that on the Gentiles also was powred out the gift of the Holy Ghost.* If it be demanded, But how did that appeare? it followeth in the next verse, [*For they heard them speake with tongues*, &c.] The spirituall *Gift* then is a [b] *manifestation* of the *spirit*, as every other sensible *effect* is a *manifestation* of its proper *cause*.

a Act. 10. 45, 46.

b *Idest, Donũ spiritus; quo donо spiritus suam in homine præsentiam declarat. Metonymia effecti.* Piscat. in schol. hic.

§. 9. *By spirituall gifts.*

We are now yet farther to know, that the *Gifts* and graces wrought in us by the holy *Spirit of God*, are of two sorts. The Scriptures sometimes *distinguish* them by the different termes of χάρις and χαρίσματα: although those words are sometimes againe used *indifferently* and promiscuously, either for other. They are commonly knowne in the *Schooles*, and differenced by the names of [a] *Gratiæ gratum facientes*, & *Gratiæ gratis datæ*. Which *termes* though they be not very *proper*, (for the one of them may be affirmed of the other; whereas the *members* of every good distinction ought to bee *opposite*:) yet because they have beene long *received*, (and *change* of termes, though happely for the better, hath by experience beene found for the most part *unhappy* in the event, in multiplying unnecessary booke-quarrels;) we may retaine them profitably, and without prejudice. Those former, which they call *Gratiæ facientes*, are the Graces of *sanctification*; whereby the person that hath them, is enabled to doe acceptable service to *God*, in the duties of his *generall* Calling: these latter, which they call *Gratis datæ*, are the Graces of *edification*;

a V. Aquin. 1. 2. qu. 111. 1.

edification; whereby the person that hath them is enabled, to doe profitable service to the *Church* of God in the duties of his particular *Calling*. Those are given *Nobis, & Nobis*; both *to us*, and *for us*, that is b cheifly for our owne good: these *Nobis, sed Nostris*; *to us* indeed, but *for others*, that is, chiefly for the good of our brethren. Those are given us c *ad salutem*, for the saving of our owne soules: these *ad lucrum*, for the winning of other mens soules. Those proceed from the speciall love of *God* to the *Person*; and may therefore be called *personall*, or *speciall*: those proceed from the *generall* love of God to his *Church*, (or yet more generall to *humane societies*:) and may therefore be rather called *Ecclesiasticall* or *Generall* Gifts or Graces.

Of that first sort are *Faith*, *Hope*, *Charity*, *Repentance*, *Patience*, *Humility*; and all those other holy graces and a *fruits of the Spirit*, which accompany salvation: Wrought by the blessed and powerfull operation of the *holy Spirit* of God, after a most *effectuall*, but unconceivable manner, *regenerating*, and renewing, and seasoning, and sanctifying the hearts of his *Chosen*. But yet these are not the *Gifts* so much spoken of in this Chapter; and namely in my Text: Every branch whereof excludeth them. Of those *graces* of sanctification *first*, wee may have indeed *probable* inducements, to perswade us, that they are, or are not in this or that man: But *hypocrisie* may make such a semblance, that we may thinke we see *spirit* in a man, in whom yet there is nothing but *flesh*; and *infirmities* may cast such a *fogge*, that wee can discerne nothing but *flesh* in a man, in whom yet there is *spirit*. But the *gifts* here spoken of doe incurre into the *senses*, and give us *evident* and infallible assurance of the *spirit* that wrought them: here is *purpose* a *mani-*

b *Duplex est operatio sancti spiritus, operatur enim in nobis aliud propter nos, aliud propter proximos.* Bern. in parvis Ser. 53.

c *Geminæ operationis experimentum: Venias, qua nos primò intus virtutibus solidet ad salutem: alterius, qua foris quoque muneribus ornet ad lucrum. Illas nobis, hæc nostris accepimus.* Bernard in Cant. Ser. 18.

§. 10.

What is here not meant.

a Gal. 5. 22.

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b 1 Cor. 7. 7.

manifestation of the spirit. Againe, *Secondly*, those *Graces* of sanctification are not communicated by *distribution*, (b *Alius sic, alius verò sic*;) *Faith* to one, *Charity* to another, *Repentance* to another: but where they are given, they are given all at once and *together*, as it were strung upon one *threed*, and linked into one *chaine*. But the *Gifts* here spoken of are *distributed* as it were by *deale*, and divided severally as it pleased God, shared out into severall portions, and *given to every man* some, *to none* all; for c *to one is given by the Spirit the word of Wisdome, to another the word of knowledge, &c. Thirdly*, those *Graces* of sanctification, though they may and ought to be exercised to the benefit of *others*, who by the d *shining of our light*, and the *sight of our good workes*, may be provoked to *glorifie God* by walking in the same paths: yet that is but *militat emergens*, and not *finis proprius*; a good *use* made of them upon the *bye*, but not the *maine*, proper and direct *end* of them, for which they were chiefly given. But the *Gifts* here spoken of, were given directly for this *end*, and so *intended* by the giver, to bee imployed for the *benefit* of others, and for the *edifying* of the Church; they were given *to profit withall*.

c Verse 8.

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d Mat. 5. 16.

§. 13. *and what it.*

It then remaineth, to understand this Text and Chapter of that other and later kinde of *spirituall Gifts*: those Graces of *Edification*, (or *Gratiæ gratis datæ*,) whereby men are inabled in their severall Callings, according to the quality and measure of the graces they have received, to be profitable members of the *publike body*, either in Church or Common-wealth. Vnder which appellation, (the very *first* naturall powers and *faculties* of the soule onely excepted, which flowing *a principiis speciei*, are in all men the same and like;) I comprehend all other *secondary endowments*, and abilities whatsoever of the

reaso-

reasonable soule, which are capable of the degrees of more and lesse, and of better and worse; together with all *subsidiary helpes* any way conducing to the exercise of any of them. Whether they be first, *supernaturall graces*, given by immediate and extraordinary infusion from God: such as were the gifts of *tongues* and of *miracles*, and of *healings*, and of *prophecy* properly so called, and many other like; which were frequent in the infancy of the *Church*, and when this *Epistle* was written, according as, the necessity of those primitive times considered, *God* saw it expedient for his Church. Or whether they be, *Secondly*, such as Philosophers call *Naturall dispositions*: such as are promptnesse of *Wit*, quicknesse of *Conceit*, fastnesse of *Memory*, cleerenesse of *Understanding*, soundnesse of *Judgement*, readinesse of *Speech*, and other like; which flow immediately *à principiis individui*, from the individuall condition, constitution, and temperature of particular persons. Or, whether they bee *Thirdly*, such as Philosophers call *Intellectuall habits*: which is, when those naturall dispositions are so improved, and perfected by *Education*, *Art*, *Industry*, *Observation*, or *Experience*, that men become thereby skilfull *Linguists*, subtile *Disputers*, copious *Orators*, profound *Divines*, powerfull *Preachers*, expert *Lawyers*, *Physitians*, *Historians*, *Statesmen*, *Commanders*, *Artisans*, or excellent in any Science, Profession, or faculty whatsoever. To which we may adde in the *fourth* place, all *outward* subservient *helpes* whatsoever, wch may any way further or facilitate the exercise of any of the former *graces*, *dispositions*, or *habits*: such as are health, strength, beauty, and all those other *Bona Corporis*; as also *Bona fortunæ*, Honour, Wealth, Nobility, Reputation, and the rest. All of these, even those among them, which seeme

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seeme most of all to have their foundation in *Nature*, or perfection from *Art*, may in some sort be called *ordinarie*, *spirituall gifts*: in as much as the *Spirit of God* is the first and principall *worker* of them. *Nature*, *Art*, *Industry*, and all other subsidiary furtherances, being but second *Agents* under him; and as *meanes* ordained, or as *instruments* used by him, for the accomplishing of those ends he hath appointed.

§. 12. *Inferences hence: The first:*

And now have we found out the just latitude of the *spirituall gifts* spoken of in this Chapter, and of the *manifestation of the Spirit* in my Text. From whence not to passe without some observable *inferences* for our Edification: We may here first behold, and admire, and magnifie the singular *love*, and *care*, and *providence* of God for and over his Church. For the *building* up whereof, he hath not onely furnished it with fit *materials*, men endowed with the faculties of understanding, reason, will, memory, affections; not onely lent them *tooles* out of his owne rich store-house, his holy Word, and sacred Ordinances: but, as sometimes hee filled [a] *Bezaleel* and *Aholiab* with skill and wisdome for the building of the materiall *Tabernacle*; so he hath also from time to time raised up serviceable *Men*, and inabled them with a large measure of all needfull *gifts* and graces, to set forward the building, and to give it both strength and beauty. A *Body*, if it had not difference and variety of *members*, were rather a *lumpe*, than a *Body*; or if having such members, there were yet no *vitall spirits* within to enable them to their proper offices, it were rather a *Corps* than a *Body*: but the *vigour* that is in every part to doe its office, is a certaine evidence and *manifestation* of a *spirit* of life within, and that maketh it a *living Organicall* body.

[a] Exod. 35. 30, &c.

So those active *gifts*, and graces, and abilities, which are to be found in the *members* of the *mysticall body* of Christ, (I know not whether of greater *variety* or *use*,) are a strong manifestation, that there is a powerfull *Spirit of God* within, that knitteth the whole body together, and worketh *all in all*, and *all in every part* of the body.

Secondly, though we have just cause to lay it to heart, when men of eminent *gifts* and *place* in the Church are taken from us, and to lament in theirs, our *owne* and the *Churches* losse; yet we should possesse our soules in *patience*, & sustaine our selves with this comfort; that it is the same *God*, that still hath *care* over his *Church*; and it is the same *Head Iesus Christ*, that still hath *influence* into his members and it is the same blessed Spirit of *God* and of *Christ*, that still *actuateth* and *animateth* this great mysticall *Body*. And therefore we may not doubt, but this *Spirit*, as he hath hitherto done from the beginning, so will still *continue* himselfe from time to time, unto the end of the world; in *raising up instruments* for the service of his Church, and *furnishing* them with *gifts* in some good measure meet for the same, more or lesse, according as he shall see it expedient for her, in her severall different estates and conditions: giving *some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the worke of the Ministery, for the edifying of the Body of Christ, till we all meet in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.* He hath promised long since, who was never yet touched with breach of promise, that he would *be with his Apostles* (and their successours) *alwayes unto the end of the world.*

§. 13. *The second.*

a Eph. 4. 11. 13

b Mat. 28. 20.

§. 14. *The third.*

Thirdly, where the Spirit of God hath *manifested* it selfe to any man by the distribution of *gifts*, it is but reason, that man should *manifest* the *Spirit* that is in him, by exercising those *gifts* in some lawfull Calling. And so this *manifestation of the Spirit* in my Text, imposeth upon every man the *Necessity of a Calling*. Our Apostle in the seventh of this Epistle, joyneth these two together, a *Gift*, and a *Calling*; as things that may not be severed: a *As God hath distributed to every man, as the Lord hath called every one.* Where the *end* of a thing is the *use*; there the difference cannot be great, whether we *abuse* it, or but *conceale* it. The b *unprofitable servant*, that *wrapped up his Master's talent in a napkin*, could not have received a much heavier doome, had he *misspent* it. O then *up* and *be doing*: c *Why stand you all the day idle?* Doe not say, because you heard no voyce, that therefore no man hath *called* you: those very *gifts* you have received, are a *Reall Call*, pursuing you with continuall restlesse importunity, till you have disposed your selves in some honest course of life or other, wherein you may be profitable to *humane society*, by the exercising of some or other of those *gifts*. All the *members* of the *Body* have their proper and distinct *offices*, according as they have their proper and distinct *faculties*; and from those offices they have also their proper and distinct *names*. As then in the *Body*, that is indeed no *member*, which cannot call it self by any other name, than by the common name of a *member*: so in the *Church*, hee that cannot stile himselfe by any other name than a *Christian*, doth indeed but usurpe that too. If thou sayest, thou art of the *body*: I demand then, What is thy *office* in the body? If thou hast no office in the body: then thou art at the best, but *Tumor praeter naturam* (as Physitians call them) a *scab*, or

a 1 Cor. 7. 17.

b Mat. 25. 30.

c Mat. 20. 6.

or *botch*, or *wenne*, or some other monstrous and unnaturall *excrescency* upon the body; but certainly thou art no true part and *member* of the body. And if thou art no *part* of the *body*, how darest thou make challenge to the *head*, by miscalling thy selfe *Christian*? If thou hast a *Gift*, get a *Calling*.

5. 15. *The fourth.*

Fourthly, we of the *Clergy*, though we may not ingrosse the *Spirit* unto our selves, as if none were *spirituall* persons but our selves: yet the voyce of the World hath long given us the Name of the *Spiritualty* after a peculiar sort; as if we were *spirituall persons* in some different singular respect from other men. And that not altogether without ground, both for the *name*, and *thing*. The very *name* seemeth to be thus ied by Saint *Paul* in the 14. Chapter following, where at verse 37. he maketh a *Prophet* and a *Spirituall man* all one. (and by *prophesying*, in that whole Chapter hee meaneth *Preaching*:) [a] *If any man thinke himselfe to be a Prophet, either spirituall, let him acknowledge, &c.* But howsoever it be for the *title*; the *thing* it selfe hath very sufficient ground from that forme of speech, which was used by our blessed Saviour, when hee conferred the *Ministeriall power* upon his Disciples; and is still used in our *Church* at the collation of Holy Orders, [b] *Accipite Spiritum sanctum, Receive the Holy Ghost.* Since then at our admission into *holy Orders* we receive a *spirituall power* by the imposition of hands, which others have not; we may thenceforth be justly stiled *spirituall persons*. The thing for which I note it, is, that we should therefore endevour our selves [c] ἀναζωπυρεῖν, so to stir up those *spirituall gifts* that are in us; as that by the eminency thereof above that which is in ordinary *temporall men*, we may shew our selves to be indeed, what we are in name, *Spirituall persons*. If

a 1 Cor. 14. 37.

b John 20. 22.

c 2 Tim. 1. 6.

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we be of the *spirituality*, there would be in no other gates *manifestation* of the *Spirit*, then is ordinarily to be found in the *Temporalty*. God forbid I should censure all them for intruders into the Ministery, that are not *gifted* for the Pulpit. The severest censures of *Non-preaching* Ministers, if they had lived in the beginning of the *Reformation*, must have beene content, as the times then stood, to have admitted of some thousands of *non-preaching* Ministers, or else have deryed many Parishes and Congregations in England the benefit of so much as bare *reading*. And I take this to be a safe *Rule*: Whatsoever thing the helpe of any circumstances can make lawfull at any time, that thing may not be condemned as universally, and *de toto genere* unlawfull. I judge no mans *conscience* then, or *calling*, who is in the Ministery, bee his gifts never so slender: I dare not deny him the benefit of his *Clergie*, if he can but *reade*: if his owne heart condemne him not, neither doe I. But yet this I say; As the Times now are, wherein learning aboundeth even unto *plenteousnesse*; and wherein the World is full of questions and controversies, and novelties, and nicetie in *Religion*; and wherein most of our *Gentry*, very *Women* and all (by the advantage of long *Peace*, and the customs of moderne *education*, together with the helpe of a multitude of *English books* and translations) are able to looke through the ignorance of a *Clergy-man* and censure it, if he be tripping in any point of *History*, *Cosmographie*, Morall or Naturall *Philosophy*, *Divinity*, or the *Arts*; yea, and to chastise his very *method* and *phrase*, if hee speake loosely, or impertinently, or not properly, and if every thing be not *point-device*: I say, as these times are, I would not have a *Clergie-man* content himselfe with every *mediocrity* of gifts;

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but by his prayers, care, and industry improve those hee hath, so as he may be able upon good occasion, to *impart a spirituall gift* to the people of GOD, *whereby they may be established*, and to *speake* with such understanding, and sufficiency, and pertinencie (especially when he hath just *morning*, and a convenient *time* to prepare himself,) in some good measure of proportion to the quicknesse and *ripenesse* of these present times, as that they that love not his *Coate*, may yet approve his *labours*, and not find any thing therein wherein justly to quarrell: [c] *Shewing in his Doctrine* (as our Apostle writeth to *Titus*) *uncorruptnesse, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evill thing to say of him.* They that are called *spirituall persons*, should strive to answer that name by a more than ordinary *manifestation* of spirituall gifts. And thus much shall suffice us to have spoken concerning the *name and nature* of these *spirituall gifts*, by occasion of the title here given them, *The manifestation of the Spirit.*

d Rom. 1. 11.

c Tit. 2. 7, 8.

§. 16. *The conveyance of these spirituall graces unto us.*

Consider we next, and in the second place, the *conveyance* of these gifts over unto us; how wee come to have a *property* in them, and by what right we can call them ours. The *Conveyance* is by deed of *gift*; the manifestation of the Spirit *is given to every man.* Understand it not to be so much intended here, that every particular man hath the manifestation of the Spirit, (though that may also bee true in some sense;) as that *every man*, that hath the manifestation of the Spirit, hath *given* him, and given him withall to this end, that he may doe good with it. Like as when we say, *Every man* learneth to reade before he learne to write; it is no part of our meaning to signifie such particular person so to

doe, (for there bee many, that learne neither of both;) but wee onely intend to shew the *received order* of the things to be such, as that every man that learneth *both*, learneth that *first*. As we conceave his meaning, who directing us the way to such or such a place, should tell us, *Every man rideth this way*; and as wee conceive of that speech of the Ruler of the Feast in the Gospell, a *Every man at the beginning setteth forth good Wine, and then after that which is worse*; though there be many thousand men in the world that never rode that way, or had occasion to set forth any Wine at all, either better or worse: very so ought we to conceive the meaning of the universall particle *Every man* both in this, and in many other like speeches in the Scriptures; with b due *limitations*, according to the tenor and purpose of the thing spoken of. It matereth not then, as to the intent of this present speech (be it *true*, be it *false* otherwise,) whether *every man* have received a spirituall gift, or no: only thus much is directly intended, that c every man who hath received such a gift, hath received it by way of *gift*. All spirituall *graces*, all those *dispositions*, *habits*, and *abilities* of the understanding part, from which the Church of God may receive edification in any kind together with all the secondary and inferiour *helpes* that any way conduce thereunto, they are all the good *gifts* of God. [*The manifestation of the Spirit is given to every man.*]

Iohn 2. 10.

a πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι τὸν ἐλάσσω· σὺ δὲ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

b τὸ καθόλου restringendum est ad præsentis hypothesin. Piscat. schol. in Luc. 20. 38. Influxus, see Ioh. 1. 7. Ro. 5. 18. &c.

c Vnicuique datur) intellige, Vnitnique cui datur. Piscat in Schol hic.

§. 17. *Is by way of gift.*

The *variety*, both of the *gifts* meet for severall offices, and of the *offices* wherein to employ those gifts, is wonderfull: and no lesse wonderfull the *distribution* of both gifts and offices. But all that a *variety* is derived from one and the same fountaine, the holy *Spirit* of God; and all those *distributions* passe unto us by one and the same way, of most free and liberall

a οὐ καὶ ἐν τῇ δόσει διαφορὰ, ἀλλ' ἐκ τοῦ πνεύματος· ἐν δὲ τῇ διανομῇ διαφορὰ διὰ τὸ

liberall *donation*. Have all the Word of *Wisdome*? Have all the Word of *Knowledge*? Have all *Faith*? Have all *Prophecy*? or any other ſpirituall grace? No; they have not: but [b] *to one the Word of Wiſdome, the Word of Knowledge to another*, and to others other gifts. There is both *variety* you ſee, and *diſtribution* of theſe graces. But yet there is the ſame *Author* of them, and the ſame *manner* of communicating them: For *to one* [c] *is given by the ſpirit the Word of wiſdome; to another the Word of Knowledge by the ſame Spirit*, and to others, other graces; but they are all from the ſame *Spirit*, and they are all *given*. And as the *gifts*, ſo the *offices* too. To that queſtion in verſe 29. [d] *Are all Apoſtles? are all Prophets? are all Teachers?* Anſwer may be made, as before, negatively, No; they are not: but *ſome* Apoſtles, and *ſome* Prophets, and *ſome* Teachers. There is the like *variety*, and *diſtribution*, as before: but withall, the ſame *Doner*, and the ſame *donation*, as before. For [e] *he gave ſome Apoſtles, and ſome Prophets, and ſome Paſtors and Teachers*: Epheſ. 4. And [f] *God hath ſet ſome in the Church; firſt, Apoſtles; ſecondarily, Prophets; thirdly, Teachers*, &c. beneath at *verſe* 28. Both *gifts* and *offices*, as they are *a Deo*, for the Author: ſo they are *ex dono*, for the manner: from *God*, and by way of *gift*. If we had no other, the very *names* they carry, like the ſuperſcription upon *Cæſars* peny, were a ſufficient proofe, from whom we firſt had them. When we call them χαρίσματα, *Gratias gratis datas*, *Gifts*, and *Graces*, and *Manifeſtations of the Spirit*; doe wee not by the uſe of theſe very names confeſſe the *receipt*? For what more *free* than *gift*? and what leſſe of *debt* or *deſert*, then *grace*? Heathen men indeed called the beſt of their perfections, ἕξεις *Habits*; but Saint *James* hath taught us Chriſtians a fitter name for ours, δόσεις *gifts*,

a τῆς αὐτῆς γὰρ ἐν τῷ ἁγίῳ πνεύματος ἀμφότερα. Chryſ. in 1 Cor. hom. 29.

b 1 Cor. 12. 8. &c

c Ibid.

d Verſe 29.

e Epheſ. 4. 11.

f 1 Cor. 12. 28.

g Iam. 1. 17.

gifts? They saw they had them, and looked no farther: but we must know, as that we have them, so as well how we came by them. And therefore this Apostle above at *Cha.* 4. joyneth the *having* and the *receipt* together, as if he would have us behold them *uno intuitu*, and at once. [h *Quid habes, quod non accepisti? what hast thou, that thou hast not received?*]

h 1 Cor. 4. 7.

§. 18. *Not from Nature, or Desert.*

Possibly thou wilt alledge thy excellent *naturall parts*; these were not given thee, but thou *broughtest* them into the world with thee: or thou wilt vouch what thou hast attained to by *Art* and *Industry*; and these were not given thee, but thou hast *wonne* them *propriis Martis*, and therefore well deservest to *weare* them. Deceive not thy selfe: it is neither so, nor so. Our Apostle in the place now last mentioned, cutteth off all such Challenges. [a *Quis te discrevit? who made thee to differ from another?*] Say there were, (as there is not) such a *difference* in and from *Nature* as thou conceivest; yet still in the *last resolution* there must bee a *receipt* acknowledged: for even b *Nature* it selfe in the last resolution is of *Grace*; for GOD gave thee that. Or, say there were (as there is not) such a *difference* of *desert*, as thou pretendest; yet still that were to bee acknowledged as a *gift* too: for GOD gave thee that c *power* whatsoever it was, whereby thou hast *attained* to whatsoever thou hast. But the truth is; the *difference* that is in men in regard of these *gifts* and abilities, ariseth neither from the *power of nature*, nor from the *merit of labour*; otherwise then as GOD is pleased to use these as *second causes* under him: but it commeth meerely from the good *will* and *pleasure* of that free *Spirit*, which bloweth where, and when, and how hee listeth; d *dividing his graces to every man severally*

a 1 Cor. 4. 7.

b—*Cum illius sit gratia, quod creatus es.* Hieron. Epist. 139. *Attendamus gratiam Dei non solùm quâ fecit nos*— August in Psal. 144.

c Deut. 8. 18. Εἰ μὴ λαμπρότητος ἦσαν, οὐδὲν ἂν πρὸς τὸ χρῆμα ἦν δύναμις. *Agamemnonis ad Achillem apud* Homer. Iliad. a.

d 1 Cor. 12. 11.

severally as he will, (at the eleventh) and [c] *as it hath pleased him*, (at verse 18. of this Chapter.) *Nature* is a necessary agent, and, if not either *hindred* by some inferiour *impediment*, or *over-ruled* by some higher *power*, worketh alwaies alike, and produceth the same effects in all individuals of the same kinde: and how is it possible she should *make* a difference, that *knoweth* none? And as for *Desert*; there is indeed no such thing: and therefore it can worke nothing. For can God be a *debtor* to any man? or hath any man [f] *given to him first, that it might bee recompensed him againe?* As a lumpe of [g] *Clay* lyeth before the *Potter*; so is all mankinde in the hand of God. The *Potter* at his pleasure, out of that [h] *Lumpe* frameth *vessels* of all sorts, of different shape, proportion, strength, fineness, capacity; as he thinketh good, unto the severall *uses*, for which hee intendeth them. So *God* after the *good pleasure* of his owne will, out of *mankinde*, as out of an untoward *lumpe* of clay, (all of the same piece, equall in *nature* and *desert*,) maketh up *vessels* for the use of his Sanctuary: by fitting severall men with several *gifts*, more or lesse, greater or meaner, better or worse, according to the difference of those *offices* and employments, for which hee intended them. It is not the *Clay*, but the *Potter*, that maketh the difference there: neither is it any thing in *man*, but the *Spirit of God*, that maketh the difference here. Whatsoever *spirituall abilities* we have, we have them of *gift*, and by *grace*. The manifestation of the spirit *is given to every man*.

c Ibid. 18.

f Rom. 11. 35.

g Esay 64. 8.

h Rom. 9. 21.

A point of very fruitfull consideration for men of all sorts; whether they bee of greater, or of meaner gifts. And *first*, all of us *generally* may hence take *two* profitable directions: the *one*, if we have

§. 19. *Generall Inferences.*

1. *Of thankfulnesse for those we have;*

have any *usefull* gifts, whom to *thanke* for them; the *other*, if we want any *needfull* gifts, where to *seeke* for them. Whatsoever *manifestation of the spirit* thou hast, it is *given* thee: and to whom can thy *thankes* for it be due, but to the *Giver*? Sacrifice not to thine owne [a] *nets*, either of *Nature*, or *Endevour*; as if these *Abilities* were the manifestations of thine owne spirit: but enlarge thy heart to magnifie the goodnesse and bounty of him, who is [b] *Pater spirituum*, the Father of the spirits of all flesh, and hath wrought those *graces* in thee by communicating his *spirit* unto thee. If thou shinest as a *starre* in the firmament of the *Church*, whether of a greater or lesser *magnitude*, (as [c] *one starre differeth from another in glory*;) remember thou shinest but by a *borrowed light* from him, who is [d] *Pater luminum*, the Father and fountaine of all lights, as the *Sun* in the firmament, *from whom descendeth every good gift, and every perfect giving*. Whatsoever *Grace* thou hast, it is *given* thee: therefore be *thankefull to the giver*.

a Hab. 1. 16.

b Heb. 12. 9.

c 1 Cor. 15. 41

d Iames 1. 17.

§. 20.

2. *Of prayer for those we want:*

Iames 1. 5.

But if thou *wantest* any *grace*, or *measure* of grace, which seemeth *needfull* for thee in that station and calling wherein God hath set thee: here is a *second* direction for thee, where to *seeke* it, even from his hands, who alone can give it. [a] *If any man lacke wisdome* (saith S. *Iames*) *let him aske of God, that giveth to all men liberally; and it shall bee given him.* A large, and *liberall* promise; but yet a promise most *certaine*, and full of comfortable assurance, provided, it be understood aright, *viz.* with these two necessary *Limitations*: if God shall see it *expedient*; and if he pray for it as he *ought*. Thou mayest pray with any humble and upright affection, and put to thy best endeavours withall; and yet not obtaine the gift thou prayest for;

for: because, being a common Grace, and not of absolute necessity for salvation, it may bee in the wisedome of God (who best knoweth *what* is best, and *when*) not *expedient* for thee, or not for his Church, at that time, and in that manner, or measure. Necessary Graces, such as are those of *sanctification*, pray for them *absolutely*, and thou shalt absolutely receive them: there needeth no conditionall clause of *Expediency* in thy prayers for them; because they can never bee *inexpedient*. But these may; and therefore as thou oughtest not to *pray* for them, but with all *subjection* of thy desires to his most *holy* and most *wise* appoyntments; so thou oughtest to take a *denyall* from him, not only *contentedly*, but even *thankefully*, as a gracious fruit of his love unto thee, and a certaine signe of the *inexpediency* of the thing desired.

But if it be *expedient*; it will not yet come for asking, unlesse it bee asked *aright*. [a] *But let him pray in Faith*, saith Saint *Iames*: Who so doth not, *let not that man thinke to receive any thing of the Lord*. Now that man only prayeth *in Faith*, who looketh to receive the thing he prayeth for, upon such *termes*, as God hath *promised* to give it: for *Faith* ever looketh to the *promise*. And God hath not made us any *promise* of the *End* other then conditionall; *viz.* upon our conscionable *use* of the appoynted *meanes*. And the *meanes* which hee hath ordained both for the *obtaining*, and the *improoving* of spirituall *gifts*, are *study* and *industry*, and diligent *meditation*. Wee must not now looke, as in the *infancy* of the Church, to have the *texts* put into our *mouthes*, and to receive *spirituall graces* by immediate *infusion*: That *Manna*, as [b] one saith, was for the *Wildernesse*. But now the *Church* is *possessed* of the Land, and *growne* to yeares of better

§. 21. *Ioyning ever thereunto.*

a Iam. 1. 6, 7.

b *Hoskins* Serm. on Luk. 12. 48.

ter strength; we must *plow*, and *sow*, and *eate* of the fruit of the Land, in the *sweate* of our faces: and now he that [c] will not *labour*, he may thanke himselfe if hee have not to *eate*. Hee prayeth but with an *overly* desire, and not from the *deepe* of his heart, that will not bend his *endeavours* withall to obtain what he desireth: or rather indeed he *prayeth not* at all. You may call it *wishing* and *woulding*, (and we have Proverbs against *wishers* and *woulders*.) rather then *Praying*. *Salomon* accounteth the idle mans prayer no better; and it thriveth accordingly with him: [d] *The soule of the sluggard lusteth, and hath nothing*, Prov. 13.

c 2 Thes. 3. 10.

d Pro. 13. 4

§. 22. *Our owne faithfull Endeavours.*

To make all sure then, here is your course. Wrestle with God by your fervent *prayers*; and wrestle with him too by your faithfull *endeavours*: and he will not for his *goodnesse* sake, and for his *promise* sake hee cannot, dismisse you without a blessing. But omit either; and the other is lost labour. *Prayer* without study, is *presumption*; and *study* without Prayer, *Atheisme*: the one *bootlesse*; the other *fruitlesse*. You take your bookes *in vaine* into your hand, if you turne them over, and never looke *higher*: and you take Gods Name *in vaine* within your lips, if you cry *Da Domine*, and never stirre *further*. The Shippe is then like to bee steered with best certainty and successe; when there is *Oculus ad cælum, manus ad clavum*: when the *Pilot* is carefull of both, to have his *eye* upon the *Compasse*, and his *hand* at the *Sterne*. Remember these abilities you pray or study for, are the *gifts* of God: and so not to be had ordinarily *without labour*, (for God is a God of *order*, and worketh not ordinarily, but by ordinary meanes;) so not to bee had meerely *for the labour*, for then should it not bee so much a *gift*, as a *purchase*. It

was

was *Simon Magus* his errour, to think that [a] *the gift of God might be purchased with money*: and it hath a spice of his sinne, and so may goe for a kinde of *simony*, for a man to thinke these *spirituall gifts* of God may be *purchased* with *labour*. You may *rise up* early, and *go to bed* late, and *study* hard, and *reade* much, and *devoure* the fat and the marrow of the best Authors; and when you have all done, unlesse God give a blessing unto your endevours, be as thin and meagre in regard of true and usefull *learning*, as *Pharaohs* [b] *leane Kine* were after they had eaten the *fat* ones. It is God [c] *that both ministreth seed to the sower, and multiplyeth the seed sowen*: the *Principall*, and the *Increase*, are both his. If then we expect any *gift*, or the increase of any *gift* from him, neither of which we can have without him: let us not be behinde, either with our best *endevours* to use the meanes he hath appointed, or with our faithfull prayers to crave his blessing upon those meanes. These *Instructions* are *generall*; and concerne us *all*, whatsoever our gifts be.

a Act. 8. 20.

b Gen. 41. 21.
c 2 Cor. 9. 10.

§. 23. *Speciall Inferences to those of more eminent gifts.*

I must now frame my speech more particularly to you, to whom God hath vouchsafed the *manifestation* of his Spirit in a larger proportion then unto many of your brethren: giving unto you, as unto his *first-borne*, a [a] *double portion* of his Spirit, as [b] *Elisha* had of *Eliah*; or perhaps dealing with you yet more liberally, as *Joseph* did with *Benjamin*, whose *messe* (though he were the youngest) hee appointed to bee [c] *five times* as much, as any of his brethrens. It is needfull that you of all others, should bee often-times put in remembrance, that those eminent manifestations of *the Spirit* you have, were *given* you. *First*, it will bee a good helpe to take downe that [d] *swelling*, which, as an *Apostume* in the *body* through unkind-

1. *Not to be proud of them.*

a Deut. 21. 17.
b 2 Kings 2. 9
c Gen. 43. 34.

d *στόμωσις inflat.* 1 Cor. 8. 1

nesse

nesse of *blood*, so is apt to ingender in the *soule* through abundance of *Knowledge*; and to let out some of the corruption. It is * a very hard thing *Multum sapere*, and not *altum sapere*; to know *much*, and not to know it *too much*; to *excell* others in *gifts*, and not *perke* above them in *selfe-conceipt*. S. *Paul*, who *in all* other *things was* sufficiently *instructed*, *as well to abound*, *as to suffer need*, was yet put very hard to it, when he was to try the mastery with this temptation, which arose from the f *abundance of revelations*. If you finde an *aptnesse* then in your selves, (and there is in your selves, as of your selves such an *aptnesse*, as to no one thing more,) to be *exalted above measure* in your owne conceipts; boastingly to make *ostentation* of your owne sufficiencies; with a kinde of unbecomming compassion to cast *scorne* upon your meaner brethren; and upon every light provocation to flye out into those *termes of defiance* [g *I have no need of thee*; and, *I have no need of thee*.] to dispell this *windy humour* I know not a more soveraigne *remedy*, then to *chew* upon this meditation; that all the *Abilities* and perfections you have, were *given* you, by one who was no way so bound to you, but he might have given them as well to the meanest of your brethren as to you, and that without any wrong to you, if it had so pleased him. You may take the *Receipt* from him, who himselfe had had some experience of the *Infirmity*, even Saint *Paul* in the fourth of this Epistle. [h *What hast thou, that thou hast not received? and if thou hast received it, why doest thou boast as if thou hadst not received it?*]

Secondly; Every wise and conscionable man should advisedly weigh his owne *Gifts*, and make them his *Rule* to worke by; not thinking he doth enough, if he do what *Law* compelleth him to doe, or if he do as much as other *neighbours* doe. Indeed, where

* *Magna & rara virtus profectò est, ut magna licet operantem, magnum te nesciat.* Bern. in Cant. Serm. 13.

e Phil. 4. 12.

f 2 Cor. 12. 7.

g Hic versè 21.

h 1 Cor. 4. 7.

§. 24. 2. *to make them Rules unto themselves.*

where Lawes *bound* us by *Negative* Precepts, [*Hitherto thou mayest go, but further thou shalt not,*] we must *obey*, and wee may not exceed those bounds. But where the Lawes doe barely *enjoyne* us to doe somewhat, lest having no Law to compell us, wee should doe just nothing; it can be no *transgression* of the Law, to doe *more*. Whosoever therefore of you have received *more* or *greater* Gifts then many others have; you must know your selves *bound* to do so much more *good* with them, and to stand *chargeable* with so much the deeper *account* for them. a *Crescunt dona, crescunt rationes.* When you shall come to make up your *accounts*, your *receipts* will be looked into: and if you have received *ten* talents, or *five*, for your meaner brothers *one*: when but *one* shal be required from him, your shall be answerable for *ten*, or *five*. For it is an equitable course, that b *to whom much is given, of him much should be required.* And at that great day, if you cannot make your *accounts* straight with your *receipts*, you shall certainly finde that most true in this sense, which *Salomon* spake in another, c *Qui apponit scientiam, apponit dolorem*: the more and greater your *gifts* are, unlesse your *thankefulnesse* for them, and your *diligence* with them rise to some good like proportion thereunto; the greater shall be your condemnation, the more your stripes.

a Gregor.

b Luke 12. 48.

c Eccles. 1. 18.

But *thirdly*: though your *Graces* must be so to *your selves*, yet beware you doe not make them *Rules to others*. A thing I the rather note, because the fault is so frequent in practice, & yet very rarely observed, and more rarely reprehended. God hath endowed a man with good abilities and parts in some kinde or other; I instance but in one gift onely for examples sake, *viz.* an *Ability* to inlarge himselfe in *prayer* readily, and with fit *expressions* upon any present

§. 25.

3 *but not unto others.*

sent occasion. Being in the Ministery, or other Calling, he is carefull to exercise his gift by praying with his *family*, praying with the *sick*, praying with other *company* upon such other occasions as may fall out: he thinketh, and he thinketh well, that if he should do otherwise or lesse than he doth, hee should not bee able to discharge himselfe from the guilt of *unfaithfulnesse*, in not imploying the *talent* he hath received to the best *advantage*, when the exercise of it might redound to the glory of the Giver. Hitherto he is in the right: so long as he maketh his *gift* a *Rule* but to *himself*. But now if this man shall stretch out this *Rule* unto all his *brethren* in the same Calling, by *imposing* upon them a necessity of doing the like; if he shall *expect* or *exact* from them, that they should also be able to commend unto God the necessities of their *families*, or the state of a *sick* person, or the like, by *extemporary prayer*; but especially if he shall *judge* or *censure* them, that dare not adventure so to doe, of *intrusion* into, or of *unfaithfulnesse* in their Callings: he committeth a great fault, and well deserving a sharpe reprehension. For what is this else, but to lay heavier *burdens* upon mens *shoulders*, then they can stand under, to make our selves *judges* of other mens consciences, & our abilities *Rules* of their actions, yea, and even to lay an imputation upon our *Master*, with that *ungracious servant* in the Gospell, as if he were [a] *an hard man, reaping where he hath not sowen, and gathering where he hath not strewed*, and *requiring* much were he hath given little, and like *Pharaohs* taske-masters, exacting the [b] *full tale* of brickes without sufficient allowance of *materials*? Shall he that hath a *thousand* a yeare, count him that hath but an *hundred*, a Churle if he doe not *spend* as much in his house weekely, keepe as plentifull a *table*, and beare as much in every *common charge*, as himselfe?

a Mat. 25. 24.

b Exod. 5. 18.

himselfe? No lesse unreasonable is he, that would binde his brother of inferiour gifts to the same frequency and method in preaching, to the same readinesse and copiousnesse in praying, to the same necessity and measure in the performance of other *duties*; whereunto, according to those *gifts* hee findeth in himselfe, he findeth himselfe bound. The manifestation of the Spirit is *given* to every man: let no man be so severe to his brother, as to look he should *manifest* more of the Spirit, then he hath *received*.

§. 26. *Speciall inferences to those of meaner gifts.*

Now as for you, to whom God hath dealt these spirituall gifts, with a more sparing hand; the freedome of Gods distribution may be a fruitfull meditation for you also. First, thou hast no reason, whosoever thou art, to grudge at the scantnesse of thy *gifts*, or to repine at the *Giver*. How little soever God hath given thee, it is more than hee *owed* thee. If the distribution of the Spirit were a matter of *justice* or of *debt*; God, we know, is no [b] *no accepter of persons*, & he would have given to thee, as to another. But being, as it is, a matter of *gift*, not of *debt*; nor of *justice*, but of *grace*: take that is thine thankfully, and be content withall; [c] *Hee hath done thee no wrong: may hee not doe as hee will, with his owne? Secondly*, since the manifestation of the Spirit is a matter of free gift: thou hast no cause to *envie* thy Brother, whose portion is greater. Why should *thy eye be* therefore *evill* against him, *because God* hath beene so *good unto him*? Shall the *foot* envie the hand, or the *eare* the eye; because the *foot* cannot worke, nor the *eare* see? If the whole body were *hand*, where were the *going*? and if the whole were *eye*, where were the *hearing*? or if the whole were any one *member*, where were the *body*? If the *hand* can *worke*, which the foot cannot; yet the *foot* can *goe*, which the hand cannot: and if the *eye* can

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a ἐπίστευον ὅτι χαίεσμαι ἐγὼ, καὶ μὴ ἐφθονῶ, καὶ ἐβασκαινόμην ὑπὲρ ἑτέρων. Chrys in 1 Cor. hom. 29.

b Acts 10. 34.

c Mat. 20. 13, 15.

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d Mat. 20. 15.

e Hic Verse. 17—19.

can *see*, which the eare cannot; yet the *eare* can *hearken*, which the eye cannot. And, if thy brother have *some abilities*, which thou hast not; thou art not so bare, but thou hast *other some* againe, which he hath not. Say, thine be meaner: yet the *meanest* member, as it hath his [f] *necessary office*, so it is not destitute of his *proper comelinesse* in the Body. *Thirdly*, if thy *gifts* be *meane*, thou hast this comfort withal, that thy *accounts* will be so much the *easier*. Merchants, that have *the greatest* dealings, are not ever the *safest* men. And how happy a thing had it been for many men in the *world*, if they had had lesse of other mens goods in their hands! The lesse thou hast *received*, the lesse thou hast to *answer* for. If God have given thee but *one* single talent, he will not require *five*: nor if *five*, *tenne*. *Fourthly*, in the meanenesse of thy gifts thou mayest reade thy selfe a daily lecture of *humility*: and humility alone, is a thing of more value, than all the perfections that are in the world besides, without it. This thinke, that God, who disposeth [g] *all things for the best* to those that are his, would have given thee other & greater gifts, if he had seen it so expedient for thee. That therefore he hath *holden* his hand, and *with-holden* those things from thee: conceive it done, either for thy *former unworthinesse*, and that should make thee *humble*; or for thy future *good*, and that should make thee also *thankefull*. *Lastly*, remember what the Preacher saith in *Eccles.* 10. [h *If the Iron be blunt, then he must put to the more strength.*] Many men, that are *well left* by their friends, and full of *money*, because they think they shall never see the bottome of it, take no care by any imployment to *encrease* it, but spend on upon the *stocke*, without either feare or wit, they care not *what*, or *how*, till they be *sunke* to nothing before they be aware: whereas on the contrary, industrious

f Hic Verse 22. 23.

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g Rom. 8. 28.

5

h Eccl. 10. 10. *Maximum mediocris ingenii subsidium, diligentia.* Sen. in controv.

dustrious men that have but little to begin withall, yet by their care and providence, and paines-taking, get up wonderfully. It is almost incredible, what *industry*, and *diligence*, and *exercise*, and holy [i] *emulation* (which our Apostle commendeth in the last verse of this Chapter,) are able to effect, for the *bettering* and *increasing* of our spirituall gifts: Provided ever we joyne with these hearty prayers unto, and faithfull *dependance* upon *God*, for his blessing thereupon. I know no so *lawfull* [k] *usury*, as of these spirituall *talents*; nor do I know any so profitable usury, or that multiplyeth so fast as this doth: your *use upon use*, that doubleth the principall in seven yeares, is nothing to it. Oh then, [l] cast in thy talent into the *banke*; make thy *returnes* as speedy, and as many as thou canst; loose not a *market*, or a *tide*, if it be possible; [m] *be instant in season, and out of season*; omit no opportunity to *take in*, and *put off* all thou canst get: so, though thy beginnings be but small, thy latter end shall wonderfully encrease. By this meanes, thou shalt not onely profit *thy selfe*, in the *encrease* of thy gifts unto thy selfe: but (which no other *usury* doth besides) thou shalt also profit *others*, by *communicating* of thy gifts unto them. Which is the *proper end*, for which they were bestowed; and of which wee are next to speake. The manifestation of the Spirit is given to every man *to profit withall*.

[i] ζηλωτε. vers. 31. hic.

[k] συν τοκῳ. Mat. 25. 27.

[l] Luke 19. 23.

[m] 2 Tim. 4. 2.

§. 27.

The end of spirituall gifts, not only our owne.

To *profit* whom? it may be, *Himselfe*. It is true: [a] *If thou art wise, thou shalt be wise for thy selfe*, said *Salomon*; and *Salomon* knew what belonged to wisdome aswell as another. For, [b] *Qui sibi nequam, cui bonus?* He that is not good to himselfe, it is but a chance that hee is good to any body else. When we seeme to *pitty* a man by saying, He is no mans *foe* but *his owne*, or he is worst to *himselfe*; we do indeed but *flout* him, and in effect call him a *foole*, and

[a] Prov. 9. 12.

[b] Syrac. 14. 5.

and a *prodigall*. Such a foole is every one, that *guiding* the feet of *others* into the way of peace, *himselfe treadeth* the paths that leade unto destruction; and that [c] *preaching* repentance unto others, *himselfe* becommeth a *Castaway*. He that hath a *gift* then, he should doe well to looke to *his owne*, aswell as to the profit of *others*; and as unto *doctrine*, so aswell and first to [d] *take heed* unto *himselfe*: that so doing hee may save *himselfe*, aswell as those that heare him.

c 1 Cor. 9 27.

d 1 Tim 4. 16.

§. 28. *but rather the profit of others.*

This then is to be done; but this is not all that is to be done. In [a] *Wisdome* we cannot doe lesse, but in *Charity* weeare bound to doe more than thus with our gifts. If our *owne profit* onely had beene intended, τὸ ἐμὸν would have served the turne aswel: but the word here is τὸ συμφέρον, which importeth such a kinde of *profit* as redowndeth to [b] *community*, such as before in the 10. Chapter he professeth himselfe to have sought after, [c *Not seeking mine owne profit*, (he meaneth, not *onely* his owne,) *but the profit of many, that they may be saved.*] We noted it already, as the maine and essentiall *difference* betweene those graces of *sanctification*, and these graces of *edification*: that those, though they would be made profitable unto others also, yet were principally *intended* for the *proper good* of the owner; but these, though they would be used for the owners good also, yet were principally *intended* for the *profit of others*. You see then, what a strong obligation lyeth upon every man that hath received the Spirit, *conferre aliquid in publicum*, to cast his *gift* into the common *treasury* of the Church, to imploy his good parts and spirituall graces so, as they may some way or other bee profitable to his brethren and fellow-servants in Church and Common-wealth. It is an old received Canon, *Beneficium propter officium*. No man setteth a *Steward* over his house, onely to receive

a *Sunt qui scire volunt, ut ædificent, & charitas est: sunt qui scire volunt ut ædificentur, & prudentia est.* Bern. in Cant. serm. 36.

b *Utilitatem: sc. Ecclesiæ.* Pisc. in Schol. hic.

c 1 Cor. 10. 33

ceive his *rents*, and then to keep the *moneys* in his hand, and make no *provision* out of it for his Hines and servants: but it is the [d] office of a good and wise *Steward* to give every one of the *houshold* his appointed *portion* at the appointed *seasons*. And who so receiveth a spirituall gift, *ipso facto* taketh upon him the *office*, and is bound to the *duties* of a *Steward*; [[e] *As every man hath received the gift, even so minister the same one unto another, as good stewards of the manifold graces of God*, 1 Pet. 4.] It was not onely for *orders* sake, and for the *beautifying* of his Church, (though that also) that *God* [f] *gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers*: but also, and especially, for more necessary and profitable uses; *for the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ*, Ephes. 4. 11, 12. The *members* of the body, are not every one for *it selfe*, but every one for *other*, and all for the *whole*. The *stomake* eateth not to fill it selfe, but to nourish the *Body*; the *Eye* seeth not to please it selfe, but to espie for the *Body*; the *foote* moveth not to exercise it selfe, but to carry the *Body*; the *Hand* worketh, not to help it selfe, but to maintaine the *body*; every [g] *joynt supplyeth* something, according to the *effectuall working* in the measure of every *part*, for the fit joyning together, and compacting, and *encreasing* of the body to the edifying it selfe in love. [h] *Now ye are the body of Christ, and members in particular.*

d Luk. 12. 42.

e 1 Pet. 4. 10.

f Eph. 4. 11, 12.

g Eph. 4. 16.

h Hic Ver. 27.

Now this *necessity* of employing *spirituall gifts* to the good and profit of *others*, ariseth *first* from the will and the *intent* of the *Giver*: my Text sheweth plainely what that intent was; The manifestation of the Spirit was therefore given to every man, that he might *profit withall*. Certainly, as [a] *nature* doth not, so much lesse doth the *God* of nature, make any thing

§. 29. *In respect* 1. *Of the Giver*;

a *Deus & natura nihil faciunt frustra.*

to no purpose, or barely for *shew*; but for *use*: and the *use*, for which all these things were made and given, is [b] *edification*. He that hath an *estate* made over to him *in trust* and *for uses*, hath in equity therein no estate at all, if he turne the *commodities* of the thing some other way, and not to those *speciall uses* for which he was so estated in it. So he that employeth not his *Spirituall gift* to the *use* for which it was given, to the [c] *profit* of the Church; he hath *de jure* forfeited it to the *giver*. And we have sometimes knowne him *de facto* to take the forfeiture; as from the *unprofitable servant* in the Gospel, [[d] *Take the talent from him.*] We have sometimes seene the experiment of it. Men of excellent parts, by slackning their *zeale*, to have lost their very *gifts*; and by neglecting the *use*, to have lost the *Principall*; finding a sensible decay in those *powers*, which they were slothfull to bring into *act*. It is a just thing with the [e] *Father of Lights*, when he hath lighted any man a *candle*, by bestowing *spirituall gifts* upon him; and lent him a *candlestick* too whereon to set it, by providing him a *stay* in the Church: if that man shall then [f] *hide his candle under a bushell*, and envy the *light* and comfort of it to them that are *in the house*; either to remove his *candlestick*, or to put out his *candle* in obscurity.

b 1 Cor. 14. 26.

c *In communem utilitatem collatum est.* Erasm. in paraphr. hic.

d Mat. 25. 28. See *Hieron. in Agg.* 2. 9.

e Iam. 1. 17.

f Matth. 5. 15.

§. 30.

2. *Of the Gift.*

As the *intent* of the Giver, so *secondly*, the *nature* and quality of the *gift* calleth upon us for employment. It is not with these spirituall gifts, as with most other things, which when they are *imparted*, are *impaired*, and lessened by communicating. Here is no place for that allegation of the Virgins, [a] *Ne non sufficiat: Lest there be not enough for you and for us.* These *graces* are of the number of those things, that communicate themselves by *Multiplication*, not *Division*; and by diffusion, without waste. As the

a Matth. 25. 9.

the *seale* maketh impression in the waxe, and as *fire* conveigheth heate into Iron, and as one *candle* tindeth a thousand: all without losse of *figure*, *heate*, or *light*. Had ever any man lesse *knowledge*, or *wit*, or *learning*; by teaching of others? had he not rather more? [b] *The more wise the Preacher was, the more hee taught the People Knowledge*, saith *Salomon*, *Eccles.* 12. and certainely, the more he taught them knowledge, the more his owne wisdome increased. As the [c] *Widowes oyle* increased, not in the *vessell*, but by powring out; and as the [d] *barley bread* in the Gospell multiplyed, not in the whole *loafe*, but by breaking and distributing; and as the [e] *graine* bringeth increase, not when it lyeth on a *heape* in the garner, but by scattering upon the land: so are these *spirituall graces* best improved, not by [f] *keeping* them together, but by *distributing* them abroad. *Tutius in credito, quàm in sudario*: the talent gathereth nothing in the *napkin*, unlesse it be rust and canker; but travelling in the *bank*, besides the good it doth as it passeth to and fro, it ever [g] returneth home with *increase*.

b Eccles. 12. 9.

c 4 King. 4. 4.

d Ioh. 6. 11.

e 2 Cor. 9. 10.

f *Absconsione minuitur, & communicatione multiplicatur.* Cassiod. in Epist.

g *Quò in plures diffunditur, eò redundantior manet* (forte leg. manat.) *& in suum fontem recurrit. Ita se tuum refudit ubertas prudentiæ: & quò pluribus fluxerit, eo exercitius fit omne quod remanet.* Ambr. 1. Offic. 15.

§. 31.

3. *Of the Receiver.*

Thirdly, our owne *unsufficiency* to all offices, and the *need* we have of other mens gifts, must enforce us to lend them the helpe and comfort of ours. God hath so distributed the variety of his *gifts* with singular wisedome, that there is no man so *meane*, but his service may be usefull to the *greatest*: nor any man so *eminent*, but hee may sometimes stand in need to the *meanest* of his brethren: of purpose, that whilest each hath *need* of other, each should *helpe*, none should *despise* other. As in a [a] *building*, the stones helpe one another, every lower stone *supporting* the higher from falling to

a *Societas nostra lapidum fornicationi simillima est: qua ca[d]ura, nisi invicem obstarent, hoc ipso sustinetur.* Senec. Epist. 95.

the ground, and every higher ſtone *ſaving* the lower from taking wet; and as in the *body*, every member b *lendeth ſome ſupply* to the reſt, and againe *receiveth* ſupply from them: ſo in the ſpirituall *building*, and myſticall *body* of the Church, God hath ſo *tempered* the parts, each having his *uſe*, and each his *defects*; c *that there ſhould be no ſchiſme in the body, but that the members ſhould have the ſame care one for another.* Such a *conſent* there ſhould be in the parts, as was between the d *blind* and *lame* man in the Epigram: mutually covenanting, the *Blind* to carry the *Lame*, and the *Lame* to direct the *Blind*; that ſo the *Blind* might find his way by the others *eyes*, and the *Lame* walke therein upon the others *legges*. When a man is once come to that *all-ſufficiency* in himſelfe, as hee may truely ſay to the reſt of his brethren, e *I ſtand in no need of you*: let him then keep his gifts to *himſelfe*: but let him in the meane time remember, he muſt employ them to the advantage of his *maſter*, and to the benefit of his *brother*. [*The manifeſtation of the Spirit is given to every man to profit withall.*]

b Epheſ. 4. 16.

c Hic V. 24, 25

d Anthol. l. 4.

e Hic Verſ. 21.

§. 32. *The firſt inference;*

Surely then thoſe men, *firſt* of all, runne a courſe ſtrangely exorbitant; who in ſtead of employing them to the *profit*, bend thoſe *gifts* they have received, (whether *ſpirituall* or *temporall*) to the *ruine* and deſtruction of their brethren. In ſtead of winning *ſoules* to *Heaven*; with buſie and curſed diligence a *compaſſing Sea and Land*, to draw *Proſelytes* to the *Divell*: and in ſtead of raiſing up *ſeed* to their elder brother *Chriſt*, ſeeking to make their brethren (if it were poſſible) *ten times more the children of hell then themſelves*. Abuſing their *Power* to oppreſſion, their *wealth* to luxury, their *ſtrength* to drunkennes, their *wit* to Scoffing, Atheiſme, Prophaneneſſe, their *learning* to the maintenance of Hereſie, Idolatry, Schiſme, Novelty. If there be a fearefull woe due to

a Matth. 23. 15.

thoſe

those that [b] *use not* their gifts profitably; what woes may we thinke shall over-take them, that so ungraciously abuse them?

But to leave these wretches: be perswaded in the *second* place, al you, whom God hath made *Stewards* over his household, and blessed your basket and your store, to [a] *bring forth of your treasures things both new and old*; manifest the Spirit God hath given you, so as may bee most for the profit of your brethren. The *Spirit* of God when he gave you *wisdome*, and *knowledge*, intended not so much the wisdome and the knowledge themselves, as the *manifestation* of them, or (as it is in the next verse) [b] *the Word of Wisdome*, and *the Word of Knowledge*: as Christ also promised his Apostles, to give them [c] *Os & sapientiam*; *A mouth, and wisdome*. Alas, what is *wisdome* without a *mouth*? but as a pot of *treasure* hid in the ground, which no man is the better for. [d] *Wisdome that is hid, and a treasure that is not seene, what profit is in them both?* O then doe not knit up your Masters talent in a [e] *Napkin*, smother not his light under a [f] *bushell*; pinch not his servants of their due [g] *provision*; pot not up the [h] *Manna* you have gathered till it *stinke*, and the *wormes consume* it: but above all, *squander* not away your rich portions by riotous living. Let not either *sloth* or *envie*, or *pride*, or pretended *modesty*, or any other thing hinder you, from labouring to discharge faithfully that *trust* and *duty*, which *God* expecteth, which the necessity of the *Church* challengeth, which the measure of your *gifts* promiseth, which the condition of your *calling* exacteth from you. Remember the manifestation of the Spirit was given you *to profit withall*.

Thirdly, since the *end* of all gifts is to *profit*: aime most at those gifts, that will profit most; and endeavour so to frame those you have in the exercise of them,

b Mat. 25. 30. *Intelligatur pœna interversoris ex pœna pigri.* Aug. in Psal. 99.

§. 33. *The second.*

a Mat. 13. 52.

b Hic verse 8.

c Luke 21. 15.

d Syrac. 20. 30

e Luke 19 20.
f Mat. 5. 15.
g Luke 11. 42, 46.
h Exod. 16. 20.

§. 34. *the third.*

them, as they may be likelieſt to bring profit to thoſe that ſhal partake them. *Covet earneſtly the beſt gifts*, ſaith my Apoſtle at the laſt verſe of this Chap. and you have his Comment upon that Text in the firſt verſe of the foureteenth Chapter, [b] *Covet ſpirituall gifts, μᾶλλον δὲ ἵνα προφητεύητε, but rather that ye may prophecie.* And by *prophecying*, he meaneth the [c] Inſtruction of the Church, and people of *God* in the needfull doctrines of *faith* towards God, *Repentance* from dead workes, and new and holy *Obedience*. It is one *ſtratageme* of the Arch-enemy of mankinde, (and when we know his wiles, we may the better be able to defeate him,) by buſying men of great and uſefull parts in *by-matters*, and things of leſſer conſequence; to divert them from following that *unum neceſſarium*, that which ſhould be the maine of all our endeavours, the beating downe of *ſin*, the planting of *Faith*, and the reformation of *Manners*. *Controverſies*, I confeſſe, are neceſſary, the *tongues* neceſſary, *Hiſtories* neceſſary, *Philoſophy* and the *Arts* neceſſary, other *Knowledge* of all ſorts neceſſary in the Church: for *truth* muſt be maintained, *Scripture-phraſes* opened, *Hereſie* confuted, the mouthes of *Adverſaries* ſtopped, *Schiſmes* and *Novelties* ſuppreſſed. But when all is done, *Poſitive* and *Practique Divinity* is it, muſt bring us to heaven: that is it, muſt paiſe our *judgments*, ſettle our *conſciences*, direct our *lives*, mortifie our *corruptions*, encreaſe our *graces*, ſtrengthen our *comforts*, ſave our *ſoules*. *Hoc opus, hoc ſtudium*: there is no ſtudy to this, none ſo well worth the labour as this, none that can bring ſo much *profit* to others, nor therefore ſo much *glory* to God, nor therefore ſo much *comfort* to our owne hearts, as this. [d] *This is a faithfull ſaying, and theſe things I will that thou affirme conſtantly* (ſaith S. *Paul* to *Titus*) *that they which have beleeved in God might be carefull*

to

a Hic. ver. 31.

b 1 Cor. 14.1.

c *Prophetia interpretes dicit ſcripturarum* Ambroſ in 1 Cor. c. 63. *Prophetia i. e. donum interpretandi ſcripturas* Piſcat. ſchol in 1 Cor. 1. 22. *Myſticum ſenſum ad ſalutem auditorum explanantes.* Eraſ in Paraphr. ad 1 Cor. 14.

d Tit. 3. 8.

to maintaine good workes: these things are good and profitable unto men. You cannot doe more *good* unto the Church of God, you cannot more *profit* the people of God, by your *gifts*, then by pressing effectually these two great points, *Faith*, and *Good workes*. these are good and profitable unto men.

§. 35. *The conclusion.*

I might here adde other *inferences* from this point, as namely, since the manifestation of the Spirit is given to every one of us chiefely for this end, that we may *profit* the people with it, that therefore *fourthly*, in our preaching we should rather seeke to *profit* our hearers, though perhaps with sharpe and unwelcome reproofes, then to *please* them by flattering them in evill: and that *fifthly*, we should more desire to bring *profit* unto them, then to gaine *applause* vnto our selves: and sundry other more besides these. But I will neither adde any *more*, nor prosecute these any *farther* at this time, but give place to other businesse. God the Father of *Lights*, and of *Spirits*, endowe every one of us, in our Places and Callings, with a competent measure of such *Graces*, as in his wisdome and goodnesse he shall see needfull and expedient for us: and so direct our *hearts*, and *tongues*, and *endeavours* in the exercise and manifestation thereof, that by his good blessing upon our labours we may be enabled to advance his *glory*, propagate his *Truth*, benefit his *Church*, discharge a good *Conscience* in the meane time, and at the last make our *account* with comfort at the appearing of our Lord Iesus Christ.

To whom, &c.

FINIS.

THREE SERMONS,

Ad Magistratum.

BY

ROBERT SAUNDERSON
Batchelor in Divinity, and sometimes Fellow of *Lincolne* Colledge in OXFORD.

Psal. 2. 10. *Et nunc, Reges, intelligite: erudimini qui judicatis terram.*

LONDON,
Printed by *Richard Badger* for *Robert Dawlman*, and *Luke Fawne*, and are to be sold at their Shop, at the signe of the brazen Serpent in *Pauls* Church-yard. 1636.

THREE
SERMONS,

BY

ROBERT SANDERSON,

Bachelor in Divinity, and formerly Fellow
of Lincoln College in Oxford.

LONDON,

Printed by Richard Badger for Robert Dawlman, and Luke Fawne,
and are to be sold at their Shop, at the sign of the Brazen Serpent in
Paul's Church-yard. 1646.

To the Right VVorshipfull my much honoured Patron, Sir NICHOLAS SAUNDERSON of *Filingham*, *Linc.* Knight and Baronet.

SIR,

HAving *first, upon* how *deliberation, resolved to publish these three Sermons: my next resolution came on more* readily, *to* present *them to you. For which there was no need I should deliberate long: the consideration both of the* Author *and* Argument *prompting me thereunto. For* my selfe *first; As you have abundantly witnessed unto the World your* good affection *to me, both by sundry other* courtesies, *and especially in being the chiefest meanes,* (*under the good Providence of God*) *by your free collation of a* Benefice *upon me, of drawing mee from the University into these Parts, where I am now setled: so I have beene ever covetous of some faire opportunity, to witnesse unto the World my* thankfull acknowledgement *of your kinde favours; whereof, for want of better meanes, I desire this* Dedication *may be some expression. And then for the* Argument; *I knew none more fit to Patronage a Theame of* Iustice, *than your selfe: whom God hath endowed with strong abilities many wayes, of* understanding, affecti-

ons,

ons, Courage, Elocution, Industry, *together with outward* Meanes *and* Power, *in a gratious measure, and above many of your fellowes in the same office; to doe* Him, *and his* Annointed, *and their* People, *good service, in advancing the course of* publike Iustice, *in the Country where you live. In both which regards, as I presume these* my *meditations concerning* Iustice *will not come altogether unwelcome: so I am confident, that the* manner *of handling used therein, in taxing the* Abuses *with such* Freedome, *as (is may be) some will not relish, will yet be by so much more acceptable to you by how much more* freely *your owne* heart, *when you reade of them, shall witnesse your owne* freedome *from them. In which confidence, with all due respect I commend these* Sermons *into your hands; and with my faithfullest devotions, your* selfe, *and your* Religious Lady, *and whole* family *into the hands of* God: *who alone is able both to* continue *and* multiply *his* blessings *upon you in the meane time, and in the end to* crowne *his owne* graces *in you with* glory.

Yours in the Lord,

Boothby Paynell Linc.
1 Mar. 1626.

Robert Saunderson.

THE FIRST SERMON.

At a publike Sessions at *Grantham Linc.* 11 Iune, 1623.

Iob 29. Vers. 14, 15, 16, 17.

14. *I put on righteousnesse, and it clouted me: my judgement was as a Robe and Diadem.*

15. *I was eyes to the blinde, and feet was I to the lame.*

16. *I was a Father to the poore: and the cause which I knew not I searched out.*

17. *And I brake the jawes of the wicked; and plucked the spoile out of his teeth.*

§. 1. *The Occasion.*

WHere *silence* against foule and false imputations may be interpreted a [a] *Confession*; there the *protestation* of a mans owne *innocency* is ever *just*, and sometimes [b] *necessary*. When others doe us *open wrong*; it is not now *Vanity*, but *Charity*, to do our selves *open right*: and whatso-

[a] *Si, cum mihi furta, largitiones---objiciuntur, ego respondere soleo meis---non tam sum existimandus de rebus gestis gloriari, quàm de objectis non confiteri.* Cic. pro domo suâ. [b] *Mihi de memetipso tam multa dicendi necessitas quædam imposita est ab illo.* Cic. pro Syll.

whatsoever appearance of *folly* or vaine boasting there is in so doing; they are chargeable with all that compell us thereunto, and not we. (*I am become a foole in glorying; but ye have compelled me,* 2 Cor. 12.11) It was neither *pride* nor *passion* in *Iob*, but such a *compulsion* as this, that made him so often in this book proclaime his own righteousnes. Amongst whose many and grievous afflictions, as it is hard to say which was the greatest; so we are sure this was not the least, that he was to wrestle with the unjust and bitter upbraidings of unreasonable and incompassionate men. They came to visite him as friends; and as friends they should have *comforted* him. But *sorry friends* they were, and [c] *miserable comforters*: indeed not *comforters*, but *tormentors*; and *Accusers* rather than *Friends*. Seeing Gods hand heavie upon him; for want of better or other proofe, they charge him with *Hypocrisie*. And because they would not seeme to deale all in generalities (for against this *generall* accusation of *hypocrisie*, it was sufficient for him as *generally* to pleade the truth and *uprightnesse* of his heart;) they therefore goe on more particularly, (but as falsely) and as it were by way of *instance*, to charge him with *Oppression*. Thus *Eliphaz* by name taxeth him: *Chap.22.6. &c. Thou hast taken a pledge from thy brother for naught; and hast stripped the naked of their cloathing. Thou hast not given water to the weary to drinke, and thou hast with-holden bread from the hungry. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Thou hast sent Widowes away empty, and the armes of the fatherlesse hast thou broken.*

c Iob 16. 2.

§. 2.

Scope.

Being thus *shamefully*, indeed *shamelesly*, upbraided to his face, without any desert of his, by those men, [a] who (if he had deserved it) should least of all

a *Etsi ego dignus hac contumeliâ, at tu indignus qui faceres tamen.* Terent.

all have done it, his [b] *neighbours* and familiar *friends*; can you blame the good man, if to remove such false aspersions, hee doe with more than ordinary freedome insist upon his owne *integrity* in this behalfe? And that he doth in this Chapter something largely; wherein hee declareth how hee demeaned himselfe in the time of his prosperity in the administration of his *Magistracy*, farre otherwise then was layed to his charge. [*When the eare heard mee, then it blessed me; and when the eye saw me, it gave witnesse to me. Because I delivered the poore that cryed, and the fatherlesse, and him that had none to helpe him. The blessing of him that was ready to perish came upon mee, and I caused the Widowes heart to sing for joy*] in the next immediate verses before these. And then he goeth on in the words of my Text, *I put on righteousnesse, &c.*

b Psal. 55.13. —14.

It seemeth *Iob* was a *good* man, as well as a *great*: and being good, he was by so much the better, by how much he was the greater. Nor was he onely *Bonus vir*, a *good man*; and yet if but so, his friends had done him much wrong to make him an *Hypocrite*; but he was *Bonus Civis* too, a *good Commonwealths-man*; and therefore his friends did him yet more wrong to make him an *Oppressour*. Indeed he was neither the one, nor the other. But it is not so usefull for us to *know* what manner of man *Iob* was: as to *learn* from him what manner of men *we* should be. The *grieved spirit* of *Iob* indeed at first uttered these words for his owne *justification*; but the *blessed Spirit of God* hath since written them for our *instruction*; to teach us from *Iobs* example how to use that measure of *greatnesse* and *power* which he hath given us, be it more, be it lesse, to his *glory* and the common *good*. So that in these words wee have to consider, as layed downe unto us under the person,

§. 3. *Summe.*

and

and from the example of *Iob*, some of the maine and principall *duties* which concerne all those that live in any degree of *Eminency* or *Authority* either in *Church* or *Common-wealth*; and more specially those that are in the *Magistracy*, or in any office appertaining to *Iustice*.

§. 4. *and Division of the Text.*

And those *Duties* are *foure*. One, and the first, as a more *transcendent* and *fundamentall* duty: the other three, as *accessory helpes* thereto, or *subordinate parts* thereof. That *first* is, a *Care and Love*, and *Zeale* of *Iustice*. A good Magistrate should so make account of the administration of Iustice, as of his chiefest businesse; making it his greatest glory and delight. *Vers.* 14. [*I put on righteousnesse, and it cloathed mee: my judgement was a robe and a diadem.*] The *second* is a forwardnesse unto the workes of *Mercy*, and *Charity*, and *Compassion*. A good Magistrate should have compassion of those that stand in need of his helpe, and be helpfull unto them, vers. 15. and part of 16. [*I was eyes to the blinde, and feet was I to the lame, I was a father to the poore.*] The *Third* is *Diligence in Examination*. A good Magistrate should not be hasty to credit the first tale, or be carried away with light informations: but he should heare, and examine, and scan and sift matters as narrowly as may be for the *finding out* of the truth, in the remainder of vers. 16. [*And the cause which I knew not I searched out.*] The *Fourth* is *Courage* and *Resolution in executing*. A good Magistrate, when he goeth upon sure grounds, should not *feare the faces* of men, be they never so mighty or many; but without respect of persons execute that which is equall and right even upon the greatest offender, Verse 17. [*And I brake the jawes of the wicked, and plucked the spoile out of his teeth.*] Of these foure in their order: of the first, first; in

1

2

3

4

in these words, *I put on righteousnesse*, &c.

This Metaphore of *cloathing* is much used in the Scriptures in this notion; as it is applyed to the soule, and things appertaining to the soule. In *Psalme* 109. *David* useth this imprecation against his enemies; [a *Let mine adversaries bee cloathed with shame, and let them cover themselves with their owne confusion as with a cloake.*] And the Prophet *Esay*, speaking of Christ and his kingdome, and the righteousnesse thereof, *Chap.* 11. thus describeth it, [b *Righteousnesse shall bee the girdle of his loynes, and faithfulnesse the girdle of his reynes.*] Likewise in the New Testament, Saint *Paul* in one place biddeth us c *put on the Lord Iesus Christ*: in an other exhorteth women to d *adorne themselves in stead of broydered haire and gold and pearles and costly aray, with shamefastnesse and sobriety, and (as becommeth women professing godlinesse) with good workes*: in a third furnisheth the spirituall souldier with c *Shooes, Girdle, Brestplate, Helmet*, and all necessary accoutrements from top to toe. In all which and other places, where the like *Metaphore* is used, it is ever to be understood with allusion to one of the *three* speciall ends or *uses* of apparell. For we cloath our selves, either *first*, for *necessity* and common *decency*, to cover our nakednes; or *secondly*, for *security* and *defence* against enemies; or *thirdly*, for *state* and *solemnity*, and for distinction of offices and degrees. Our cloakes, and coates, and ordinary suites, we all weare to *cover our nakednesse*: and these are *Indumenta*, knowne by no other but by the generall name of *Cloathing* or *Apparell*. Souldiers in the warres weare *Morions*, and *Cuirasses*, and *Targets*, and other habiliments for *defence*: and these are called *Arma, Armes*, or *Armour*. Kings and Princes were *Crownes* and *Diadems*; inferiour Nobles, and Iudges, and Magi-

§. 5. *The opening of*

a Psal. 109. 29.

b Esay 11. 5.

c Rom. 13. 14.

d 1 Tim. 2. 9, 10.

c Ep. 6. 14. &c.

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2
3

strates, and Officers, that *Robes*, and *Furres*, and *Hoods*, and other ornaments fitting to their severall degrees and offices, for *solemnity* of state, and as ensignes or markes of those places and stations wherein God hath set them: and these are *Insula*, Ornaments or *Roabes*. It is true; *Iustice*, and *Iudgment*, and every other good vertue and grace is al this unto the soule; serving her both for *covert*, and for *protection*, and for *ornament*: and so stand both for the *garments*, and for the armour, and for the *Robes* of the soule. But here I take it, *Iob* alludeth especially to the third use. The propriety of the very words themselves give it so: for he saith he put righteousnes and judgment upon him as *a Robe* and a *Diadem*; and such things as these are worne, not for *necessity*, but *state*. *Iob* was certainly a *Magistrate*, a *Iudge* at the least; it is evident from the seventh verse: and to me it seemeth not improbable that hee was a [f] *King*; though not likely such as the Kings of the earth now are (whose *dominions* are *wider*, and *power* more *absolute*,) yet possibly such as in those ancient times, and in those Easterne parts of the world were called *Kings*, *viz.* a kind of petty *Monarch*, and *supreme governour*, within his owne territories, though perhaps but of one single *City* with the Suburbs, and some few neighbouring Villages. In the first Chapter it is said that he was [g] *the greatest man of all the East*: and in this Chapter he saith of himselfe, that [h] *When he came in presence, the Princes and the Nobles held their tongues*; and that [i] *He sate as chiefe, and dwelt as a King in the Army*; and in this verse he speaketh as one that wore a *Diadem*, an ornament [k] proper to Kings. Now *Kings*, we know, and other *Magistrates* place much of their outward glory and state in their *Diadems*, and *Robes* and peculiar *Vestments*: these things striking a kind of [l] *reverence* into

[f] *Non dubito, quin Iob fuerit Rex.* Didac. Stun in Iob 1. 3.

[g] Iob 1. 3.
[h] Iob 29. 9.

[i] Ibid. ver. 25.

[k] *Διάδημα, τὸ Βασιλικὸν ἄγαλμα*, Suid. in *Diad.*

[l] *Cultus mag-*

into the subject towards their Superiour; and adding in the estimation of the people, both glory and honour, and *Majesty* to the *person*, and withall pomp and state, and *solemnity* to the *actions* of the wearer. By this speech then of *putting on Justice and Judgement as a Robe and a Diademe*, *Iob* sheweth that the glory and pride which Kings and Potentates are wont to take in their *Crownes*, and *Scepters*, and *royall Vestments*, is not more, than the glory and honour which he placed in doing *Justice* and *Judgement*. He thought that was true *honour*, not which reflected from these empty *markes* and *ensignes* of Dignity, but which sprang from those *vertues*, whereof these are but dumbe remembrancers. If we desire yet more light into the *Metaphore*; we may borrow some from *David*, [m] *Psal.* 109. where speaking of the wicked, he saith Verse 17. that *he cloathed himself with cursing like a garment*: and by that he meaneth no other then what he had spoken in the next verse before, plainly and without a Metaphore, *His delight was in Cursing*. By the Analogie of which place we may not unfitly understand these word of *Iob*, as intimating the great *love* he had unto Iustice, and the great pleasure and [n] *delight* he tooke therein. Ioyne this to the former; and they give us a full meaning. Never ambitious usurper took more *pride* in his new gotten *Crowne* or Scepter, never proud Minion tooke more *pleasure* in her new and gorgeous *apparell*: then *Iob* did true [o] *glory* and *delight* in doing Iustice and Judgment. He put on *righteousnesse*, and it *cloathed* him; and *Judgment* was to him, what to others a *Robe* and a *Diademe* is, a *honourable* and *delightfull*.

Here then the Magistrate and every officer of Iustice may learne his first and principall, and (if I may so speake) his *Master-duty*, (and let that bee the

[m] *Nisus addit hominibus authoritatem.* Quintil. 8. Institut. Ἐπὶ τοῖς τοιούτοις φασὶν ἀνθρώποις ἀνακλαίειν Ἕλλη Homer. ζ Odyss. 29. *Hoc Priami gestanti erat, cum jura vocatis, More dabat populis.* Virgil. Æn. 7. *See* Franc. Pollet. 3. Hist. fori. Rom. 6.

[m] Psal. 109. 16, 17.

[n] It is joy to the just to doe judgement. *prov.* 21. 15.

[o] *Iuris & æquitatis, quæ virum principem ornant, studiosissimus eram.* Vatabl. hic.

§. 6.

The Magistrates first duty: Zeale to Justice.

the *first observation*:) namely, *to doe justice and judgement with delight, and zeale, and chearfulnesse.* I call it his Master-duty; because where this is once rightly and soundly rooted in the conscience, the rest will come on easily, and of themselves. This must be his *primum*, and his *vltimum*; the *formost* of his *desires*, and the *vtmost* of his *endeavours*, to doe justice and judgement. He must make it his chiefest *businesse*; and yet count it his lightsomest *recreation*: make it the *first* and *lowest* step of his *care*; and yet withal count it the *last* and *highest* rise of his *honour*. The first thing we doe in the morning before we either eate or drinke, or buckle about any worldly businesse, is to *put* our *clothes* about us: we say, we are not *ready*, till we have done that. Even thus should every *good Magistrate* doe: before his *private*, hee should thinke of the *publike* affaires; and not count himselfe *ready* to goe about his owne *profits*, his shop, his ship, his lands, his reckonings, much lesse about his vaine *pleasures*, his jades, his curs, his kites, his any thing else, till first with *Iob*, *he had put on righteousnesse as a garment, and clothed himselfe with judgement as with a Robe and a Diademe.*

§. 7. *With some Examples.*

Nor let any man thinke this affection to justice to have beene singular in *Iob*: much lesse impute it to simplicity in him. For behold another like affectioned, and he a *greater*, and I may say too a *wiser* than *Iob*: for God himselfe hath witnessed of him, that for [a] *wisedome* there was never his like *before* him, nor should come *after* him, *Salomon* the King. Who so much manifested his love and affection to justice and judgement, that when God put him to his choyce to aske what he would, and he should have it; he asked [b] not long *life*, or *riches* or *victory*, or any other thing, but only *Wisedome*; and that in this kind *Prudentiam regiminis*, Wisedome [c] *to discerne*

a 3 King. 3. 12.

b 3 King. 3. 5---11.

c Ibid. ver 9. *to discerne judgement*, Verse 11.

cerne

cerne betweene good and bad, that he might goe in and out before the people with skill, and rule them prudently with all his might in righteousnesse and equity: And the Text saith, [d] *The speech pleased the Lord, that* Salomon *had asked this thing*. Magistrates should subscribe to *Salomons* judgment, who is wiser than the wisest of them: and yet for farther conviction, behold *a wiser than Salomon* is here; even *Jesus Christ* the righteous, the God of *Salomon*, and the Saviour of *Salomon*, [e] in whom are *hidden all the treasures of Wisedome* and knowledge. Of whom *David* having said in *Psal.* 45. that *the scepter of his kingdome is a righteous scepter*, he proceedeth immediately to shew wherein especially consisted the righteousnesse of the Scepter of his Kingdome: Not so much in *doing* righteousnesse and *punishing* iniquity, (though that also;) as in loving righteousnes, and hating iniquity. [[f] *The Scepter of thy Kingdome is a righteous scepter: Thou hast loved righteousnes, and hated iniquity; therefore God*, &c.] And you heard already out of the eleventh of *Esay*, that [g] *righteousnesse was the girdle of his loynes, and faithfulnesse the girdle of his reines*. Magistrates from the examples of *Iob*, of *Salomon*, of *Jesus Christ* himselfe, should learne to make justice and judgement their greatest both *glory* and *delight*.

d Ibid. ver. 10.

e Col. 2. 3.

f Psal. 45. 6, 7.

g Esay 11. 5.

§. 8. *And reasons thereof.*

To bad things *examples* will draw us on fast enough; *without*, yea, many times *against* reason: but in good things, it is well if *examples* and *reasons* together can any thing at all prevaile with us. And here if *reason* may rule us; surely good reason there is, we should be thus affectioned to justice, as hath beene said: whether we respect the *thing* it selfe, or GOD, or *our selves*, or *others*. The thing it selfe, *Justice*, both in the common consideration of it, as it is a *vertue*, is, as every other vertue is, *honour-*

1.

rable and *lovely*, and to be desired for its owne sake: and in the speciall nature of it, as it is *justice*, is a vertue so necessary and profitable to humane society, and withal so [a] *comprehensive* of all other vertues, as that those men who labour to pervert it, doe yet *honour* it; and even those men [b] who themselves will not *use* it, cannot yet but *love* it, at least wise *commend* it in others. *Judgement, Mercy, and Faithfulnesse* our Saviour Christ reckoneth as the [c] *weightest matters of the Law, Matth.* 23. And [d] *every man* (saith *Salomon, Pro.* 24.) *will kisse his lips, that giveth a right answer*: that is; Every man will love and honour him, that loveth and honoureth Iustice. Ought you to delight in any thing more than *vertue*: or in any vertue more than the *best*? and such is Iustice. Againe, by due administration of Iustice and judgement GOD is much *glorified*. Glorified in the encouragement of his *servants*, when for well-doing they are *rewarded*: glorified in the destruction of the *wicked*, when for offending they are *punished*: glorified in the encrease, and in the peace and prosperity of his *Kingdome*, which hereby is both *preserved* and *enlarged*: glorified in the expression and *imitation* of his infinite perfections, when they who are his *ministers* and deputies for this very thing, for the execution of Iustice, doe labour to *resemble* him whose ministers and deputies they are, in this very thing, in being *just*, even as he is *Iust*. Ought you not to count it *your* greatest *glory* to seeke *his*? and can you doe that more readily and effectually, than by doing Iustice and Iudgment? And as for *our selves*; What [e] *comfort* will it be to our soules, when they can witnes with us, that we have even *set our selves* to doe good, in those callings wherein God hath *set* us? Every man that hath a *Calling*, must [f] *waite* thereon, and doe the duties belonging thereto, at his perill:

a ἐν ᾧ δ' ἁπλῶς συλλήβδην πᾶσ' ἀρετή ἐστι. Aristot. Eth. Nicom. 3. ex Theogn.

b ἀδικεῖ δ' οὐ μόνον τὸν ἀδικούμενον, ἀλλὰ καὶ τὸν δικαίως, καὶ αὐτοὶ ὃς τὸ ἄδικον προαιρούμενος. Philop. in Prior. Arist.

c Matth. 23. 23

d Pro. 24. 26.

2.

3.

e *Quid est suavius, quam bene ac re gerere bono publico?* Plaut. in Capt. 3. 2.

f Rom. 12. 7.

perill: and it will be much for his ease to be lightsome and chearefull therein. So shall he make of a [g] *necessity* a *vertue*; and doe that with pleasure, which he must doe howsoever, or answer for the neglect: whereas otherwise, his *Calling* will be a continnall *burden* and wearinesse unto him, and make his whole *life* no better nor other then a *long* and lasting *affliction*. And besides, we much deceive our selves, if we thinke our owne *private* good to bee severed from the *publike*; and so neglect the publike employments to follow our own private affaires. For the *private* is not *distinguished* from the *publike*; but [h] *included* in it: and no man knoweth what mischiefes unawares he prepareth for his *private* estate in the end; whilest thinking to provide well enough for himselfe, hee *cherisheth* in the meane time, or *suffereth* abuses in the *publike*. Ought we not by making justice and judgement our glory and delight, to reape the *comfort* of it in our *Consciences*, to [i] *sweeten* the miseries and travailes of our lives and *callings*, and to *secure* our *private* in the *common* safety: rather then by, or not doing Justice, or doing it heavily and heartlesly, *wound* our owne *Consciences*, make the *afflictions* of this life yet more *afflictive*, and in the decay of the *publike*, insensibly *promote* the ruine of our *private* state and prosperity? And lastly, if we respect *others*; what can be more glorious for us, than by our *zeale* and forwardnesse first to *shame*, and then to *quicken up* the backwardnesse of others; that with joynt hearts and hands they and we together may aime at the peace and prosperity, and good of the Commonwealth? It is not easie to say what manifold *benefits* redound to the Common-wealth from the due execution of justice: or from the slacking therof, what a world of *mischiefes*. How honourable are we and glorious, if by our *zeale* we have beene the happy

g *Facis ut libeat, quod est necesse.* Auson. in Sent. Periand.

h ὁ γὰρ τῆς πόλεως καὶ σώζεται καὶ ἀπόλλυται τὴν ἐκείνου οἰκείαν. Xenoph. de venatione; apud Stobeum.

i *Quapropter edulcare convenit vitã* Cn. Marius in Mimiambis, apud A. Gell. 15. 25

4.

instruments of those so many, so great *benefits?* How inglorious and vile, if by our *negligence* wee have made our selves guilty of these so many, so great *mischiefes!* If we neglect *Justice*, we countenance *disorders*, which by justice are *repressed*; we disarme *innocency*, which by justice is *Protected*; we banish *Peace*, which by Iustice is *maintained*; wee are traytors to the *King and his Throne*, which by justice are [k] *established*; we pull upon us *Gods plagues and judgements*, which by justice are *averted*. Ought we not much rather by our forwardnesse in doing justice to *represse* disorders, *protect* innocency, *maintaine* peace, *secure* the King and State, and *turne away* Gods judgments from our selves and others? See now if we have not reason to love justice and judgment; and to make it our delight; to *put righteousnesse upon us*, and to cloath us with judgement as with a *Robe* and a *Diademe*: being a thing in it selfe so *excellent*; and being from it there redoundeth so much *glory* to *God*, to *our selves* so much *comfort*, and so much *benefit* unto *others*. The *inferences* of use from this *first Duty*, as also from the rest, I omit for the present: reserving them all to the latter end: partly, because I would handle them all together; partly also, and especially, for that I desire to leave them fresh in your memory, when you depart the Congregation. And therefore without farther adoe I proceed forthwith to the next Duty, contained in these words, [*I was eyes to the blinde, and feete was I to the lame; I was a father to the poore.*]

k Pro. 16. 12.

§. 9. *The Magistrats second duty*; Compassion *to the distressed.*

Wherein *Iob* declareth his owne *readinesse* in his place and Calling to be *helpefull* to those that were any way *distressed*, or stood in need of him, by affording them such supply to his power, as their severall necessities required. And like him should every Magistrate bee in this also; which I propose

as the *second Duty* of the good Magistrate: hee must be forward to [a] *succour* those that are *distressed* and oppressed; and to helpe and relieve them to his power. Mens necessities are many, and of great variety: but most of them spring from one of these two defects, *ignorance*, or want of *skill*; and *impotence*, or want of *power*: here signified by *Blindnesse*, and *Lamenesse*. The *blinde man* perhaps hath his *limbes*, and strength to walke in the way, if hee could see it: but because hee wanteth his *eyes*, hee can neither finde the right way, nor spie the rubbes that are in it; and therefore hee must either sit still, or put himselfe upon the necessity of a double hazard, of *stumbling*, and of *going wrong*. The *lame man* perhaps hath his *eyes* and sight perfect, and knoweth which way he should goe, and seeth it well enough: but because he wanteth his *limbes*, hee is not able to stirre a foot forward; and therefore he must have patience perforce, and be content to sit still, because he cannot doe withall. Both the one, and the other may perish, unlesse some good body helpe them: and become a *guide* to the *blinde*, a *staffe* to the *lame*; *leading* the one, and *supporting* the other. Abroad in the world there are many, in every Society, Corporation, and Congregation there are some, of both sorts: some *Blinde*, some *Lame*. Some that stand in need of Counsell, and Advice, and Direction; as the *Blinde*: others that stand in need of Help, and Assistance, and Support; as the *Lame*. If there be any other besides these, whose case deserveth pity, in what kinde so ever it be; the word *Poore* comprehendeth him, and maketh him a fit object for the *care* and *compassion* of the Magistrate. To each of these the Magistrate must bee a succourer to his power. He must be, as here *Iob* was, an *eye* to the blind, [b] *ignorantem dirigendo*; by giving

[a] ἐξαυτῶν χθόνα ἐγκρήσας τὸν πανυπόστατον ἀρωγὸν. Sophocl.

[b] Lyra hic.

giving sound and honest counsell the best he can to them that are *simple*, or might without his helpe be easily *overseene*. And he must be, as here *Iob* was, *feet* to the lame, *impotentem adjuvando*; by giving countenance and assistance in just and honest causes the best he can to them that are of meaner *ability*, or might without his helpe be easily *overborne*. If there be either of these, or any other *defect*, which standeth in need of a *supply* in any other man, he must be, as here *Iob* was, a [c] *father* to the poore, *indigentem sublevando*; by giving convenient safety and protection the best he can to them that are destitute of helpe, and flye unto him as to a sanctuary for shelter and for refuge in any misery, grievance, or distresse. Vpon these he must both *have* compassion inwardly; and he must shew it too outwardly: *Affectu*, and *Effectu*; pitying them in his heart, and helping them with his hand. It is not enough for him to see the *Blinde*, and the *Lame*, and the *Poore*, and to be sorry for them: but his compassion must be reall. He must lend his *eyes* to the *Blinde*, to direct them; and hee must lend his *feet* to the *Lame*, to support them; and he must pity the *Poore* as a *father* doth his children, so pity them, that he doe something for them.

c See Syrac. 4. 10.

§. 10. *with the Reasons.*

Princes, and *Iudges*, and *Magistrates* were not [a] ordained altogether, nor yet so much for their *owne sakes*, that they might have over whom to beare rule and to [b] dominiere at pleasure; as for the *peoples* sakes, that the people might have to whom to resort, and upon whom to depend for helpe and succour, and reliefe in their necessities. And they ought to remember, that for this *end*

a *Non sibi, sed populo, Æ.* Adrianus Imp. —πλὼ ἐρχλω μὴ εἰς ὑζεν ἀλλ' εἰς διηχειαν πλατίδης. Arist. in Epist. ad Alex. b *Ita magnæ vires gloria, decorique sunt, si illis salutaris potentia est. Nam pestifera vis est, valere ad nocendum.* Seneca 1. de clem. 3.

GOD

GOD hath endued them with that *power* which others want; that they might by their power helpe them to right, who have not power to right themselves. [c *Hoc reges habent Magnificum, & ingens, &c. Prodesse miseris, supplices fidò tare Protegere, &c.*] This is the very thing, wherein the preeminence of Princes, and Magistrates, and great ones *above* the ordinary sort singularly consisteth, and wherein specially they have the advantage, and whereby they hold the title of d *Gods*, that they are able to doe good and to helpe the distressed, more than others are. For which *ability* how they have *used* it, they stand accountable to him from whom they have *received* it: and woe unto them, if the accounts they bring in, be not in some reasonable proportion answerable to the receipts, e *potentes potenter*: into whose hands f *much hath beene given*, from their hands *much will bee required*; and the *mighty ones*, if they have not done a mighty deale of good withall, shall be mightily tormented. And as they have received power from God; so they doe receive honours, and services, and *tributes* from their people for the maintenance of that *power*: and these as *wages* by Gods righteous *ordinance* for their care and paines for the peoples good. God hath imprinted in the naturall conscience of every man *notions* of feare, and honour, and reverence, and obedience, and subjection, and contribution, and other duties to bee performed towards Kings, and Magistrates, and other superiours, g *not onely for wrath, but also for conscience sake*: and all this for the maintenance of that *power* in them; by the right use whereof themselves are againe maintained. Now *the same conscience* which bindeth us who are under authority, to the *performance*; bindeth you who are in authority to the

c *Senec. in Medea. 2. 2.*

d Psal. 82.6. *Hoc tecti commune Dei, quod utrique rogati Supplicibus vestris ferre soletis opem.* Ovid. 2. de Ponto 9.

e Wisd 6.6.

f Luke 12.48.

g Rom. 13. 5.

the *requitall*, of these duties. I say, *the same Conscience*; though not the same *wrath*: for here is the difference. Both *Wrath* and *Conscience* binde us to our duties; so that if wee withdraw our subjection, wee both wound our owne *Consciences*, and incurre your just *wrath*: but only *Conscience* bindeth you to yours, and not *Wrath*; so that if ye withdraw your helpe, we may not use wrath, but must suffer it with patience, and permit all to the judgement of your owne consciences, and of God the judge of all mens consciences. But yet still *in Conscience* the obligation lyeth equally upon you and us: As we are bound to give you *honour*, so are you to give us *safety*; as we to *feare you*, so you to *help* us; as we to *fight* for you, so you to *care* for us; as we to *pay you tribute*, so you *to doe us right*. For, [h] *For this cause pay we tribute* and other duties, unto you who *are Gods ministers*; even because you ought to be *attending continually upon this very thing*, to approve your selves as [i] *the ministers of God to us for good*. Oh that we could all *superiours* and *inferiours*, both one and other, remember what we *owed* each to other; and by mutually striving to pay it to the utmost, so endeavour our selves to [k] *fulfill the Law of God!* But in the meane time, we are still injurious, if either *wee* withdraw our *subjection*, or *you* your *helpe*; if either *wee* cast off the *duty of children*, or *you* the *care of Fathers*. Time was, when Iudges, and Nobles, and Princes delighted to be called by the name of *Fathers*. The Philistims called their Kings by a peculiar appellative, [l] *Abimelech*; as who say, *The King my Father*. In Rome the Senatours were of old time called *Patres*, *Fathers*: and it was afterwards accounted among the Romans the greatest title of honour that could be bestowed upon their *Consuls*, *Generals*, *Emperours*, or whosoever had deserved

h Rom. 13.6.

i Rom. 13.4. διάκονος. Luke 22. 25.

k Rom. 13. 8.

l Gen. 20. 2. & 26. 1. & Psal. 34. in titulo.

deserved best of the Common-wealth, to have this addition to the rest of his stile [m] *Pater patriæ*, a Father to his Country. *Naaman's* servants in 4 *King.* 5. call him Father, [n] *My Father, if the* Prophet *had commanded thee, &c.* And on the other side *David* the King speaketh unto his Subjects, as a Father to his Children in Psal. 34. [o] *Come ye children, &c.* and *Salomon* in the Proverbes every where, *My sonne:* even as *Iob* here accounteth himselfe *a Father to the poore.* Certainly to shew that some of these had, and that all good Kings and Governours should have a [p] *fatherly care* over, and beare a *fatherly affection* unto those that are under them.

m--sed Roma parentem, Roma patrem patriæ Ciceronem libera dixit. Iuven. Satyr 8. ---patrem patriæ appellavimus, ut sciret datam sibi potestatem patriam; quæ est, temperatissima, liberis consulens, suâque post illos ponens. Senec. 1. de Clem. 14. n 4 Kings 5. 13. o Psal. 34. 11. p Vt eos quasi filios cerneret per amorem, quibus pater præerat per protectionem. Glos. interlin. hic τὸν ἀγαθὸν ὧν χρὴ θεραπεύειν ὑπὸ πάντων ἀνθρώπων, ἵνα, &c. Philo de creat Principis.

§. 11.

and extent thereof.

All which yet, seeing it is intended to be done *in bonum universitatis*, must bee so understood as that it may stand *cum bono universitatis*, stand with equity and justice; and with the common good. For [a] *Mercy* and *Iustice* must goe together, and helpe to temper the one the other. The Magistrate and Governour must be *a Father to the poore*: to *privilege* him from injuries, and to *relieve* his necessities; but not to *maintaine* him in idlenesse. All that the Father oweth to the Child is not *love* and *maintenance*: hee oweth him too *Education*; and hee oweth him *correction*. A Father may *love* his Childe too fondly, and make him a *wanton*; he may *maintaine* him too highly, and make him a *prodigall*: But he must give him *Nurture* too, as well as *Maintenance*; lest he be better fed than taught; and *correct* him too, as well as *love* him, lest he bring him most griefe when hee should reape most comfort from him.

a Prov. 3. 3. Mat. 23. 23. *Non auferat veritas misericordiam, nec misericordia impediat veritatem.* Augustin. sent. 110. apud Prosperum.

craving

him. Such a *fatherly care* ought the civill Magistrate to have over the poore. He must carefully defend them from wrongs and *oppressions*; he must providently take order for their convenient relieſe and *maintenance*: But that is not all, hee must as well make *provision* to set them on worke, and see that they follow it; and he must give them sharpe *correction* when they grow idle, stubborne, dissolute, or any way out of order. This he should doe, and not leave the other undone. There is not any speech more frequent in the mouthes of *beggars* and *wanderers*, wherewith the Countrey now swarmeth, then that men would *bee good to the poore*: and yet scarce any thing so much mistaken as that speech in both the *termes* of it: most men neither understanding aright who are the *poore*, nor yet what it is to *be good to them*. Not he onely is *good* to the poore, that *delivereth* him when he is oppressed, nor is hee onely *good* to the poore, that *relieveth* him when hee is distressed: but hee also is *good* to the *poore*, that *punisheth* him when he is idle. Hee is *good* to the poore that helpeth him, when hee *wanteth*: and he is no lesse *good* to the poore, that *whippeth* him when hee deserveth. This is indeed to be *good to the poore*; to give him that almes *first*, which hee wanteth *most*: if he be *hungry*, it is almes to *feed* him; but if he be *idle* and untoward, it is [b] almes to *whip* him. This is to be *good* to the poore: But who then are the *poore*, wee should be good to, as they interpret goodnesse? Saint *Paul* would have *Widowes honoured*; but yet those that are *widowes indeed*: so it is meet the poore should be relieved, but yet those that are *poore indeed*. Not every one that *begges* is poore; not every one that *wanteth* is poore, not every one that is poore, is *poore indeed*. They are the *poore*, whom wee

[b] *Non solùm qui dat esurienti cibum, sitienti potum—vestimentum et qui emendat verbere in quo peccatur, datur, vel certè aliquâ disciplinâ in eo quod corripit, & aliquid emendatoriâ pœnæ plectit, eleemosynam dat, quia misericordiam præstat.* Aug. in Enchirid. c. 72. c 1 Tim. 5. 3.

private

private men in *Charity*, and you that are Magistrates in *Justice* stand bound to relieve, who are old, or impotent, and *unable* to worke; or in these hard and depopulating times are *willing*, but cannot bee set on worke; or have a greater *charge* upon them than can be maintained by their worke. These, and such as these, are the poore indeed: let us all *bee good* to such as these. Be we that are private men as *brethren* to these poore ones, and shew them *mercy*: be you that are Magistrates as *Fathers* to these poore ones, and doe them *justice*. But as for those idle stubborne professed *wanderers*, that can and may and will not worke, and under the name and habit of poverty rob the *poore indeed* of our almes and their maintenance: let us harden our *hearts* against them, and not *give* them; doe you execute the severity of the *Law* upon them, and not *spare* them. It is Saint *Pauls* Order, nay it is the Ordinance of the *Holy Ghost*, and we should all put to our helping hands to see it kept, [d] *Hee that will not labour, let him not eate*. These Vlcers and *Drones* of the Commonwealth are ill worthy of any honest mans *almes*, of any good Magistrates *protection*. Hitherto of the Magistrates second *Duty*, with the Reasons and extent thereof, *I was eyes to the blinde, and feet was I to the lame: I was a Father to the poore*. Followeth next the third Duty, in these words, *The cause which I knew not I searched out*.

d 2 Thess 3. 10

§. 12.

The opening of

I

Of which words some frame the *Coherence* with the former, as if *Iob* had meant to cleare his *mercy* to the poore from suspition of *partiality* and injustice: and as if he had said; I was a Father indeed to the poore; pitifull and mercifull to him; and ready to shew him any lawfull favour: but yet not so, as [a] in pity to him, to forget or pervert *justice*. I was ever carefull before I would either speake or doe

a *Ne crederetur quod faveret eis nimis in præjudicium justitiæ; subditur* [*& causam.*] Lyran. hic.

doe for him, to be first assured his *cause* was right and good: and for that purpose, if it were doubtfull, [b] *I searched it out*, and examined it, before I would countenance either him or it. Certainely thus to doe is agreeable to the rule of *Justice*; yea and of *Mercy* too: for it is one Rule in shewing Mercy, that it be ever done *salvis pietate & justitiâ*, without prejudice done to piety and justice. And as to this particular, the commandement of God is expresse for it in *Exod.* 23. [c] *Thou shalt not countenance* no not *a poore man in his cause*. Now if wee should thus understand the coherence of the words; the speciall duty which Magistrates should hence learne, would be *indifferency*: in the administration of Iustice not to make difference of *rich* or *poore*, *far* or *neere*, *friend* or *foe*, one or other; but to consider onely and barely the equity and right of the *cause*, without any *respect* of *persons*, or partiall inclination this way or that way.

§. 13. *The Magistrates third Duty*; Diligence *to search out the truth.*

This is a very *necessary duty* indeed in a Magistrate of justice; and I deny not but it may be gathered without any violence from these very words of my Text: though to my apprehension not so much by way of immediate *observation* from the necessity of any such coherence; as by way of *consequence* from the words themselves otherwise. For what need all that care and paynes and diligence in *searching* out the cause, if the condition of the person might *over-rule* the cause after all that search, and were not the judgement to bee given meerely according to the goodnesse or badnesse of the *cause*, without respect had to the *person*? But the speciall duty, which these words seeme most naturally and immediately to impose upon the Magistrate, (and let that bee the *third observation*) is *diligence, and patience; and care to heare, and examine,*

b *Ne forte motus pietatis indiscretæ condescenderem ei in præjudicium justitiæ.* Lyran. *hic.*

c Exod. 23. 3.

mine, and enquire into the truth of things; and into the equity of mens causes. As the *Physitian* before he prescribe receipt or diet to his *patient*, will first *feele* the pulse, and *view* the urine, and *observe* the temper and changes in the body, and be *inquisitive* how the disease beganne, and when, and what fits it hath, and where and in what manner it holdeth him, and enforme himselfe every other way as fully as he can in the true state of the body, that so hee may proportion the remedies accordingly without errour: so ought every *Magistrate* in causes of Iustice, before he pronounce sentence or give his determination, whether in matters [a] *judiciall* or *criminall*; to heare both *parties* with equall patience, to examine *witnesses* and other *evidences* advisedly and throughly, to consider and wisely lay together all *allegations* and *circumstances*, to put in *queries* and doubts upon the by, and use all possible expedient meanes for the boulting out of the truth; that so he may doe that which is equall and right without errour.

A duty not without both *Precept* and *Precedent* in holy Scripture. *Moses* prescribeth it in *Deut.* 17. in the case of Idolatry, *if there be found among you one that hath* done thus or thus, &c. *And it bee told thee, and thou hast heard of it, and inquired diligently, and behold it to be true, and the thing certaine that such abomination is wrought in Israel. Then thou shalt bring forth that man*, &c. The offender must bee stoned to death; and no eye pity him: but it must be done orderly, and in a *legall* course; not upon a bare *hearesay*, but upon diligent *examination* and *inquisition*, and upon such full evidence given in, as may render the fact *certaine*, so farre as such cases ordinarily are capable of a *certainty*. And the like is againe ordered in *Deut.* 19. in the case

[a] *Omnia judicia aut distrahendarum controversiarum, aut puniendarum maleficiorum causâ reperta sunt.* Cic. pro Cecina.

§. 14. *with some instances.*

2 Deut. 17. 2. &c. *See also* Deut. 13. 14.

[b] ἀεὶ πρῶτον πειρᾶσθαι ἐπιζητεῖν καὶ ἐξετάζειν τὸ ὑποκείμενον πῶς ἔχει ἢ τοῦ πράγματος ἢ τοῦ φαινομένου δῆλον γὰρ ὅτι ἀναγκαῖον Arist. 1. Ethic. 1.

case of false witnesse, [c] *Both the men betweene whom the controversie is, shall stand before the Iudges, and the Iudges shall make diligent inquisition,* &c. And in *Iudg.* 19. in the wronged Levites case, whose Concubine was abused unto death at *Gibeah*; the Tribes of Israel stirred up one another to doe Iustice upon the inhabitants thereof; and the [d] *method* they proposed was this, first to *consider* and *consult* of it, and then to *give their opinions*. But the most famous example in this kinde is that of King *Salomon* in 3. *Kin.* 3. in the difficult case of the [e] two Mothers. Either of them *challenged* the living child with a like *eagernesse*; either of them *accused* other of the same *wrong*, and with the same *allegations*; neither was there *witnesse* or other *evidence* on either part to give light unto the matter: yet *Salomon* by that wisedome which he had obtained from God found a meanes to *search* out the truth in this difficulty, by making as if he would cut the child into halfes, and give either of them one halfe; at the mentioning whereof the *compassion* of the right mother betrayed the *falsehood* of her clamorous competitor. And we reade in the Apocryphall Story of *Susanna*, how *Daniel* by [f] examining the two Elders severally and apart, found them to *differ* in one circumstance of their relation, and thereby discovered the whole accusation to be false. Iudges for this reason were anciently called *Cognitores*, and in approved Authors [g] *Cognoscere* is as much as to doe the office of a Iudge: to teach Iudges, that one chiefe point of their care should be to *know* the truth. For if of *private men*, and in *things* of ordinary discourse, that of *Salomon* be true, [h] *He that answereth a matter before he heareth it, it is folly and shame unto him*; certainly much more is it true of publike *Magistrates*, and in *matters* of justice and judgment; by how much the

c Deut. 19. 17, &c.

d Iudg. 19 30.

e 3 King. 3. 16 --28.

f Dan. 13. 61.

g Si Iudicat, cognoscit Sen. in Med. a.

h Pro. 18. 13. *See* Syrac. 11. 7, 8.

men are of better note, and the *things* of greater moment. But in difficult and *intricate* businesses, covered with darkenesse and obscurity, and perplexed with many windings and turnings, and cunning and crafty conveyances, to find a faire *issue* out, and to spie *light* at a narrow hole, and by wisedome and diligence to *rip up* a foule matter, and *search* a cause to the bottome, and make a *discovery* of all: is a thing worthy the *labour*, and a thing that will adde to the *honour*, I say not onely of inferiour Governours, but even of the supreme Magistrate, the King. i *It is the glory of God to conceale a thing, but the honour of Kings is to search out the matter.*

i Prov. 25.2.

§. 15. *And reasons thereof.*

To understand the necessity of this duty; consider. First, that as sometimes *Democritus* said, the truth lyeth a *in profundo*, and *in abdito*, darke and deepe as in the bottom of a pit; and it will aske some time, yea and cunning too, to find it out and bring it to light. *Secondly*, that through *favour, faction, envy, greedinesse, ambition*, and otherwise, innocency it selfe is often laden with false accusations. You may observe in the Scriptures how b *Naboth*, c *Ieremy*, d Saint *Paul*, and others; and you may see by too much experience in these wretched times, how many men of faire and honest conversation have beene accuse and troubled without cause: which if the Magistrate by diligent inquisition doe not either prevent or helpe to the utmost of his endeavour, hee may soone unawares wrap himselfe in the guilt of innocent bloud. *Thirdly*, that *informations* are for the most part *partiall*, every man making the best of his owne tale: and he cannot but often e erre in judgement, that is easily carryed away with the *first tale*, and doth not suspend till he have heard both parties alike. Heerein f *David* failed, when upon *Ziba's* false information

1

a Cic. 1. Acad. quæst. in fine. *Involuta veritas in alto latet* Sen. 7. de benefic. 1.

2

b 3 King. 21.13
c Ier. 37.13.
d Act. 24.5. & 25.7.

3

e Ὁ συνιεὶς γνώσεται δι' ὀλίγων ἀκούσας ῥημάτων. Aut ille mentitur, aut mendax audiet. Menand apud Stob. Serm. 44.
f 2 Sam. 16.34

he passed a hasty and injurious decree against *Mephibosheth*. *Salomon* saith, g *He that is first in his own tale seemeth righteous; but then his neighbour commeth, and searcheth him out*, Pro. 18. as we say commonly, One tale is good, till another bee told. *Fourthly*, that if in all other things *hastiness* and precipitancy be hurtfull, then especially matters of justice would not be *handled up* hand over-head, but handled with *mature* h deliberation, and just and diligent disquisition. i *Cunctari judicantem decet: imo oportet*, saith *Seneca*: he that is to judge, it is fit he should, nay it is *necessary* he should proceed with convenient leisure. Who judgeth otherwise, and without this due search, he doth not *judge*, but *ghesse*. The good Magistrate had need of *patience* to heare, and of *diligence* to search, and of *prudence* to search out whatsoever may make for the discovery of the truth in an intricate and difficult cause. *The cause which I knew not I searched out.* That is the Magistrates *third Duty*. There yet remaineth a *fourth* in these words, *I brake the jawes of the wicked, and plucked the spoyle out of his teeth.*

g Pro. 18. 17.

4.

h *Take heede what you doe* 2 Chr. 19. 6. i *Senec. lib. 2. de ira cap. 23.*

§. 16. *The opening of.*

Wherein *Iob* alludeth to ravenous and salvadge beasts; *beasts of prey*, that lye in waite for the smaller Cattell, and when they once catch them in their *pawes*, fasten their *teeth* upon them, and teare them in pieces and devoure them. Such *Lyons*, and *Wolves*, and *Beares*, and *Tygers*, are the greedy a great ones of this world, who are ever ravening after the estates and the livelihoods of their meaner neighbours, *snatching*, and *biting*, and *devouring*, and at length eating them up and consuming them. *Iob* here speaketh of *Dentes* and *Molares*, *Teeth* and *Jawes*: and hee meaneth the same thing by both, *Power abused to oppression*. But if any will be so curiously subtle, as to distinguish them, thus he may

a *Qui pote plus urget: pisces ut sæpe minutos Magnus comedit, ut aves enecat accipiter.* Varro in Margopoli. *factus præda majoris minor.* Sen. in Hippol. act. 2.

doe

doe it. *Dentes*, they are the long [a] sharpe teeth, the foreteeth; [b] *Dentes eorum arma & sagittæ*, saith *David*. Their teeth are speares and arrowes: *Molares, à molendo*, so called from grinding; they are the great double teeth, the jaw-teeth. Those are the *Biters*; these the *Grinders*: these and those together, *Oppressours of all sorts*. *Usurers*, and *prevailing officers*, and *sly Marchants*, and *wrangling Informers*, and such kinde of *Extortioners* as sell time, and trucke for expedition, and snatch and catch at petty advantages; these use their *teeth* most, these are *Biters*. The first, and I know not whether or no the worst sort of them, in the holy Hebrew tongue hath his name from biting. נשך *Naschak*, that is to *bite*; and נשך *Neschek*, that is *Usury*. Besides these *Biters*, there are *Grinders* too; men whose teeth are *Lapides Molares*, as the over and the nether mill-stone: *Depopulators*, and *racking Landlords*, and such *great ones*, as by heavy pressures and burdens and sore bargaines breake the backes of those they deale withall. These first by little and little [c] *grinde the faces of the poore*, as small as dust and powder; and when they have done, at length [d] *eate them up* one after another, *as it were bread*: as the Holy Ghost hath painted them out under those very phrases. Now how the Magistrate should deale with these grinders and biters, *Iob* here teacheth him: he should *breake their jawes, and plucke the spoyle out of their teeth*; that is, quell and crush the mighty Oppressour, and [e] deliver the Oppressed from his injuries. For to *breake the jaw*, or the *cheeke-bone*, or the *teeth*, is in Scripture phrase as much as to abate the *pride* and suppresse the *power*, and curbe the *insolency* of those, that use their might to overbeare right. So *David* saith in the *third Psalme*, that God had saved him by [f] *smiting*

a שנן of שנן acuere.

b Psal. 57. 4.

c Esay 3. 15.

d Psal. 14. 4.

e Eripiti nos ex faucibus eorum, quorum crudelitas— Cæsi. apud Cic. 1. de Oratore.

f Psal. 3. 7.

ring his enemies upon the cheeke bone, and breaking the teeth of the ungodly. And in *Psalme* 58. he desireth God to [f] *breake the teeth of the wicked in their mouthes, and to breake out the great teeth of those young Lions.* In which place it is observable, that, as *Iob* here, he speaketh both of *Dentes* and *Molares, teeth* and *great teeth*: and those wicked great ones, according as *Iob* also here alludeth, he expresly compareth unto *young Lions*; lusty and strong, and greedy after the prey.

f Psal. 58. 6. See also Pro. 30. 14. and Ioel. 1. 6.

§. 17. *The Magistrats fourth Duty*; Courage *in executing Iustice.*

Now to the doing of this, to the breaking of the jawes of the wicked, and plucking the spoyle out of his teeth; there is required a stout heart, and an undaunted [a] *Courage*, not fearing the faces of men, should their faces bee as the faces of Lions, and their visages never so terrible. And this is the *good Magistrates* last *Duty* in my Text; without feare to execute justice *boldly* upon the stoutest offendor, and so to curbe the *power* of great and wicked men, that the poore may live in peace, and keepe their owne by them. It was one part of *Iethro's* Character of a good Magistrate in *Exod.* 18. that hee should be [b] *a man of courage.* And it was not for nothing that every [c] step up *Salomons Throne* for judgement was supported with *Lions*: to teach Kings and all Magistrates, that a *Lion-like courage* and resolution is necessary for all those that sit upon the *Throne* or *Bench* for Iustice and for Iudgement. When [d] *David* kept his Fathers sheepe, and there came a *Lion*, and a *Beare*, and tooke a *Lambe* out of the flocke; hee went out after the *Lion* and smote him, and tooke the Lambe out of his Mouth, and when the Lion rose against him, hee tooke him by the beard, and smote him againe, and slew him: and so hee did with the *Beare* also. Every Magistrate is a kinde of [e] *Shepheard*: and the people they

a See Syrac. 4. 9

b Exod. 18. 21.

c 3 Kin. 10. 20

d 1 Sam. 17. 34, &c.

e Esay 44. 28. ποιμενα λαων, sæpe apud Homer.

are

are his *flocke*. He must doe that then in the behalfe of his flocke, that *David* did. Those that begin to make a spoyle though but of the poorest *Lambe* of the flocke, be they as terrible as the *Lion* and the *Beare*, he must after them, and smite them, and pluck the spoyle out of their teeth: and though they shew their spleene, and turne againe at it, yet he must not shrinke for that; but rather take fresh courage, and to them againe, and take them by the beard, and shake them, and never leave them till hee have brough them under, and broken their *jawes*, and in spite of their *teeth* made them past biting or grinding again in hast. He is a bare [f] *hireling*, and not worthy the name of a *Shepheard*, *who when hee seeth the Wolfe comming* thrusteth his head in a bush, and *leaveth the poore Cattell* to the spoyle. The good Magistrate must put on this resolution: to goe on in his course, and without feare of one or other to *do Iustice*, upon whosoever dareth *doe injustice*, and to suppresse oppression even in the greatest.

[f] Ioh. 10. 12.

A resolution necessary; whether we consider the *Law*, the *Magistrate*, or the *offender*. Necessary, First, *in respect of the Lawes*: which, at all experience sheweth, are far better *unmade*, then *unkept*. [a] *Quid vana sine moribus Leges proficiunt?* The life of the Law is the *Execution*; without which the Law is but a *dead letter*: of lesse use and regard then *scarcrowes* are in the corne fields; whereof the birds are a little afraid at the first, but anon after a little use they grow so bold with them, as to sit upon their heads and defile them. We see the experience hereof but too much, in the too much suffered insolency of two sorts of people, (then against whom never were Lawes either better made, or worse executed) *Rogues*, and *Recusants*. Now we know the Lawes are *generall* in their intents, and include as well the

5. 18. *With reasons thereof*, 1. *in respect of the Lawes*; a Horat. 3. Od. 24.

great as the small. The Magistrate therefore who is [b] *Lex loquens*, and whose duty it is to see the lawes executed, must proceed as *generally*, and punish transgressours of the Lawes, the great as well as the small. It is an old complaint, yet groweth out of date but slowly; that *Lawes* are like [c] *Cobwebbes*, wherein the smaller flyes are caught, but great ones breake through. Surely Lawes should not be such, good Lawes are not such, *of themselves*; they do or should intend an [d] universall reformation: it is the abuse of bad men, together with the *baseneſſe* or *cowardiſe* of *ſordide* or *ſluggiſh* Magistrates, that maketh them such. And I verily perſwade my selfe, there is no one thing, that maketh good lawes so much contemned, even by *meane ones* too at the last, as the not executing them upon the *great ones* in the meane time. Let a *Magistrate* but take to himselfe that *courage* which he should doe, and now and then make a *great man* an example of Iustice; hee shall finde that a few such examples will breathe more *life* into the Lawes, and strike more *awe* into the people, then the punishment of an hundred underlings and inferiour persons.

§. 19. 2. *Of the Magistrate himselfe*;

Againe, *in reſpect of the Magiſtrate himſelfe* this courage and resolution is necessary; for the maintenance of that *dignity* and respect which is due to him in his place and calling. Which hee cannot more shamefully betray, than by *fearing the faces* of men. I magine you saw a *goodly tall* fellow, trick't up with feathers and ribands, and a glittering sword in his hand, enter the lists like a *Champion*, and challenge all commers; by and by steppeth in another man perhaps much of his owne size, but without either sword or staffe, and doth but shew his *teeth* and stare upon him; whereat my gay Champion first trembleth, and anon for very feare letteth his sword fall,

b Δίκαιον ἔμψυχον. Arist. 5 Ethic. 7.

c Anacharsis, *apud* Plutarch. in Solone: *nonnulli* Zaleuco *tribuunt.*

d *Inde latæ leges, ne fortior omnia posset* Ovid. 3. Fast.

fall, and shrinketh himselfe into the croud. Thinke what a ridiculous sight this would be: and just such another thing as this, is *a fearefull Magistrate*. He is adorned with [a] *roabes*, the marks and ensignes of his power. God hath armed him with a [b] *sword*; indeed as well to put *courage* into his heart, as *awe* into the peoples. And thus adorned and armed, he standeth in the eye of the world, and as it were upon the *stage*; and rayseth an expectation of himselfe, as if sure this man would doe something: his very appearance threatneth destruction to whosoever dareth come within his reach. Now if after all this braving, hee should be out-dared with the *bigge-lookes* and *bug-words* of those that could doe him no harme: how justly should he draw upon himselfe scorne and contempt, [c] *parturiunt montes!* [d] *Wherefore is there a price*, saith *Salomon* of the sluggard, *in the hands of a foole to buy wisdome, and hee hath no heart?* So, wherefore is there a *Sword*, may wee say of the fearefull Magistrate, in the hands of a *Coward* to doe justice; and hee hath *no heart?* You that are Magistrates, remember the *promise* God hath made you, and the *Title* he hath given you. You have an honourable *promise*; [e] *GOD will bee with you in the cause and in the judgement*, 2 *Chronicles* 19.] If God be with you, what need you feare, who shall be against you? You have an honourable *Title* too [f] *I have said ye are Gods*, *Psalme* 82.] If you bee Gods, why should you feare the faces of men? This is Gods fashion: he [g] *giveth grace to the humble, but hee resisteth the proud*; hee [h] *exalteth the meeke and lowly, but he putteth the mighty out of their seats*. If you will deale answerably to that high name he hath put upon you, and bee indeed as *Gods*; follow the example of God: *lift up* the poore oppressed

out

a *Considera qualia de te præsti, qui tanta auctoritate subveheris* Cassiod. 6. Epist. 15.
b Rom. 13. 1.
c *Horat. de art. Poet.*
d Prov. 17. 16.
e 2 Chro. 19. 6
f Psal. 82. 6.
g 1 Pet. 5. 5.
h Luke 1. 52.

out of the mire, and *tumble downe* the confidence of the mighty and proud oppressour; when you [i] *receive the Congregation, judge uprightly*, and feare not to say *to the wicked*, be they never so great, *Lift not up your horne*. So shall you vindicate your selves from contempt: so shall you preserve your *persons* and *places* from being *baffelled* and *blurted* by every lewd companion.

§. 20. 3. *of the Offenders.*

Courage in the Magistrate, against these great ones especially, is *thirdly* necessary *in respect of the offendours*. These wicked ones of whom Iob speaketh, the longer *teeth* they have, the deeper they bite; and the stronger *jawes* they have, the sorer they grinde; and the greater *power* they have, the more mischiefe they doe. And therefore these great ones of all other would bee well hampered; and have their *teeth* filed, their *jawes* broken, their *power* curbed. I say not the poore and the small should bee spared when they offend: good reason they should bee punished with severity. But you must remember I now speake of *Courage*; and a little courage will serve to bring under those that are under already. So that if meane men scape unpunished when they transgresse, it is oftner for want of *care* or *conscience* in the Magistrate, then of *Courage*. But here is the true triall of your *Courage*, when you are to deale with these *great ones*: men not much inferiour to your selves, perhaps your *equals*, yea, and it may be too, your Magistracy set aside, men much greater than your selves: men great in *place*, great in *wealth*, in great *favour*, that have great *friends*; but withall that doe great *harme*. Let it be your honour, that you dare be *just*, when these dare be *unjust*; and when they dare smite others [a] *with the fist of violence*, that you dare smite them [b] *with the sword of justice*;

[i] Psal. 75.2.4.

[a] Esay 58.4.
[b] Rom. 13.4.

and

and that you dare use your power, when they dare abuse theirs. *All* transgressours should be looked unto; but more, the *greater*, and the *greatest* most: as a Sheepheard should watch his Sheepe even from *Flyes and Maukes*; but much more from *Foxes*, most of all from *Wolves*. Sure, he is a *sorry Sheepheard*, that is busie to kill *Flyes and Maukes* in his Sheepe, but letteth the *Wolfe* worry at pleasure: Why, one *Wolfe* will doe more mischiefe in a night, than a thousand of them in a twelve-moneth. And as sure, he is a sorry Magistrate, that stocketh, and whippeth, and hangeth poore Snakes when they offend (though that is to be done too) but letteth the great theeves doe what they list, and dareth not meddle with them: like *Saul*, who when God commanded him to destroy all the *Amalekites* both man and beast, slew indeed the *rascality* of both, but spared the [c] *greatest* of the men, and the *fattest* of the cattell, and slew them not. The good Magistrate should rather, with *Iob* here, *breake the jawes of the wicked*, and in spight of his heart, *pluck the spoile out of his teeth*.

c 1 Sam. 15. 3.---9.

Thus have you heard the foure *duties* or *properties* of a good Magistrate conteyned in this Scripture, with the *grounds* and *reasons* of most of them, opened. They are, 1. *a love and zeale* to justice; 2. *Compassion* to the poore and distressed, 3. *Paines and Patience* in examination of causes, 4. *Stoutnesse and Courage* in execution of justice. The *uses* and *inferences* of all these yet remaine to be handled now in the last place; and altogether. All which for order and brevities sake, we will reduce unto three heads: accordingly as from each of the foure mentioned *Duties*, or *Properties*, or *Rules* (call them which you will) there arise *Inferences* of three sorts. *First*, of *Direction*; for the choyce and appointment of Magi-

§. 21. *The Inferences of all.*

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§. 22. *The first; of* Direction *for the choice of Magistrates.*

a Rom. 13.1.
b 1 Pet. 2.13.

Magistrates according to these foure *properties*. *Secondly*, of *Reproofe*, for a just rebuke of such Magistrates as faile in any of these foure *Duties*. *Thirdly*, of *Exhortation*; to those that are, or shall be Magistrates, to carry themselves therein according to these foure *Rules*. Wherein what I shall speake of Magistrates, ought also to be extended and applyed (the due proportion ever observed) to all kindes of *Officers* whatsoever, any way appertaining unto justice. And first for *Direction*.

S. *Paul* saith, [a] *The powers that are, are ordained of God*: and yet Saint *Peter* calleth the Magistracy an [b] *humane ordinance*. Certainely the holy Spirit of God, which speaketh in these two great Apostles, is not contrary to it selfe. The truth is; the *substance of the power* of every Magistrate is *the Ordinance of God*; and that is S. *Pauls* meaning: but the *Specification of the circumstances* thereto belonging, as in regard of places, persons, titles, continuance, jurisdiction, subordination, and the rest, is (as S. *Peter* tearmeth it) *an humane ordinance*, introduced by *Custome*, or positive *Law*. And therefore some kindes of Magistracy are higher, some lower; some annuall or for a set time, some during life; some after one manner, some after another: according to the severall *Lawes* or *Customes* whereon they are grounded. As in other circumstances, so in this concerning the deputation of the Magistrates person, there is great difference: some having their power by *Succession*, others by *Nomination*, and other some by *Election*. As amongst us, the supreme Magistrate, the *King*, hath his Power by *succession*; some inferiour Magistrates theirs, by *nomination*, or speciall appointment, either immediately, or mediately from the King; as most of our *Iudges* and *Iustices*: some againe by the *election* and voyces

of

of the multitude; as most *Officers* and *Governours* in our *Cities*, *Corporations*, or *Colledges*. The Directions which I would inferre from my Text, cannot reach the *first* kinde; because such Magistrates are *borne* to us, not *chosen* by us. They doe concerne in some sort, the *second*; but most neerely *the third kinde*, *viz.* those that are chosen by suffrages and voyces: and therefore unto this third kinde only I will apply them. We may not thinke, because our *voyces* are our owne, that therefore wee may bestow them as wee list: neither must wee suffer our selves in a matter of this nature to bee carried by *favour*, *fashion*, *spight*, *hope*, *feare*, *importunity*, or any other corrupt and partiall respect, from those Rules, which ought to levell our choyce. But we must conferre our *voyces*, and our best *furtherance* otherwise, upon those whom, all things duly considered, we conceive to be the *fittest*: and the greater the place is, and the more the power is wee give unto them and from our selves; the greater ought our care in voycing to bee. It is true indeed, when we have used all our best *care*, and proceeded with the greatest *caution* we can; wee may bee deceived, and make an unworthy choyce. For wee cannot judge of mens fitnesse by any *demonstrative* certainty: all we can doe is to go upon probabilities, which can yeeld at the most but a *conjecturall* certainty, full of uncertainty. Men *ambitious* and in appetite, till they have obtained their desires; use to *dissemble* those vices which might make a stop in their preferments; which having once gotten what they affected for, they *bewray* with greater freedome: and they use likewise to make a *shew* of that zeale and forwardnesse in them to doe good, which afterwards commeth to just nothing. *Absalom* to steale

c—sere maxima pars mortalium habent: quod sibi volunt. Dum id impetrent, boni sunt, sed id ubi jam penes sese habent, Ex bonis pessimi, & fraudulentissimi sunt. Plaut. in Capt. 2. 1. *Omnes candidates, bonos viros dicimus.* Senec. Epist. 3.

steale away the hearts of the people, (though he were even then most *unnaturally unjust* in his purposes, against a father, and such a father; yet he) made shew of much *compassion* to the injured, and of a great *desire* to do justice. d *O*, saith he, *that I were made a Iudge in the Land, that every man that hath any suite or cause might come unto me, and I would doe him justice.* And yet I doubt not, but if things had so come to passe, he would have beene as bad, as the worst. When the Roman Souldiers had in a tumult proclaimed *Galba* Emperour, they thought they had done a good dayes worke; every man promised himselfe so much good of the new Emperour: But when hee was in, hee proved no better than those that had beene before him. One giveth this censure of him, e *Omnium consensu capax imperij, nisi imperasset*: he had beene a man in every mans judgement worthy to have beene Emperour, if he had not been Emperour, and so shewed himselfe unworthy. f *Magistratus indicat virum*, is a common saying, and a true. We may ghesse upon *likelyhoods* what they will be, when we choose them: but the thing it selfe after they are chosen shewth the *certainty* what they are. But this *uncertainty* should be so farre from making us *careless* in our choyce; that it should rather adde so much the more to our *care*, to put things so hazzardous as neere as we can out of hazzard.

d 2 Sam. 15.4.

e Tacit. lib. 1. histor.

f Ἀρχὴ ἀνδρα δείξει. dictum Biantis apud Arist. 5. Ethic. 3.

g Ὃ δὲ λέγεται μάλιστα δοκιμάζειν ἄνδρὸς σπουδαίου καὶ βασανίζειν, ἐξουσία καὶ ἀρχὴ πάντων ἀνθρώπων, καὶ πᾶσιν ἀνατρέπουσα καὶ ἀποκαλύπτουσα τὰ ἤθη. Plutarch in Cicerone.

5. 23. *according to the said foure Properties.*

1 a—nec vulgi curat tyrannus, Dum sua sit modò tuta salus. Valer. Flacc. 5. Argonaut.

Now those very *Rules*, that must direct *them* to *governe*, must direct *us* also to *choose*. And namely an eye would bee had to the *foure properties* specified in my Text. The *first*, a *Zeale of Iustice*, and a Delight therein. Seest thou a man careless of the *common good*; one that palpably preferreth his owne before the publike weale; one that loveth his g ease so well, that he careth not which way things

things goe, backward or forward, so he may sit still, and not be troubled; one that would divide *honorem ab onere*, be proud of the *honour* and *title*, and yet loath to undergoe the *envie* and *burthen* that attendeth them? set him aside. Never thinke that mans roabes will doe well upon him. A *Iusticeship*, or other *office*, would sit upon such a mans backe as handsomely as [b] *Sauls armour* did upon *Davids*; unweildy, and sagging about his shoulders; so as he could not tell how to stirre and turne himselfe under it. He is a fit man to make a Magistrate of; that will *put on righteousnesse as a garment; and cloath himselfe with judgement as with a Robe and a Diadem.* The *second property* is *Compassion on the poore.* Seest thou a man destitute of counsell and understanding; a man of forlorne hopes or estate, and in whom there is no helpe; or one that having either counsell or helpe in him, is yet a *churle* of either; but especially one that is *sore* in his bargaines, *cruell* in his dealings, *hard* to his Tenants, or an *Oppressour* in any kinde? Take none of him. Sooner commit a flocke of Sheepe to a *wolfe*; then a Magistracy or office of justice to an [d] *Oppressour.* Such a man is more likely to put out the eyes of him that seeth, then to be *eyes to the blinde*: and to breake the bones of the strong, then to be *legges to the lame*; and to ruine the fatherlesse a begging, then to be *a father to the poore.* The *third property* is *Diligence to search out the truth.* Seest thou a man hasty, and *rash*, and heady in his owne businesse; a man *impatient* of delay or paines, one that cannot [e] *conceale* what is meet, till it be seasonable to utter it, but poureth out all his heart at once, and before the time; one that is easily *possest* with what is first told him, or being once possest will not with any reason bee perswa-

b 1 Sam. 17. 39

c O praclarum custodem, ovium, ut aiunt, lupum! cuposset urbi, an diceptor & vexator esset Antonius. Cic. Philipp. 3

d ὁμῶς ἐστι σφαλὲς, ναυτιλίην δοῦναι μάχαιραν, καὶ μοχθηρῷ δικαστῇ. Iamblich. apud Stob. Serm. 41.

e Prov. 29. 11.

-mit

perſwaded to the contrary; one that lendeth *ears* ſo much to ſome particular friend or follower, as to believe any information from him, not any but from him; one that, to be counted a man of *diſpatch*, loveth to make an end of a buſineſſe before it be ripe; ſuſpect him. He will ſcarce have the *Conſcience*: or if that, yet not the *wit*, or not the *patience*, to *ſearch out the cauſe which he knoweth not*. The laſt *Property* is, *Courage to execute*. Seeſt thou a man *firſt*, of a timorous nature, and cowardly diſpoſition? or *ſecondly*, of a wavering and fickle minde: as we ſay of children, *wonne with an apple, and loſt with a nut*? or *thirdly*, that is apt to be wrought upon, or moulded into any forme, with faire words, friendly invitations, or complementall glozes? or *fourthly*, that dependeth upon ſome great man, whoſe vaſſall or creature he is? or *fiftly*, a taker, and one that may be dealt withall? (for that is now the *periphraſis* of bribery) or *ſixtly*, guilty of the ſame tranſgreſſions hee ſhould puniſh, or of other as foule? Never a man of theſe is for the time not one of theſe will venture to *breake the jawes* or tuskes of an oppreſſing Tygar or Boare, and *to pluck the ſpoile out of his teeth*. The *timorous man* is afraid of every ſhadow, and if he do but heare of *teeth*, he thinketh it is good ſleeping in a whole skinne, and ſo keepeth aloofe off for feare of biting. The *double minded man*, as Saint *Iames* ſaith, *is unſtable in all his wayes*: he beginneth to doe ſomething in a ſudden heat, when the fit taketh him; but before one *jaw* can be halfe broken, he is not the man he was. hee is ſorry for what is done, and inſtead of breaking the reſt, falleth a binding up that which he hath broken, and ſo ſeeketh to ſalve up the matter as well as he can, and no hurt done. The *vaine man*, that will be flattered, ſo he get faire words him-

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f *degeneres animos timor arguit*. Virgil. 4. Æneid.

g Iames 1.8.

himselfe, he careth not who getteth foule blowes; and so the *beast* will but now and then give him a licke with the *tongue*, hee letteth him use his *teeth* upon others at his pleasure. The *depending creature* is charmed with a letter or message from his Lord, or his honourable friend; which to him is as good as a *Supersedeas*, or *Prohibition*. The *taker* hath his fingers so oyled, that his hand slippeth off when hee should plucke away the spoyle, and so he leaveth it undone. The *guilty man* by no meanes liketh this breaking of jawes: he thinketh it may be his owne case another day.

§. 24. *In some mediocrity.*

You see, when you are to *choose Magistrates*, here is refuse enough, to be cast by. But by that all these bee discarded, and throwne out of the bunch; possibly the whole lumpe will be neere spent, and there will be little or no choyse left. Indeed if we should looke for absolute perfection, there would be absolutely no choyse at all: [a] *There is none that doth good, no not one.* We must not be so dainty in our choyse then, as to find one in every respect such as hath bin charactred. We live not [b] *in Republica Platonis*, but *in face saculi*; and it is well, if we can finde one in some good mediocrity so qualified. Amid the common corruptions of mankinde, he is to be accounted a tolerably *good* man, that is not intolerably *bad*: and among so many infirmities and defects, as I have now reckoned, we may well voyce him for a Magistrate; not that is free from them all, but that hath the [c] *fewest* and *least*. And we make a happy choyse, if from among those we have to chuse of, we take such a one as is likely to prove in some reasonable mediocrity *zealous* of justice, *sensible* of the wrongs of poore men, *carefull* to search out the truth of causes, and *resolute* to execute what hee knoweth is just.

a Psal. 14. 3.

b—*dicit enim tanquam in Platonis πολιτείᾳ, non tanquã in Romuli face, sententiã* de Catone, *Cic* 2 *ad Attic.* 1.

c—*Vitiis nemo sine nascitur: optimus ille est, Qui minimis urgetur.* Hor. 1 *serm.* Sat. 3.

§. 25. *The second Inference of* Reproofe.

That for *Direction.* I am next to inferre from the foure Duties in my Text, a just *reproofe*, and withall a *complaint* of the common iniquity of these times; wherein men in the Magistracy and in offices of Iustice are generally so faulty and delinquent in some, or all of these duties. And *first*, as for *zeale to justice*: alas that there were not too much cause to complaine. It is griefe to speake it (and yet we all see it and know it) there is growne among us of this Land, within the space of not many yeares, a generall and sensible declination in our Zeale both to *Religion* and *Justice*; the two maine pillars and supporters of *Church* and *State*. And it seemeth to be with us in these regards, as with decaying *Merchants* almost become desperate; who when Creditours call fast upon them, being hopelesse of paying all, grow careless of all, and pay none: so abuses and disorders encrease so fast among us; that hopelesse to reforme all, our *Magistrates* begin to neglect all, and in a manner reforme nothing. How few are there of them that sit in the seate of justice, whose consciences can prompt them a comfortable answer to that Question of *David* Psal. 58. [a] *Are your mindes set upon righteousnes, ô ye congregation?* Rather are they not almost all of *Gallio's* temper, *Acts* 18. who, though there were a foule outrage committed even under his nose, and in the sight of the Bench, yet the Text saith, [b] *hee cared for none of those things?* as if they had their names given them by an *Antiphrasis*: like *Diogenes* his man; *Manes à manendo*, because he would be now and then running away; so these *Justices à justitia*, because they neither doe nor care to doe justice. Peradventure heere and there one or two in a whole side of a Countrey to be found, that make a conscience of their duty more then the

a Psal. 58. 1.

b Acts 18. 17.

reſt, and are forward to doe the beſt good they can: Gods bleſſing reſt upon their heads for it. But what commeth of it? The reſt, glad of their *forwardneſſe*, make onely this uſe of it to themſelves; even to ſlip their owne neckes out of the yoake, and leave all the burden upon them: and ſo at length even tyre out them too, by making common *packhorſes* of them. A little it may be is done by the reſt, for *faſhion*, but to little purpoſe; ſometimes more to ſhew their *Juſticeſhip*, then to doe *juſtice*: and a little more it may bee is wrung from them by *importunity*; as the poore d widdow in the parable by her clamorouſneſſe wrung a piece of juſtice with much adoe from the Iudge *that neither feared God, nor regarded man*. Alas, Beloved, if all were right within, if there were generally that *zeale* that ſhould be in Magiſtrates: good Lawes would not thus languiſh as they doe for want of execution; there would not bee that inſolency of *Popiſh Recuſants*, that licence of *Rogues* and *wanderers*, that prouling of *Officers*, that enhaunſing of *fees*, that delay of *ſuits*, that countenancing of *abuſes*, thoſe carkaſes of *depopulated townes*, infinite other miſchiefes; which are (*the ſinnes* ſhall I ſay or *the plagues*? it is hard to ſay whether more, they are indeed both,) *the ſinnes* and *the plagues* of this land. And as for *Compaſſion to the diſtreſſed*; is there not now juſt cauſe, if ever, to complaine? If in theſe hard times, wherein nothing aboundeth but *poverty* and *ſinne*; when the greater ones of the earth ſhould moſt of all enlarge their *bowels*, and reach out the *hand* to relieve the extreme neceſſity of thouſands that are ready to ſterve: if (I ſay) in theſe times *great men*, yea and *men of Iuſtice*, are as throng as ever in pulling downe *houſes*, and ſetting *up hedges*; in *unpeopling* townes, and *creating* beg-

d Luk. 18. 4, 5.

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gars; in racking the *backes*, and grinding the *faces* of the poore; how dwelleth the love of GOD, how dwelleth the spirit of compassion in these men? Are these *eyes to the blinde, feete to the lame, and fathers to the poore*, as *Iob* was? I know your hearts cannot but rise in detestation of these things, at the very mentioning of them. But what would you say, if as it was said to *Ezechiel*, so I should bid you [d] *turne againe, and behold yet greater and yet greater abominations*; of the lamentable oppressions of the poore by them and their instruments, who stand bound in all conscience, and in regard of their places, to protect them from the injuries and oppressions of others? But I forbeare to doe that; and chuse rather out of one passage in the prophet *Amos*, to give you some short intimation both of the faults, and of the reason of my forbearance. It is in [e] *Amos 5. v. 12, 13. I know your manifold transgressions, and your [e] mightie sinnes: they afflict the just, they take a bribe, and they turne aside the poore in the gate from their right: Therefore the prudent shall keepe silence in that time; for it is an evill time.* And so for *searching out the truth in mens causes*, which is the *third Duty*: *First*, those *Sycophants* deserve a rebuke, who by false accusations and cunningly devised tales ([f] *Πλουτοδοκησαι δόλιον, μυθοισι μιξάντες ψεύδος*) of purpose *involve* the truth of things to set a faire colour upon a bad matter, or to take away the righteousnesse of the innocent from him. And yet how many are there such as these in most of our *Courts* of justice? *Informing*, and *promoting*, and *pettifogging* make-bates. Now it were a lamentable thing if these men should be knowne, and yet *suffered*: but what if *countenanced*, and encouraged and underhand maintained by the *Magistrates* of those Courts, of purpose to bring *Monster* to their owne Mills? *Secondly*,

d Ezech. 8. 6. 13, 15.

e Amos 5. 12. 13. *fortia peccata* vulg. ibi.

f Pindar. Olymp. 1.

condly, since Magistrates must be content (for they are but men, and cannot be every where at once) in many things to see with other mens *eyes*, and to heare with other mens *eares*, and to proceed upon *information*: those men deserve a rebuke, who being by their office to *ripen* causes for judgement, and to *facilitate* the Magistrates care and paines for inquisition; doe yet either for feare, or favour, or negligence, or a fee, *keepe backe* true and necessary informations, or else for spight or gaine *clogge* the Courts with false or trifling ones. But most of all the Magistrates themselves deserve a rebuke, if either they bee hasty to acquit a man upon his owne bare deniall or protestation (for *si inficiari sufficiet, ecquis erit nocens?* as the g Oratour pleaded before *Julian* the Emperour; if a deniall may serve the turne, none shall bee guilty,) or if hasty to condemne a man upon anothers bare accusation (for *si accusasse sufficit, ecquis erit innocens?* as the Emperour excellently replyed upon that Oratour; if an accusation may serve the turne, none shall bee innocent, or if they suffer themselves to bee possest with prejudice, and not keepe one *eare* open (as they write of *Alexander the Great*) for the *contrary party*, that they may stand indifferent till the truth be throughly canvassed; or if to keepe causes long in their hands, they either delay to search the truth out, that they may know it, or to decide the cause according to the truth, when they have found it. And as for *Courage to execute Justice*, which is the last Duty: what need we trouble our selves to seeke out the causes, when wee see the effects so dayly and plainely before our eyes? whether it be through his owne cowardise or inconstancy, that hee *keepeth* off; or that a faire word *whistleth* him off; or that a great mans letter *staveth* him off; or that

g *Delphidius Orator contra Numerium; apud* Ammian Marcell. l. 18.

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that his owne guilty conscience *doggeth* him off, or that his hands are *manacled* with a bribe, that he cannot fasten; or whatsoever other matter there is in it: sure we are, the Magistrate too often letteth the wicked carry away the spoyle, without *breaking a Law* of him, or so much as offering to *picke his teeth*. It was not well in *Davids* time, (and yet *David* a *Godly King*;) when complainingly he asked the Question, [h] *Who will stand up with me against the evill doers?* It was not well in *Salomons* time, (and yet *Salomon* a *peaceable King*) when; *considering the Oppressions that were done under the Sun, he saw that on the side of the oppressours there was power*; but as for the oppressed, *they had no comforter*. We live under the happy government of a *godly* and *peaceable King*; Gods holy Name be blessed for it: and yet God knoweth, and we all know, it is not much better now; nay God grant, it be not generally even much worse!

h Psal. 94.16.

i Eccles. 4.1.

§. 26. *The third inference, for* Exhortation

Receive now in the last place, and as the *third* and last *inference*, a word of *Exhortation*; and it shall be but a word. You whom God hath called to any honour or office appertaining to justice; as you tender the glory of *God*, and the good of the *Commonwealth*; as you tender the honour of the *King*, and the prosperity of the *Kingdome*; as you tender the peace and tranquillity of *your selves* and *neighbours*, as you tender the comfort of your owne *consciences*, and the salvation of your owne *soules*: set your selves throughly and cheerefully and constantly and conscionably, to discharge with faithfulnesse all those duties which belong unto you in your severall stations and callings; and to advance to the utmost of your power the due administration and execution of Iustice. Doe not decline those *burdens*, which cleave to the *honours* you sustaine. Doe not *post* off those

busines-

businesses from your selves to others, which you should *rather* doe then they, or at least may *as well* doe as they. Stand up with the *Zeale* of [a] *Phinees*, and by *executing judgement*, helpe to turne away those heavie *Plagues*, which God hath already begun to bring upon us; and to prevent those yet heavier ones, which having so rightly deserved, wee have all just cause to feare. Breathe fresh life into the languishing lawes, by mature, and severe, and discreet execution. *Put on Righteousnesse as a Garment*; *and cloath your selves with Iudgement, as with a Robe, and Diademe.* Among so many *Oppressions*, as in these evill dayes are done under the Sun; to whom should the *fatherlesse*, and the *widow*, and the *wronged* complaine but to you, whence seeke for relieſe but from you? Be not you wanting to their necessities. Let your *eyes* be open unto their *miseries*, and your *eares* open unto their *cryes*, and your *hands* open unto their *wants*. Give friendly *Counsell* to those that stand neede of your Direction: afford convenient *helpe* to those, that stand neede of your assistance: carrie a *Fatherly affection* to all those, that stand neede of any comfort, protection, or relieſe from you. *Be eyes to the blinde, and feete to the lame: and bee you instead of Fathers to the poore.* But yet doe not countenance, no not [b] *a poore man in his cause*; farther then hee hath equity on his side. Remember one point of [c] *wisedome*, not to be too *credulous* of everie suggestion and information. But doe your best to spye out the *chinkes*, and *starting holes*, and secret *conveyances* and *pathes* of cunning and craftie companions: and when you have found them out, bring them to light; and doe *exemplary justice* upon them. Sell not your *eares* to your *servants*: nor tye your selves to the *informations* of some one, or a few, or of him that commeth first; but

a Psal. 106.30

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b Exod. 23.3.

c μέμνησο ἀπιστεῖν. Nervus est sapientiæ, non cito credere. *dictum Epicharmi, apud* Cic. 1. ad Attic. 16. σώφρονος δ' ἀπιστίας Οὐκ ἔστιν ὑδὲν χρημάτων ἔσω. Eurip. *in Helena.* The simple believe every word. Prov. 14.15.

but let every party have a *faire* and an *equal* hearing: Examine proofes: Consider circumstances: be content to heare simple men [b] tell their tales in such language as they have: thinke no paines, no patience too much to sift out the truth. Neither by inconsiderate haste *prejudice* any mans right: nor *weary* him out of it by torturing delayes. *The Cause which you know not*, use all diligence, and convenient both care and speede, *to search it out*. But ever withall remember your standing is slippery; and you shall have many and sore *assaults*, and very shrewd *temptations*: so that unlesse you arme your selves with invincible resolution, you are gone. The wicked ones of this world will conjure you by your old *friendshippe* and *acquaintance*, and by all the bonds of neighbourhood and kindnesse: bribe your *Wives* and *Children* and *Servants* to corrupt you; procure great mens *Letters* or *favourites* as engines to moove you; convey a *bribe* into your owne bosomes, but under a handsomer name, and in some other shape, so cunningly and secretly sometimes, that your selves shal not know it to be a bribe when you receive it. Harden your faces, and strengthen your resolutions with a *holy obstinacy*, against these and all other like temptations. Count him an *enemy*, that will alledge *friendship* to pervert justice. When you sit in the place of Iustice, thinke you are not now [c] *Husbands*, or *Parents*, or *neighbours*; but *Iudges*. Contemne the *frownes*, and the *favours*, and the *letters* of great ones: in comparison of that trust, which greater ones than they, the *King* and *state*, and a yet greater than they, the great *God* of heaven and earth, hath reposed in you, and expecteth from you. Chastise him with severe [f] indignation, if hee begin: and if he continue, spit defiance in his face, who ere he be, that shall thinke you so *base* as to sell

b τὸν ἀπολογούμενον, δίκαιον ἴσον, ἰσχυρὸς λόγους ἀνεκτά. Arist. 2. Elench 10.

c *Qui induit personam judicis, exuit amici.* Cicero.

f *Rejetit alto dona nocentium vultu.* Horat. 4. Od. 9.

sell your g freedome for a bribe. Gird your *sword* upon your thigh; and (keeping your selves ever within the compasse of your *Commissions* and *Callings*, as the *Sunne* in the *Zodiake*) goe through stitch right on in the course of *justice*, as the *Sunne* in the *firmament* with unresisted violence; and as a Gyant that rejoyceth to runne his race, and who can stop him? Beare not the h *sword* in vaine: but let your right hand teach you terrible things. *Defend* the poore, and fatherlesse, and *deliver* the oppressed from them that are mightier than he: *Smite* through the loynes of those that rise up to doe wrong, that they rise not againe: *Breake the jawes of the wicked, and pluck the spoile out of his teeth.* Thus if you doe, the *wicked* shall feare you, the *good* shall blesse you, the *poore* shall pray for you, *posterity* shall praise you, your owne *hearts* shall cheare you, and the great God of Heaven shall reward you. This that you may doe in some good measure, the same God of Heaven enable you: and give you and every of us grace in our severall places and callings to seek his glory, and to endeavour the discharge of a good conscience. To which God blessed for ever, Father, Sonne, and Holy Ghost, three Persons and one eternall, invisible and onely wise God, be ascribed all the Kingdome, Power, and Glory, for ever and ever. Amen.

g *Libertatem arguendi amittit, qui ab eo accipit, qui ideo datur ne corrigatur.* Ambros. in 1 Cor. ca. 19

h Rom. 13.4.

THE

THE SECOND SERMON.

At the Assises at *Lincolne*, 7 Mar. 1624.

EXOD. 23. Vers. 1.—3.

1 *Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witnesse.*

2 *Thou shalt not follow a multitude to doe evill: neither shalt thou speake in a cause, to decline after many to wrest judgement.*

3 *Neither shalt thou countenance a poore man in his cause.*

THere is no one thing, *Religion* ever excepted, that more secureth and adorneth the State, than *Justice* doth. It is both *Columna*, and *Corona Rei publicæ*, as a *Prop* to make it subsist firme in it self; and as a *Crowne*, to render it glorious in the eyes of others. As the *Cement* in a building, that [a] holdeth all together, so is *Justice* to the publike Body: as whereunto it oweth a great part both of its *strength*, (for *by it* [b] *the throne is established*, in the sixteenth) and of its *height* too; for it [c] *exalteth a Nation*

§. 1. *The necessity of this Argument.*

a *Jus & æquitas vinculà civitatum.* Cic. Parad. 4.
b Prov. 16. 12.
c Prov. 14. 34.

Nation, in the 14th. of the Proverbs. As then in a *Building*, when for want of good looking to, the Morter getting wet dissolveth, and the wals d *bellyout*; the house cannot but sattle apace, and without speedy repaires fall to the ground: so there is not a more certaine *symptome* of a declining, and decaying, and tottering State, than is the generall e *dissolution of manners* for want of the due execution and administration of *Iustice*.

d *Ventrosi parietes.* P. Bles. Ep. 85. ὅταν δ' ἰξελθεῖν δρᾷ τὸ σῦλόν μου πλοῦν, ταὐτὸν νόμιζε τῷ πόλιν χρῶ πυρί, ἐξ ἧς ἀρωγὰς δραμεῖται, εἰς βυθὸν πεσεῖν. Soph. in Ajac. *ubi non est pudor, nec cura juris, Sanctitas, Pietas, Fides; Instabile regnum est.* Sen. in Thyest. act. 2.

e *dissolution of manners*

§. 2. *both in respect of the Magistrate,*

The more cause have wee, that are *Gods Ministers*, by frequent exhortations, admonitions, obsecrations, expostulations, even *out of season* sometimes, but especially upon such seasonable opportunities as this, to bee instant with all them that have any thing to doe in matter of Iustice, but especially with you, who are a *Gods Ministers* too (though in another kinde) you who are in Commission to sit upon the Bench of judicature, either for *Sentence* or *Assistance*: to doe your God and King *service*, to doe your Countrey and Calling *honour*, to doe your selves and others *right*, by advancing to the utmost of your powers the due course of justice. Wherein as I verily thinke none dare but the guilty, so I am well assured none can justly, mislike in us the choyce either of our *Argument* that we beat upon these things; or of our *Method*, that we begin first with you. For, as we cannot be perswaded on the one side, but that we are bound for the discharge of *our duties*, to put you in minde of *yours*: so we cannot be perswaded on the other side, but that if there were generally in the b *greater ones* that care & conscience and zeale there ought to be of the common good, a thousand corruptions rife among *inferiours* would be, if not wholly reformed,

a Rom. 13. 4.

b *Frequenter culpa populi redundat in principem, quasi de majorum negligentia obveniant cuncta minorum.* Pet. Blesens. Ep. 95

at

at leastwise practised with lesse *connivence* from you, *confidence* in them, *grievance* to others.

But right and reason will, that [a] *every man beare his owne burthen.* And therefore as we may not make you innocent, if you be faulty, by *transferring* your faults upon others: so farre be it from us to *impute* their faults to you, otherwise then as by not doing your best to [b] *hinder* them, you make them yours. For *justice* we know is an Engine, that turneth upon many hinges. And to the exercise of judicature, besides the *Sentence*, which is properly yours, there are diverse other things required; *Informations*, and *Testimonies*, and *Arreignings*, and *Inquests*, and sundry *Formalities*, which I am neither able to name, nor yet covetous to learne: wherein you are to rest much upon the Faithfulnesse of other men. In any of whom if there be, as sometimes there will be, foule and unfaithfull dealing, such as you either cannot *spie*, or cannot *helpe*; wrong sentence may proceed from out your lips, [c] without your fault. As in a curious *Watch* or *Clocke* that moveth upon many wheeles; the finger may point a wrong houre, though the wheele that next moveth it bee most exactly true; if but some little *pinne*, or *notch*, or *spring* be out of order in or about any of the baser and inferiour wheeles. What he said of old, [d] *Non fieri potest, quin Principes etiam valde boni iniqua faciant*; was then and ever since, and yet is, and ever will be most true. For say a Iudge be never so honestly minded, never so zealous of the truth, never so carefull to doe right: yet if there be a *spitefull Accuser* that will suggest any thing, or an *audacious Witnesse* that will sweare any thing, or a *crafty Pleader* that will maintaine any thing, or a *tame Jury* that will swallow any thing, or a *craving*

3 *and others.*

a Gal. 6. 5.

b Qui non vetat peccare, cùm potest; jubet. Senec. in Troad. In tuju manu est ut prohibeat jubet agi, si non prohibet admitti. Salvian. 7. de provid.

c οὐ γὰρ ἔστιν ὅλῃ διατέρῳ μόνῳ τὸ κριλῶς ὁπτῆσαι τὸ κρεῖον ἔργον. Arist. 8. Top. 111.

d ἀδύνατα μὲν γὰρ, τὸν τὸν πολίτην ῥυθμῶ. μὴ οὐκ ἀδίκειν τὸς ἄρχοντας, ἢν καὶ πάνυ ἀγαθοὶ ὦσιν. apud Stob. Ser. 44.

ving Clerke or Officer that for a bribe will foist in any thing; the Iudge who is tyed (as it is meet he should) to proceed *secundum allegata & probata*, cannot [a] with his best care and wisdome prevent it, but that sometimes justice shall be perverted, innocency oppressed, and guilty ones justified.

[a] *Ipsos justitiarios, quos vulgariter Errantes, vel Itinerantes dicimus, dum errata hominum diligenter explorant, frequenter errare contingit. Excessus namque hominum abscondunter, &c.* Pet. Blef. Epist. 25.

§. 4. *The Fitnesse*

Out of which consideration, I the rather desired for this *Assise-Assembly*, to choose a Text as neere as I could of equall latitude with the *Assise-Businesse*. For which purpose I could not readily think of any other portion of Scripture, so proper and ful to meet with all sorts of *persons* and all sorts of *abuses*; as these three verses are. Is there either *Calumny* in the *Accuser*, or *Perjury* in the *Witnesse*, or *Supinity* in the *Iurer*, or *Sophistry* in the *Pleader*, or *Partiality* in any *Officer*; or any close corruption any where lurking amid those many passages and conveyances that belong to a judiciall proceeding? my Text searcheth it out, and endicteth the offender at the tribunall of that unpartiall Iudge that keepeth a privie Sessions in each mans brest.

§. 5. *Division.*

The words are so laid downe distinctly in five *Rules* or *Precepts*, or rather (being all negative) in so many *Prohibitions*, that I may spare the labour of making other division of them. All that I shall need to doe about them, will be to set out the severall portions in such sort, as that every man who hath any part or fellowship in this businesse may have his due share in them. Art thou first an *Accuser* in any kinde: either as a party in a *judiciall* controversie; or bound over to prosecute for the King in a *criminall* cause, or as a voluntary informer upon some *penall* Statute? here is something for thee,

thee, *Thou shalt not raise a false report.* Art thou secondly a *Witnesse*: either ferched in by Processe to give publike testimony upon oath; or come of good or ill will, privately to speak a good word for, or to cast out a shrewd word against any person? here is something for thee too; *Put not thine hand with the wicked to be an unrighteous witnesse.* Art thou thirdly returned to serve as a *sworne man*, in a matter of graund or petty inquest? here is something for thee too; *Thou shalt not follow a multitude to doe evill.* Commest thou hither fourthly to *advocate* the cause of thy Clyent, who flyeth to thy learning, experience, and authority for succour against his adversary, and commendeth his state and suit to thy care and trust? here is something for thee too; *Neither shalt thou speake in a cause to decline after many to wrest judgement.* Art thou lastly in any *Office* of trust, or place of *service* in or about the Courts, so as it may sometimes fall within thy power or opportunity to doe a suiter a favour, or a spite? here is something for thee too? *Thou shalt not countenance* (no not) *a poore man in his cause.* The two first in the *first*, the two next in the *second*, this last in the *third* verse.

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In which distribution of the offices of justice in my Text, let none imagine, because I have shared out all among them, that are below the bench, that therefore there is nothing left for them, that sit upon it. Rather as in dividing the land of Canaan, *Levi*, who had [a] no distinct *plot* by himselfe, having yet (by reason of the [b] universall use of his office) in *every Tribe* something, had in the whole, all things considered, a [c] farre greater proportion, then any other Tribe had; So in this Scripture, the *Iudge* hath by so much a larger portion then any of the rest, by how much it is more diffused;

§. 6. *and extent of the Text.*

a Num. 18. 20, 21. Deut. 18. 1. &c.
b Deut. 33. 10.
c See Numb. 25. 1—13 and Ios. 21. 1, &c.

Not

c

Not *concluded* within the narrow bounds of any one, but, as the *blood* in the *body*, temperately *spread* throughout all the parts and members thereof. Which commeth to passe not so much from the immediate construction of the words (though there have not wanted [d] *Expositors* to fit the words to such construction:) as from that generall inspection, and (if I may so speak) *superintendency*, which the Iudge or Magistrate ought to have over the carriage of all those other inferiour ones. A great part of whose duty it is, to observe how the rest do theirs: and to finde them out, and check and punish them as they deserve, when they transgresse. So that with your patience (Honourable, Worshipfull, and dearely Beloved) I have allowance from my *Text* (if the *time* would as well allow it) to speake unto you of *five* things. Whereof the first concerneth the *Accuser*; the second, the *Witnesse*; the third, the *Iurer*; the fourth, the *Lawyer*; and the fifth, the *Officer*: and every one of them the *Magistrate*, *Iudge*, and *Iusticer*. But having no purpose to exceed the houre, (as I must needs doe if I should speake to all these to any purpose;) whilest I speake to the *first* onely, I shall desire the *rest* to make application to themselves, so farre as it may concerne them, of every materiall passage: which they may easily doe, and with very little change for the most part; onely if they bee willing.

d Lyran hic.

§. 7. *The Accusers duty; not to raise a false report.*

To our first Rule then, which concerneth the *Accuser* and the *Iudge*; in the first words of the Text, *Thou shalt not raise a false report.* The Originall [a] verbe signifieth to *take up*; as if we should reade it, [b] *Thou shalt not take up a false report.* And it is a word of larger comprehension, then most Translatours have expressed it. The full meaning is, [c] *Thou shalt not have to doe with any false report*: neither by

raising

[a] H. A. *hic.*
[b] Old English translation, *hic*

a *raising* it, as the *Author*, not by *spreading* it, as the *Reporter*, nor by *receiving* as an *Approver*. But the first fault is in the *Raiser*: and therefore our translations have done well to retaine that rather in the *Text*; yet allowing the *Receiver* a place in the *Margent*. Now false reports may be raised of our brethren by unjust slanders, detractions, backbitings, whisperings, as well *out of* the course of judgment, as *in it*. And the equity of this Rule reacheth even to those *extrajudiciall Calumnies* also. But, for that I am not now to speake of extrajudiciall Calumny so much, as of that *quæ versatur in foro & in judicio*, those false suggestions and informations which are given into the Courts, as more proper both to the scope of my Text, and the occasion of this present meeting: Conceive the words for the present as spoken especially, or at least wise as not improperly applyable to the *Accuser*. But the Accuser taken b at large, for any person that impleadeth another *in jure publico vel privato*, in causes either *civill* or *criminall*, and these againe either *capitall* or *penall*. No not the *Accused* or *Defendant* excepted: who although hee cannot bee called in strict propriety of speech an *Accuser*; yet if when he is justly accused, he seek to defend himselfe by false, unjust, or impertinent allegations, he is in our present intendment to be taken as an *Accuser*, and as the *Raiser* or *Taker up* of a false Report.

But when is a *Report false*? or what is it to *raise* such a report? and how is it done? As we may conceive of *falshood* in a threefold notion; namely, as it is opposed, not only unto *Truth* first, but secondly also unto *Ingenuity*, and thirdly unto *Equity* also; accordingly false reports may be rayse three wayes. The *first* and grossest way is, when we c faine and devise something of our owne heads to lay

a *Consuetudo vel legenda.* Gloss. interlin. hic. *Ne falsi rumoris author, vel adjutor esto* Ian in Annot.

b *Accusatorem pro omni actore & petitore appello* Cic. in in partit. Orat.

§. 8.

Which may be done 1. *by Fiction.*

c *Struant de proprio calumniis innocentiæ* Bern. lib. 1. de Consid. prope finem.

against our brother, without any foundation at all, or ground of truth: creating (as it were) a tale ex nihilo? As it is in the *Psalme*, b *They layed to my charge things that I never did*: and as *Nehemiah* sent word to *Sanballat*, c *There are no such things as thou sayest, but thou faignest them of thine own heart.* d *Crimen domesticum, & vernaculum*; a meere devyce: such as was that of *Jezabels* instruments against e *Naboth*, which cost him his life; and that of *Ziba* against f *Mephibosheth*, which had almost cost him all he had. This first kinde of *Report* is *false*; and devoyd of *Truth*.

a Non utar isthâc accusatoriâ consuetudine, &c. Cic. Act. 2. in Verr. lib. 5.

b-que quamvis accusatorio more & jure sunt facta, reprehendere non possumus Cic. pro Flacco.

b Psal. 35. 11.

c Neh. 6. 8.

d Cic. act. 2. in Verr. lib. 3.

e 3 Reg. 21. 10

f 2 Sam. 16. 3.

§. 9.

2. *By aggravation.*

The *second* way, (which was so frequently used among the Romane Accusers, that a *Custome* had made it not only *excusable*, but b *allowable*; and is at this day of two frequent use both in *private* and *publike* calumniations) is, when upon some small ground of truth, we runne descant at pleasure in our informations, *interweaving* many untruths among; or *perverting* the speeches and actions of our adversaries, to make their matters ill, when they are not; or otherwise *aggravating* them, to make them seeme worse than they are. As tidings came to *David*, when *Ammon* only was slaine, that c *Absalon* had killed *all the Kings sonnes*. It is an easie, and a common thing, by misconstruction to d deprave whatsoever is most innocently done or spoken. The *Ammonitish* Courtiers dealt so with *David*: when he sent e *Ambassadours* to *Hanun* in kindnesse, they informed the King as if hee had indeed sent *Spyes* to discover the strength of the Citty and Land. And the f *Iewes* enemies dealt so, with those that of devotion repayred the Temple and the Wall of *Jerusalem*, advertising the State, as if their purpose had beene to fortifie themselves for a Rebellion. Yea and the malicious *Iewes* dealt so with *Christ* himselfe;

a Nihil est, Quin male narrando possit depravarier. Terent. in Phorm.

b 2 Sam. 10. 2

c 2 Sam. 13. 30

d They dayly wrest my words Psal. 56. 5.

e Neh. 6. 6, 7. & Ezr. 4. 12.

himselfe; taking hold of some words of his, about the destroying and building of the *Temple*, which he understood of the [g] *Temple of his body*, and so [h] wresting them to the fabricke of the *Materiall Temple*, as to make them serve to give colour to one of the strongest accusations they had against him. This *second* kind of *Report* is *false*, as devoid of *Ingenuity*.

The *third* way is, when taking advantage of the *Law*, we prosecute the *extremity* thereof against our brother, who perhaps hath done something contrary to the *letter of the Law*, but not violated the *intent of the Lawgiver*, or offended either against *common Equity*, which ought to bee the [a] measure of just *Lawes*, or against the *common good*, which is in some sort the [b] measure of *Equity*. In that multitude of *Lawes*, which for the repressing of disorders, and for the maintenance of peace and tranquillity among men, must needs be in every well governed Common-wealth, it cannot be avoided, but that honest men, especially if they have much dealings in the world, may have sometimes just and necessary cause to doe that, which in regard of *the thing done* may bring them within the compasse of some *Statute* or branch of a statute; yet such as, circumstances duly considered, no wise and indifferent man, but would well approve of. Now, if in such cases alwayes rigour should be used; *Lawes* intended for the *Publique*, should by such hard construction become the *bane* of humane society. As *Salomon* saith, [c] *Qui torquet nasum, elicit sanguinem*: He that wringeth the nose too hard, forceth blood. Guilty this way are not only those contentious spirits, whereof there are too many in the world; with whom there is no more adoe, but a *Word* and an *Action*, a *Trespasse* and a *Processe*: But most of our common *Informers*

g Ioh. 2. 19, 21.
h Mat. 26. 61.

§. 10.

3. by pressing the Letter of the Law with rigour.

a ῥητὰ ἀληθῶς τὰ δικαιοσύνης. Epict. apud Stob. Ser. 143. *nos legem bonam à malâ nullâ aliâ re quàm naturâ norma dividere possumus* Cic. lib. 1. de legib. *Quod fit injuste, nec jure fieri potest. Non enim jura dicenda sunt, vel putanda, iniqua hominum constituta.* Aug. l. 9. de Civit. 21
b *Atque ipsa utilitas prope justi mater, & æqui.* Horat. 1. serm. 3. --- *ex æquo & bono jus constat, quod ad veritatem & utilitatem communem videtur pertinere* Cic. ad Herenn. lib. 2.
c Pro. 30. 33.

formers withall, *Sycophants* you may call them (for that was their old name) like *Verres* his [d] *bloud-hounds* in *Tully*, that lye in the winde for game, and if they can but trip any man upon any breach of a *penall Statute*, there they fasten their teeth, and tugge him into the Courts without helpe; unlesse he will *dare offam Cerbero*, (for that is it they look for) give them a sop, and then they are charmed for that time. *Zachæus*, besides that he was a *Publicane*, was it seemeth such a kind of *Informer*, [e] *si quo iniquiore*, is the word *Luk.* 19. If I have played the *Sycophant* with any man, if I have wronged any man by *forged cavillation*, or wrung any thing from him by *false accusation*. A report of this *third* kind is *false* as devoid of *equity*.

d *Canes venatici*. Cic. in Verrinis sæpe

e Luk. 19. 8. *Si quid cui per calumniam ereptum. apud*, Tert. 4 cont. Marc. 37.

§. 11. *A Cavill removed.*

But it may be thought I injure these men, in making them *authors of false reports*; and am my selfe a *false accuser* of them, whilest I seeke to make them *false accusers* of others: when as they dare appeale to the world, they report not any thing but what is most true, and what they shall bee well able to proove so to be. At once to answer them, and cleare my selfe; know that in Gods estimation, and to common intendment in the language of Scripture, it is all one to speake an *untruth*, and to speake a *truth* in undue time, and place, and manner, and with undue circumstances. One instance shall make all this most cleere. *Doeg* the Edomite, one of the [a] servants of the house of *Saul*, saw when *David* went into the house of *Ahimelech* the Priest, and how *Ahimelech* there entertained him, and what kindnesse hee did for him: of all which he [b] afterwards gave *Saul* particular information, in every point according to what hee had seene. Wherein, though he spake no more than what was *true*, and what he had *seene* with his owne eyes: yet because he

a 1 Sam. 21. 7.

b 1 Sam. 22. 9. &c.

hee did it with an intent to bring mischiefe upon *Abimelech*, who had done nothing but what wel became an honest man to doe: *David* chargeth him with telling of *lyes*, and telleth him he had a *false tongue* of his owne for it, *Psal.* 52. [c *Thy tongue imagineth wickednesse, and with lyes thou cuttest like a sharpe rasour: Thou hast loved unrighteousnesse more then goodnesse, and to talke of lyes more then righteousnesse: thou hast loved all words that may doe hurt; O thou false tongue.*] Conclude hence; he that telleth the truth where it may doe hurt, but especially if he tell it with that purpose and to that end that it may doe hurt, he hath a *false tongue*, and he telleth a *false lye*, and he must pardon us if we take him for no better than the *raiser* of a *false report*.

c Psal 52. 2–4.

We see what it is to rayse a false report: let us now see what a fault it is. The first Accuser that ever was in the world, was a false Accuser: and that was the *Divell*. Who as he began *betimes*, for he was a a *lyar from the beginning*: so he began *aloft*; for the first false report he raysed, was of the *most Highest*. Vnjustly accusing God himselfe unto our mother *Eve* in a b few words of no fewer than three great crimes at once, *Falshood, tyranny*, and *Envy*. He was then a *slanderous accuser* of his *Maker*; and he hath continued ever since a *malicious accuser* of his c *Brethren*: *Satan*, διάβολος, &c. hee hath his name from it in most languages. *Slanderers*, and *Backbiters*, and *false Accusers* may here hence learne to take knowledge of the rocke whence they were hewen: here they may behold the top of their *pedigree*. We may not deny them the ancienty of their descent; though they have small cause to boast of it; *semen serpentis*, the spawne of the old Serpent; d *children of their father the Divell*. And they doe not shame the store they come of; for *the workes of their Father*

§. 12. *Reasons of the Prohibition, taken*

a Iohn 8. 44.

b Gen. 3. 1, 4, 5.

c Apo. 19. 9, 10

d Iohn 8. 44.

Father they readily *doe*. That Hellish *Aphorisme* they so faithfully practise, is one of his *Principles*: it was he first instilled it into them, *Calumniare fortiter, aliquid adhærebit*, c *Smite with the tongue*, and be sure to smite home; and then be sure, either the *griefe*, or the *blemish* of the stroake, will sticke by it.

c Ier. 18. 18.

§. 13. 1. *From the Sinne*;

A *Divelish* practice, hatefull both to God and Man. And that most justly; whether we consider the *sinne*, or the *injurie*, or the *mischiefe* of it: the Sinne in the *Doer*, the Injurie to the *Sufferer*, the Mischiefe to the *Commen-wealth*. Every false report raised in judgement, besides that it is a *lye*; and every lye is a sinne against the *truth*, a *slaying* the *soule* of him that maketh it, and b *excluding* him from heaven, and binding him over unto c *the second death*: it is also a *pernitious lye*, and that is the worst sort of lyes; and so a sin both against *Charitie* and *Justice*. Which who so committeth, let him never looke to d *dwell* in the Tabernacle of God, or to *rest* upon his holy Mountaine: God having threatned, *Psal.* 50. to take speciall knowledge of this sin; and though he seeme for a time to dissemble it, yet at last to reproove the bold offender to his face. [e *Thou satest and spakest against thy brother: yea and hast slandered thine owne mothers son. These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I was even such a one as thy selfe; but I will reproove thee, and set before thee the things that thou hast done.*]

a Wisd. 1. 11.
b Apoc. 22. 15.
c Apoc. 22. 8.
d Psal. 15, 1. 3.
e Psal. 50. 19. —21.

§. 14. 2. *From the wrong*;

And as for the *injury* done hereby to the grieved party, it is incomparable. If a man have his house broken, or his purse taken from him by the high way, or sustaine any wrong or losse in his *person, goods*, or *state* otherwise, by *fraud*, or *violence*, or *casualty*: hee may possibly either by *good fortune* heare of his owne againe and recover it, or he may

have

have *restitution* and satisfaction made him by those that wronged him, or by his good *industry* and *providence* he may live to see that losse repaired, and be in as good state as before. But hee that hath his *Name*, and *Credite*, and *Reputation* causlesly called into question, sustaineth a losse by so much greater then any theft, by how much [a] *a good name is better than great riches*. A man may out-weare other injuries, or out-live them: but a defamed person no *acquittall* from the *Iudge*, no *satisfaction* from the *Accuser*, no following *endeavours* in *himselfe* can so restore *in integrum*, but that when the *wound* is healed, he shall yet carry the markes and the *skarres* of it to his dying day.

[a] Pro. 22. 1.

Great also are the *mischiefes* that hence redound to the *Common-wealth*. When no innocency can protect an honest quiet man, but every busie base fellow that oweth him a spite shal be able to *fetch* him into the Courts, *draw* him from the necessary charge of his family and duties of his calling to an unnecessary expence of money and time, *torture* him with endlesse delayes, and *expose* him to the pillage of every hungry officer. It is one of the *grievances* God had against Ierusalem, and as he calleth them *abominations*, for which he threatneth to judge her Ez. 22. *Viri detractores in te.* [a] *In thee are men that carry tales to shed blood.*

§. 15. 3. *From the mischiefes.*

[a] Ezek. 22. 9.

Beware then all you whose businesse or lot it is at this Assises, or hereafter may be, to be *Plaintiffs*, *Accusers*, *Informers*, or any way *Parties* in any Court of Iustice, this or other, *Civill* or *Ecclesiasticall*: that you suffer not the guilt of this prohibition to cleave unto your Consciences. If you shall hereafter be *raisers of false reports*, the words you have heard this day shall make you inexcusable another. You are, by what hath beene presently

§. 16. *An exhortation to avoid the fault;*

spoken, disabled everlastingly from pleading any *Ignorance* either *Facti* or *Juris*; as having beene instructed both *what it is*, and how great a *fault it is*, to raise a false report. Resolve therfore, if you be free, never to enter into any action or suite, wherein you cannot proceed with comfort, nor come off without injustice; or if already engaged, to make as good and speedy an end as you can of a bad matter, and to desist from farther prosecution. Let that *golden rule*, (commended by the wisest *heathens* as a fundamentall *Principle* of morall and civill *Iustice*; yea and proposed by our blessed Saviour himselfe as a full abridgement of the [b] *Law and Prophets*,) be ever in your eye, and ever before your thoughts, to measure out all your actions, and accusations, and proceedings thereby: even to *doe so to other men*, and no otherwise, then as you could be content, or in right reason should be content, *they should doe to you* and yours, if their case were yours. Could any of you take it well at your neighbours hand, should hee seeke your life or livelyhood by *suggesting* against you things which you never had so much as the thought to doe? or bring you into a pecke of troubles, by *wresting* your words and actions wherein you meant nothing but well, to a dangerous construction: or *follow the Law* upon you, as if he would not leave you worth a groate, for every petty trespasse, scarce worth halfe the money? or fetch you over the hippe upon a branch of some blinde, uncouth, and *pretermitted Statute*? Hee that should deale thus with you and yours, I know what would be said and thought: *Griper, Knave, Villaine, Divell incarnate*; all this and much more would be too little for him. Well, I say no more but this, *Quod tibi fieri non vis*, &c. Doe as you would be done to. There is your *generall Rule*.

But

a ἃ πάσχοντες ὑφ' ἑτέρων ἀρχίζειν, ταῦτα τοῖς ἄλλοις μὴ ποιεῖν apud Stob. Serm. 2. *Idque per præconem, cum aliquem eiendum daret, dici jubebat, Quod tibi fieri non vis, alteri ne feceris. Quam sententiam usque adeo dilexit, ut & in Palatio, & in publicis operibus præscribi juberet.* de Alex. Severo Lamprid. in Alex.

b Mat. 7. 12.

But for more *particular direction*, if any man desire it; since in every *evill* one good step to soundnesse is, to have discovered the right *cause* thereof: I know not what better course to prescribe for the preventing of this sinne of *sycophancy* and false accusation, then for every man carefully to avoid the *inducing causes* thereof, and the *occasions* of those causes. There are (God knoweth) in this present wicked world, to every kinde of evill, *inducements* but too too many. To this of false accusation therefore it is not unlikely, but there may be more: yet we may observe that there are *foure* things, which are the most ordinary and frequent causes thereof; viz. *Malice*, *Obsequiousnesse*, *Coverture*, and *Covetousnesse*. §. 17. *and the Causes thereof.*

The first is *Malice*. Which in some men (if I may bee allowed to call them *men*, being indeed rather *Monsters*) is universall. They love no body: glad when they can doe any man any mischiefe in any matter: never at so good quiet, as when they are most unquiet. It seemeth *David* met with some such; men that were [a] *enemies to peace: when hee spake to them of peace; they made themselves ready to battell.* Take one of these men, it is *meat* and *drinke* to him, which to a well-minded Christian is as *Gall* and *Wormewood*, to be in continuall suits. [b] *Et si non aliquâ nocuisset, mortuus esset*: he could not have kept himselfe in breath, but by keeping *Termes*; nor have lived to this houre, if he had not beene *in Law*. Such cankered dispositions as these, without the more than ordinary mercy of God, there is little hope to reclaime: unlesse very *want*, when they have spent and undone themselves with wrangling (for that is commonly their end, and the reward of all their toyle) make them hold off, and give over. But there are besides these others also; §. 18. *which are*, 1. *Malice*;

a Psal. 120. 6, 7

b *Virg. Eclog.* 3

also; in whom although this *malice* reigneth not so universally, yet are they so far carried with private *spleene* and hatred against some particular men for some personall respect or other, as to seeke their undoing by all meanes they can. Out of which hatred and envy they raise false reports of them: that being in their judgements as it is indeed, the most *speedy*, and the most *speeding* way, to c do mischiefe with safety. This made the Presidents and Princes of Persia to d *seeke an accusation against Daniel*; whom they envied because the King had *preferred him above them*. And in all Ages of the world wicked and prophane men have beene busie to suggest the worst they could, against those that have beene faithfull in their callings; especially in the callings of the *Magistracy* or *Ministery*: that very faithfulnesse of theirs being to the other a sufficient ground of malice. To remedy this, take the Apostles rule, *Heb.* 12. e *Looke diligently lest any root of bitternesse springing up trouble you, and thereby many be defiled*. Submit your selves to the *word* and *will* of *God* in the *Ministery*; submit your selves to the *power* and *ordinance* of God in the *Magistracy*; submit your selves to the good *pleasure* and *providence* of God in *disposing* of yours and other mens estates: and you shall have no cause by the grace of God, out of *malice* or *envie* to any of your brethren, to raise false reports of them.

c *Quare solent inimici metiri? ut potentiam cujusque minuant de quo mentiuntur.* Aug. in Ps. 65.

d Dan. 6. 3, 4.

e Heb. 12. 15.

§. 19. 2. *Obsequiousnesse*;

The *second* Inducement is *Obsequiousnesse*. When either out of a base *feare* of displeasing some that have power to doe us a displeasure, or out of a baser *Ambition* to serue our selves into the service or favour of those that may advance us; we are content, though we owe them no private grudge otherwise, yet to become officious accusers of those they hate, but would not bee seene so to doe: so making our selves

ſelves as it were *bandes* unto their *luſt*, and open *inſtruments* of their ſecret *malice*. Out of that baſe *feare*, the [a] Elders of *Ieſrael*, upon the Queenes Letter, whom they durſt not diſpleaſe, cauſed an accuſation to be framed againſt innocent *Naboth*. And out of his baſe *Ambition*, [b] *Doeg* to pick a thanke with his Maſter, and to endeere himſelfe farther into his good opinion, told tales of *David* and *Ahimelech*. To remedy this, remember the ſervices and offices you owe to the greateſt Maſters upon earth, have their bounds ſet them which they may not paſſe. [c] *Vſque ad aras*: the *Alter-ſtone* that is the *Meere-ſtone*; and *Iuſtice* hath her Alters too, as well as *Religion* hers. Goe as farre then as you can in offices of love and ſervice to your friends and betters, *ſalvis pietate & juſtitia*: but not a ſtep farther for a world. If you ſeeke to [d] *pleaſe men* beyond this, you cannot be the *ſervants of God*.

Coverture is the *third* Inducement. And that is, when either to make our owne cauſe the better, we ſeeke to bring envie and prejudice upon our adverſaries, by making his ſeeme worſe: or when being our ſelves *guilty*, we think to [a] cover our owne crimes, and to prevent the accuſations of others by getting the ſtart of them, and accuſing them firſt. As [b] *Potiphars* wife accuſed *Ioſeph*, and the [c] *Elders Suſannah*, of ſuch crimes, as they were innocent of, and themſelves guilty. An old trick, by which *C. Verres* like a cunning Coult often holpe himſelfe at a pinch, when he was *Prætor of Sicily*; as [d] *Cicero* declareth againſt him by many inſtances, and at large. For ſithence the Lawes in moſt caſes rather favour the *Plaintiffe*; becauſe it is preſumed men ſhould not complaine without grievance: we may thinke perhaps to get this advantage to our ſelves, and ſo rather chuſe to be *Plaintiffes* then *Defendants*, becauſe (as

a 3 King. 21.11

b 1 Sam. 22.9.

c Δεῖ μὲ συμπεριφέρειν πῶς φίλοις, ἀλλὰ μέχρις ὡσιοῦ. Pericles apud Agell. 1. Noct. 3.

d Gal. 1. 10.

§. 20.

3. *Coverture*;

a *Scelere velandum eſt ſcelus.* Sen. in Hippol. Act. 2.

b Gen. 39. 17.

c Dan. 13.

d Cic. in Verr. paſſim.

(as *Salomon* sayth) c *Hee that is first in his owne tale seemeth righteous.* To remedy this; Doe nothing but what is *just*, and *justifiable*: be sure your matters be good and right: they will then beare out themselves well enough, without standing need to such damned shifts for support.

But the *fourth* thing is that, which causeth more mischiefe in this kind, then all the rest. That which the Apostle calleth a *the roote of all evill*; and which were it not, there would not be the hundreth part of those suites and troubles and wrongs, which now there are, done under the Sunne: Even the greedy worme of *Covetousnesse*, and the thirst after *filthy lucre*. For though men be wicked enough, and prone to mischiefe of themselves but too much: yet are there even in corrupt nature such impressions of the common principles of justice and equity, that men would not often doe great wrongs b *gratis*, and for nothing. If *Zibah* slaunder his Master falsely and treacherously; it is in a hope of getting the living from him. And it was *Naboths Vineyard*, not *blasphemy*, that made him guilty. Those sinners that conspired against the innocent, *Prov.* 1. [c *Come let us lay waite for blood, let us lurke privily for the innocent without a cause: Let us swallow them up, &c.*] they had their end in it: and what that was the next following words discover, *We shall finde all precious substance, we shall fill our houses with spoile.* And most of our prouling *Informers*, like those old *Sycophants* in *Athens*, or the *Quadruplatores* in *Rome*; doe they aime thinke you so much at the execution of good *Lawes*, the punishment of *offenders*, and the reformation of *abuses*, as at the prey, and the booty, and to get a peece of money to themselves? For let the offence bee what it will, deale but with them: and then no more speech of

Lawes

c Prov. 18.7.

§. 21.

a 1 Tim. 6.10. --*scelerum matrem.* Claud. 2. de laud. Stilic. *Inde fere scelerum causa*— Iuven. Sat. 11.

b *Maximam partem ad injuriam faciendi aggrediuntur non nulli, ut adipiscantur ea quæ concupiverunt: In quo vitio latissimè patet avaritia.* Cic. li. 1. de offic. *Sic vita hominum est, ut ad maleficium nemo conetur, sine spe atq; emolumento accedere* Cic. pro Sex. Roscio.- -*pars vilissima rerũ, Certamen movistiũ opes.* Lucan. lib. 3. Διὰ τὸ λαβεῖν λοιδοροῦσι, ἀλλ' οὐ διὰ τοὺς νόμους. Diphilus apud Stob. serm 8.

c Pro. 1. 12, 13

Lawes or *Abuses*, but all is husht up in a calme silence, and no harme done. To remedy this; as *Iohn Baptist* said to the Souldiers in *Luke* 3. [d] *Accuse no man falsly* (συκοφαντήσητε, is the word there too) *and be content with your wages*: so if you would be sure not to accuse your neighbour falsly, content your selves with your owne estates, and covet not [e] *his Oxe or his Asse*, his land or his money, or *any thing that is his*. Reckon nothing your owne, that is not yours by faire and just meanes: nor thinke that can prosper with you and yours, that was wrung from another by *Cavill* or *Calumny*.

I have now done with you that are *Accusers*: whose care must be, according to the *Text-reading*, not to raise a *false* report. But the *Margent* remembers me, there are others whom this prohibition concerneth *besides* you, or rather *above* you; whose case it must be not to *receive* a false report. A thing so weighty, and withall so pertinent to the generall argument of this Scripture; that some *Translations* have passed it in the *Text*. And the Originall word comprehendeth it. For albeit the *Raiser* indeed be the first *taker up*; yet the *Receiver* taketh it up too, at the second hand. As it is commonly said of stolne goods, There would bee *no theeves*, if there were no *receivers*; and therefore some Lawes have made the [b] *Receiver* equall theefe with the *Stealer*, καὶ ὁ κλέψας μὲν καὶ ὁ λήψας: so certainly there would bee fewer false reports *raised* in judgement, if they were more sparingly *received*. And therefore in this case also the *Receiver* must goe *pari passu* with the *Raiser*: who, if he give way or countenance to a false report when hee may refuse or hinder it, by being an *Accessary* maketh himselfe a *Party*; and becommeth [c] guilty of the same *sinnes*, the same *wrongs*, the same *mischiefes* with

d Luke 3. 14.

e Exod. 20. 17.

§. 22.

The Iudges duty: Not to receive a false report.

a ὑ ἀδικίαν. Septuag. *Non suscipies vocem mendacii.* Vulg. edit. *Thou shalt not receive a false report.* Genev. --*hunc sensum sequitur* Chaldæus; Varabl.

b Ἀμφότεροι κλέπται, ὁ λαβὼν καὶ ὁ κλέψας. Phoc.

c *Non solùm ille rem eripit, qui fallit de aliquo pronunciat, sed & is, qui ei, à quo rem tribuendam accipere debet* Isid. l. 3 de summo bono.

with the first offender, the *false Accuser*. *David* as he inveigheth against *Doeg* in the [d] Psame for *telling*: so he [e] elsewhere expostulateth with *Saul* for *hearing* unjust reports of him. The *Raiser* and *Receiver* are both possessed with the same evill spirit; they have the same [f] *Divell*, the same *Familiar*: only here is the difference, The *Raiser* hath this *Familiar* in his *tongue*, the *Receiver* in his *eare*. Whosoever then sitteth in the place of Magistracy and publike judicature *in foro externo*, or is by vertue of his calling otherwise invested with any jurisdiction or power to heare and examine the accusations of others: I know not how he shall be able to discharge himselfe *in foro interno* from a kinde of *Champerty* (if my ignorance make me not abuse the word) or at least-wise from *misprision of Calumny* and unjust accusations; if he be not reasonably carefull of three things.

d Psal. 52.
e 1 Sam. 24. 9.

f διαβολὰς ὕστι λέγειν ἀρχὴ ἄλλας, ὕστε δέχεσθαι ὑπὸ ἀλλέων, Thucyd. apud Stob. Serm. 40.

§. 23.

Whereunto a threefold care is requisite: 1. in receiving informations;

First let him beware how he taketh *private informations*. Men are *partiall*; and will not tell their owne tales but with *favour*, and unto *advantage*. And it is so with most men, the [a] *first tale* possesseth them so, as they heare the next with *prejudice*: than which there is not a [b] sorer enemy to right and indifferent judgement. A point so materiall, that some Expositors make it the thing principally intended in this first branch of my Text, "*Ut non audiatur una pars sine aliâ*; saith *Lyra*. Suiters will be impudent, to *forestall* the publike hearing by private informations: even to the *Judge* himselfe, if the accesse be easie; or at least-wise (which indeed maketh lesse noyse, but is nothing lesse pernicious) to his *servant* or *favourite*, that hath his eare, if he have any such

a Prov. 18. 17. Est vitium, cujus si te immunè sentis, interea quis novi, ex his qui Cathedras ascendunt, sedebis me judice solitarius. Facilitas credulitatis hoc est: cujus callidissima vulpecula Magnorum neminem comperi satis cavisse versutias. Bern. 2. de consid. in fine. b --inde ejus ipsa pro nihilo ira multa, inde innocentium frequens addictio, inde præjudicia in absentes. Ber. ib. c Lyr. hic

noted

noted servant or favourite. He therefore that would resolve not to receive a *false* report, and be sure to hold his resolution, let him resolve (so farre as hee can avoid it) to receive no report in *private*; (for a thousand to one that is a *false* one) or, where he cannot well avoid it, to be ready to receive the information of the adverse part withall; either [d] *both* or *neither*, but indeed rather neither: to keep himselfe by all meanes *equall* and *entire* for a publike hearing. Thus much he may assure himselfe; there is no man offereth to possesse him with a cause *beforehand*, be it right, be it wrong; who doth not either *thinke* him unjust, or *would have* him so.

Secondly, let him have the *conscience* first, and then the *patience* too (and yet if he have the [a] conscience, certainely hee will have the patience) to make *search* into the truth of things: and not be dainty of his paines herein, though matters be intricate, and the labour like to be long and irkesome, to finde out if it be possible the *bottome* of a businesse, and where indeed the fault lyeth *first* or *most*. It was a great oversight in a good King, for [b] *David* to give away *Mephibosheths* living from him to his Accuser, and that upon the bare credite of his accusation. It had beene more for his honour, to have done as [c] *Iob* did before him, to have *searched out the cause he knew not*; and as his son [d] *Salomon* did after him in the cause of the two Mothers. *Salomon* well knew, what he hath also taught us, *Pro.* 25. that it was [e] *the honour of Kings to search out a matter*. God as he hath vouchsafed Princes and Magistrates his own [f] *name*: so he hath vouchsafed them his own *example* in this point. An *example* in the story of the *Law*, *Gen.* 18. where hee did not presently give judgement against [g] *Sodome* upon the cry of their sins, that was come up before him: but he would goe

d τὰ ἡμίσεα μᾶλλον ἀμφοῖν ἀφοσιοῦσθαι. Demosth. de cor.

§. 24.

2. *in examining causes*;

a The righteous considereth the cause of the poore: but the wicked regardeth not to know it. *Prov.* 29.7.

b 2 Sam. 16.4.

c Iob 29. 16.

d 3 King 3.23

e Prov. 25.2.

f Psal. 82.6.

g Gen. 18.20. 21. *qua exemplo moniti, ut ad proferendam sententiã — aut temerè indiligenter; indiscussa quaque quoquo modo judicemus: sed exemplo Domini descendamus, videamus, & justo examine criminosos diligenter perscrutemur.* Concil. Trib. c. 22.

goe downe first *and see whether they had done altogether according to that cry*; *and if not, that he might know it.* An *Example* also in the *Gospell-story*, Luke 16. under the parable of the rich man: whose first worke, when his *Steward* was accused to him for embezzeling his goods, was not to turne him out of doores, but to [h] *examine* his accounts. What through *Malice*, *Obsequiousnesse*, *Covertnesse*, and *Covetousnesse*, counterfeit reports are daily raised: and there is much cunning used by those that raise them, much odde *shuffling* and *packing* and *combining* to give them the colour and face of perfect truth. As then a plaine Countrey man, that would not willingly be cousened in his pay, to take a *slip* for a *currant piece*, or *brasse* for *silver*, leysurely turneth over every piece he receiveth; and if he suspect any one more then the rest, *vieweth* it, and *ringeth* it, and *smelleth* to it, and *bendeth* it, and *rubbeth* it, so making up of all his senses as it were one *natural touchstone*, whereby to try it: such *jealousie* should the Magistrate use, & such *industry*, especially where there appeareth cause of suspicion, by all meanes to *sift* and to boult out the *truth*, if he would not be cheated with a *false report* in stead of a true.

h Luke 16. 2.

§. 25. 3. *in repressing contentious persons and suits.*

Thirdly, let him take heed hee doe not give countenance or encouragement, more then right and reason requireth, to contentious persons, knowne *Sycophants*, and common *Informers*. If there should bee no *Accusers* to make complaints: *Offenders* would bee no *offenders*, for want of due *Correction*; and *Lawes*, would be no *Lawes*, for want of due *execution*. *Informers* then are [a] necessary in a Common-wealth, as *Dogs* are about your houses and yards. If any man mis-

a *Accusatores multos esse in civitate utile est, ut metu contineatur audacia: utruntamen hoc ita est utile, ut non plane illudamur ab accusatoribus.* Ibid.

like

like the comparison, let him know it is [b] *Cicero's* simily, and not mine. It is not amisse, saith that great and wise Oratour, there should bee some store of *Dogs* about the house, where many *goods* are layed up to be safe kept, and many false *knaves* haunt to do mischiefe; to *guard those*, and to *watch these* the better. But if those [c] *Dogs* should make at the throate of every man that commeth neere the house, at honest mens houres, and upon honest mens businesse: it is but needfull they of the house should sometimes *rate* them off, and if that will not serve the turne, welfavouredly *beate* them off, yea, and (if after all that they still continue mankeen) *knocke* out their *teeth*, or *breake their legges*, to prevent a worse mischiefe. *Magistrates* are *petty Gods*, God hath lent them his name, [d] *Dixi Dij, I have said ye are Gods, Psalm.* 82. and *false Accusers* are *petty Divels*; the Divell hath borrowed their name, [e] *Sathan ὁ κατήγορος the accuser of his brethren.* For a *Ruler* then or *Magistrate* to countenance a *Sycophant*, what is it else, but as it were to pervert the course of nature, and to make *God* take the *Divels* part? And then besides, where such things are done; what is the *common cry?* People, as they are suspicious, will be talking parlously and after their manner: Sure, say they, the *Magistrates* are *sharers* with these fellowes in the adventure; these are but their *fosters*, to bring them in gain, their instruments and *Emissaries* to toll grist to their milles for the increasing of their moulter. He then that in the place of Magistracy would decline both the *fault* and *suspition* of such unworthy *Collusion*: it standeth him upon with all his best endeavours by *chaining* and *muzzling* these beasts to prevent them from biting where they should not; and, if they have fastned already, then by delivering the oppressed (with *Job*) [f] *To plucke the prey from betweene*

b *Nihil mali est, canes ibi quamplurimos esse, ubi permulti observandi, multaq; servanda sunt.* Cic. pro Sex. Roscio.

c *Canes clamant in capitolio, ut significet si fures venerint--Quòd si luce quoq; canes latrent, cùm Dens salutatũ aliqui venerint: opinor iis crura suffringantur, &c.* Ib. d Psal. 82. 6.

e Apoc. 12. 9, 10 *De ipso etiam nomine Diaboli dictorum.* Tertul. de anima. c. 35.

f Iob 29. 17.

betweene their teeth, and by exercising just severity upon them *to breake their jawes* for doing farther harme.

§. 26. *Whereunto some likely good helpes are*

I am not able to prescribe (nor is it meete I should to my betters) by what meanes all this might best be done. For I know not how farre the *subordinate Magistrates* power, which must bee bounded by his *Commission* and by the *Lawes*, may extend this way. Yet some few things there are, which I cannot but propose, as likely *good helpes* in all reason and in themselves, for the discountenancing of *false Accusers*, and the lessening both of their number and insolency. Let every good Magistrate take it into his proper consideration; whether his *Commission* and the *Lawes* give him power to use them all, or no, and how farre.

§. 27. 1. *To reject informations tendred without Oath*; a Cæl. ad Cicer. 8. fam. Epist. 8. *vide* l. 7. & l. 13. § qui dãni ff. de dãno infect. *In omnibus causis, sive--sancimus non aliter--Nisi prius quæ ex posunt, juramentum de calumniâ præstiterint, quod nun,* &c l. Vnic. Cod. de jure jurando propter calumn.

And *first*; for the avoyding of malicious suites, and that men should not bee brought into trouble upon slight informations: I finde that among the a *Romans* the Accuser in most cases might not bee admitted to put in his libell, untill he had first taken his corporall oath before the *Prætor*, that he was free from all malicious and *Calumnious* intent. Certaine it is, as dayly experience sheweth, that many men who make no conscience of a *lye*, doe yet take some b hog at an *Oath*. And it cannot but open a wide gap to the *raising* and *receiving* of false reports, and to many other abuses of very noysome consequence in the Common-weale; if the *Magistrate* when he may help it, to enrich himselfe or his officers, or for any other indirect end, shall suffer men to be impleaded and brought into trouble upon *Bills* and *Presentments* tendred without oath.

a *Nam sacramenti timore contentiosa litigandi instantia compescitur.* Ibidem. b ὅρκα κρείσσω δίκης ἐπιμαστίας τυχεῖν κρίνω Sophocl.

Secondly,

Secondly, since Lawes cannot be so conceived, but that through the infinite variety of humane occurrences, they may sometimes fal heavie upon particular men; and yet for the preventing of more *generall inconveniencies* it is necessary there should be Lawes (for better a *mischiefe* sometimes, then alwayes an *Inconvenience*:) there hath beene left, for any thing I find to the contrary, in all well governed policies, a kind of *latitude* more or lesse, and *power* in the Magistrates, even in those Courts, that were *strictissimi juris*, upon fit occasion to qualifie and to [a] mitigate something the *rigour* of the *Lawes* by the *Rules* of *Equity*. For I know not any extremity of [b] *Wrong* beyond the extremity of *Right*: when Lawes intended for *fences* are made *snares*, and are calumniously wrested to *oppresse* that innocency which they should *protect*. And this is most properly [c] *Calumny* in the prime notion of the word, for a man upon a meere tricke or quillet from the [d] letters and syllables of the *Law*, or other *writing*, or *evidence*, pressed with advantage, to bring his action or lay his accusation against another man, who yet *bonâ fide*, and in Equity and Conscience, hath done nothing worthy to bring him into such trouble. Now if the *Magistrate* of justice shall use his full power, by interpreting the Law in *rigour* where he should not, to second the *boldnesse* of a calumnious Accuser: or if he shall not use his full power, by affording his lawfull *favour* in due time and place, to succour the *innocency* of the so accused: he shall thereby but give encouragement to the *Raysers*, and hee must looke to answer for it one day, as the *Receiver* of a false Report.

Thirdly, since that *Justice* which especially supporteth the Common-weale, consisteth in nothing more, then in the right distribution of *rewards* and

§. 28.

2. *To temper Justice with Equity*;

a *Solet audire in potestate esse judicis mollire sententiam, & minus vindicare quàm jubeant leges.* Aug. Epist. 158

b *Summum jus, summa injuria.* Ib. Ἐστὶ γὰρ ὁ ἀρχων, φύλαξ τοῦ δικαίου, καὶ ἕνεκα τοῦ δικαίου, καὶ τοῦ ἴσου Arist. 5. Eth. 10

c *Existunt etiã sæpe injuriæ calliditate quadã, & nimis callidâ, sed malitiosâ interpretatione* Cic. 1. 1 de Offi. *Scripti sequi, calumniatoris esse bonis judicã, voluntatem scripturæ, authoritatemque defendere.* Id. pro A. Cecinn.

d *Aucupia verborum, & literarum tenicula.* Cic. pro A. Cecinna.

§. 29.

3. *To punish partiality*

and *punishments*: many Law-givers have been carefull, by proposing *rewards*, to encourage men to give in *true* and *needfull* informations, and on the contrary to suppresse those that are *false* or *idle* by proposing *punishments*. For the *Informers* office, though it be (as we heard) a *necessary*, yet it is in truth a very *thankelesse* office: and men would be loath, without speciall grievance, to undergoe the *hatred* and *envy*, which commonly attendeth such as are officious that way; unlesse there were some *profit* mixt withall to sweeten that *hatred*, and to countervaile that *envy*. For which cause in most *Penall Statutes* a *moity*, or a *third*, or [a] *fourth* (which was the usuall proportion in *Rome*, whence the name of [b] *quadruplatores* came) or some other greater or lesser part of the *fine*, *penalty*, or *forfeiture* expressed in the Law, is by the said Law allowed to the Informer, by way of recompence for the service he hath done the State by his information. And if he be faithfull and conscionable in his office, good reason he should have it. For he that hath an *Office* in any *Lawfull calling* (and the *Informers calling* is such; howsoever through the iniquity of those that have usually exercised it it hath long laboured of an [c] ill name:) but hee that hath such an office; as it is meete he should *attend* it, so it is meete it should *maintaine* him: for [d] *Who goeth to warrefare at any time of his own cost?* But if such an *Informer* shall *endite one* man for an offence, pretending it to bee done to the great hurt of the Common-weale, and yet for favour, feare, or a fee *balke* [e] *another* man whom he knoweth to have committed the same offence, or a greater; or if having entred his complaint in the *open Court*, he shall afterwards let the suite fall, and take up the matter in a

and Collusion in the Informer.

a *Quoniam accusatoribus secundum necessitudinem legis* Tacit. lib. 4. Annal.

b *Quadruplatores, accusatores seu delatores criminum Publicorum, sub pœna quadruplisive quod ipsi ex dimidio bonis quos accusaverant, quartam partem consequebatur.* Ascon. in Ver. Spe. Fest. in Quadruplatore, Turneb. 3. Adver. 9. Lipsi. in Lib. 4. Ann. Taciti. Biscioli. 14. subsect. 15.

c *Quadruplator, ut breviter describam, capitalis est. Et enim improbus & pestifer civis* Cic. lib. 2. ad Herenn.

d 1 Cor. 9. 7.

e *Æquitas in paribus causis paria jura desiderat.* Cic. in Top. *Quis hoc ferat, quod æquum sit in Quintium, id iniquum esse in Nevium?* Id. pro Quin.

private Chamber: this is t *Collusion*; and so farre forth a *false report*, as every thing may bee called *false*, when it is *partiall*, and should be entire. And the *Magistrate*, if he have power to chastice such an Informer, some semblance whereof there was in that g *Iudicium Prævaricationis* in Rome, he shall do the Common-wealth good service, and himselfe much honour, now and then to use it.

t *Prævaricatio est accusatoris corruptela ab reo.* Cic. in partit. orat.--*Prævaricatorem eum esse ostendimus qui colludit cum reo, & translatitiè mentre accusandi defungitur.* Mar. in lib. 1. ff ad Senatusc. Turpil. g V. Plin. 3. Epist. 9. lib. 1. ff ad Senatusc. Turpil Rosin. 9. Antiqu. Rom. 25.

Fourthly, since nothing is so powerfull to represse audacious *Accusers*, as severe *Punishment* is; it is observable what care and caution was used among the *Romanes* whilst that State flourished, to deterre men from unjust Calumniations. In *private and civill Controversies*, for tryall of right between party and party, they had their a *Sponsiones*: which was a summe of mony in some proportionable rate to the value of the thing in Question; which the *Plaintiffe* entred bound to pay to the *Defendant* in case hee should not be able to prove his *Action*; the *Defendant* also making the like *sponsion* and entring the like bond, in case he should be cast. But in *publike and criminall matters*, whether *Capitall* or *Penall*, if for want of due proofe on the *Accusers* part, the party, *accused* were quit in judgement; there went a triall upon the *Accuser*, at the suite of the *Accused*, which they called *Iudicium Calumniæ*: wherein they examined the originall ground and foundation of the Accusation. Which if it appeared to have proceeded from some just errour or mistake *bona fide*, it excused him: but if should appeare the accusation to have proceeded from some left-handed respect, as *Malice*, *Envy*, *Gaine*, &c. he was then condemned of *Calumny*. And his ordinary punish-

§. 30.

4. *To allow the wronged party large satisfaction*;

a V. Ascon. in Verrin. 3.

b v. l. 1 § 2. &c. ff. ad Senatusc. Turpil; Rosin. 9. Antiqu. Rom. 25.

ment then was, whereunto he had virtually bound himselfe by subscribing his libell, *Poenæ talionis*, the same kind of punishment whatsoever it was, which by the Lawes had beene due to the party accused, if the libell had beene prooved against him. Yea and for his farther shame it was provided by c one Law that hee should be burnt in the forehead with the *Letter K.* to proclaime him a *Calumniator* to the world: that, in old Orthography, being the first letter of the word *Kalumnia.* The same letter would serve the turne very well with us also, though we use it to signifie another thing; and yet not so much an other thing, as a thing more generall, but comprehending this as one species of it. But, as I said, I may not prescribe, especially beyond Law. The thing for which I mention all this, is this: If all that care and severity in them, could not prevent it, but that still *unjust actions* would be brought, and *false accusations* raysed: what a world of unconscionable suites and wrongful informations may we thinke there would be; if contentious *Plaintiffes* and calumnious *Sycophants*, when they have fayled their proofe, should yet get off easily, and escape out of the Courts without *Censure* or *Punishment*, or at the most but with some light *checke?* and the poore injured innocent the while be held in as in a prison, till he have payed the *utmost farthing*, I say not of what is *due*, but of what shall be *demanded* by every man that hath but a piece of an office about the Courts. It is a strong hartening to *Accusers*, and multiplyeth *false reports* beyond beliefe, when they that are wrongfully accused, though the cause goe with them, shall yet have the worst of the day: and shall have cause to answer the congratulations of their friends, as d *Pyrrhus* did his after he had gotten two famous *victories* over the Romanes, that if they

c *Lege romnia* v. l. 1. §. 2. ff. ad senatusc. Turpil. & Gothifred. in annot ibi; Rosin. 8. Antiqu. Rom. part. 2 cap. 22.

d Ἂν ἔτι μίαν μάχην Ρωμαίοις νικήσωμεν, ἀπολούμεθα παντελῶς Plutarch. in Pyrrho.

should get a few more such victories, it would be to their utter *undoing*. If the *Magistrate* had power to make the wrouged party *full restitution*, allowing him all costs and damages to a halfe-peny; nay if he had power to allow him *double* or *treble* out of his unjust adversaries estate: it were all little enough, and but too little. *Zacheus* tooke himselfe bound to doe more: when for this very sinne of *false accusation* he imposed upon himselfe, as a kinde of satisfactory penance, [e] *a foure-fold restitution*, *Luk.* 19. Here was a right *Quadruplator* indeed; and in the best sense: you shall not lightly reade of such another.

e Luk. 19. 8.

Lastly, men have not [a] *fenestrata pectora*, that we can see them throughly and within: yet there want no meanes of probable discovery. Of ordinary private men we make conjecture, by their *gestures*, by their *speeches*, by their *companions*. But Magistrates and great ones, who live more in the eye of the World, and are ever as it were upon the stage, and so doe *personati incedere*, walke under a continuall disguise in respect of their outward deportment; are not so well discoverable by those meanes. They are best knowne by their [b] *servants* and *retinue*, by their *favourites* and *officers*, by those they *keepe* about them, or *employ* under them. If these be plaine and downeright, if these be just and upright, if these be free and conscionable: *Sycophants* will plucke in their hornes, and be out of heart and hope to finde the Masters of such servants facill to give way to their false Calumniations. But if these be insolent and hungry companions, if these be impudent and shamelesse exactors: it is presently [c] thought they are then but brokers for the Master; and there is no question then made, but that *false reports* will be *received* as fast as they can be *raysed*, and entertained

§. 31.

5. To looke well to his own servants and officers.

a Lucian. in Hermot.

b Sirac. 10. 2. οὕτως ἀρχὴν κατασκευῆς ἀνδρὶ χρὴ πιστῷ σκέψις τῆς διοικήσεως· ὧν γὰρ ἂν ἐκεῖνος ἀμελῇ, οὐ μὴ αἰτίους ἀγάθωσιν. Isocr. apud Srob. serm. 44. *Si innocentes existimari volumus, non solùm nos abstinentes fidetiã nostros comites præstare debemus.* Cic. 2. in Verr. 2.

with both armes. We have learned from [d] *Salomon*, *Pro.* 29. that *if a Ruler hearken to lyes*, then *all his servants are wicked*: They durst not bee so openly wicked, if they were not first sure of him. It was but a [e] *sorry* one, when it was at best, but is now withall growne a *stale* excuse; for *great ones* to impute their owne wilfull oversights to the fault or negligence of their *servants*. *Caius Verres*, (whom I cannot but now and then mention, because there is scarce to be found such another *complete Exemplar* of a wicked Magistrate;) would usually [f] *complaine*, that he was unjustly oppressed, not with *his owne*, but with the crimes of his *followers*. But why then did he keepe such a *kennell of sharkes* about him? why did he not either speedily *reforme* them, or utterly discard them? It were indeed an unrighteous thing to condemne the *Master* for the *servants* fault; and an uncharitable inference, because the servant is taught, to conclude straight the Master is little better. For a *just Master* may have an *unconscionable servant*; and if he have a [g] *numerous* Family, and keep *many*, it is a rare thing if hee have not *some bad*: as in a great herd there will be some *rascall Deere*. But then it is but *one* or a *few*; and they play their prises *closely*, without their Masters privity; and they are not a little sollicitous to carry matters so fairely outward, that their Master shall be the [h] *last man* shall heare of their false dealing, and when he heareth of it, shall scarce beleeve it for the good opinion he hath of them. But when in the *generality* they are such, when they are openly and *impudently* such, when every body seeth and saith the *Master* cannot chuse but know they are such: it cannot be thought, but the Master is well enough content they should be such. [i] *Even their servants have rule over the people*, saith good *Nehemiah*

d Pro. 29. 12.

e *Nemo unquã tam reus, tam noctus adaucetur, qui istâ defensione non possit uti.* Cic. 2 in Verr. 2.

f *Ajunt eum queri solere nonnunquam, se miserum, quòd non suis sed suorum comitum peccatis & criminibus prematur.* Cic. Ibid.

g *In tantâ felicitate nemo potest esse in magnâ familiâ, qui neminem neq; servum neque libertum improbum habeat.* Cic. pro. Sex. Roscio.

h *Dedecus ille domus sciet ultimus.* Iuvenal. Satyr. 10.

i Neh. 5. 15.

miah of the Governours that were before him: *but so did not I, because of the feare of God. Nehem.5.* What? did not *Nehemiah* beare rule over the people? Yes, that he did: there is nothing surer. His meaning then must be, (*so did not I*; that is,) I did not suffer my servants so to doe as they did theirs: implying, that, when the *servants* of the former governours *oppressed* the people, it was their Masters *doing*, at leastwise their Masters *suffering*; [*Even their servants bare rule over the people: but so did not I, because of the feare of God.*] The Magistrate therefore that would speedily smoake away these *Gnats* that swarme about the *Courts* of justice, and will be offering at his eare, to *buzze* false reports thereinto: he shall doe well to begin his reformation at home; and if he have a *servant* that heareth not well deservedly, to packe him away out of hand, and to get an honester in his roome. Say he be of never so serviceable qualities, and usefull abilities otherwise, so as the Master might almost as well spare his *right eye*, or his *right hand*, as forgoe his service: yet in this case he must not spare him. Our Saviours speech is peremptory [k] *Erue, Abscinde, Projicie*; if either *eye* or *hand* cause or tempt thee to offend, *pull out* that *eye*, *cut off* that *hand*, *cast them* both from thee with indignation: rather *want* both, then *suffer* corruption in either. *Davids* resolution was excellent in *Psal.101.* and worthy thy imitation. [l] *Who so privily slandereth his neighbour, him will I destroy: who so hath a proud looke, and high stomacke, I will not suffer him. Mine eyes looke to such as bee faithfull in the Land, that they may dwell with me: who so leadeth a godly life he shall be my servant. There shall no deceitfull person dwell in my house: he that telleth lyes shall not tarry in my sight.* He that will thus resolve, and thus do, it may be presumed he will not knowingly

k Mat.5.29,30

l Psal.101.5, &c.

give

give either *way* to a *false report*, or *countenance* to the *reporter*. And so much for our *first* Rule; *Thou shalt not raise a false report.*

§. 32. *The Summe and Conclusion of all.*

My first purpose I confesse was to have spoken also to the *Witnesse*, and to the *Iurer*, and to the *Pleader*, and to the *Officer* from the other *foure* Rules in my Text, as punctually and particularly as to the *Accuser* from this *first*; for I therefore made choyce of a Text that taketh them all in, that I might speake to them all alike. But if I should enlarge my selfe upon the rest, as I have done in this; my meditations would swell to the proportion rather of a *Treatise*, then a *Sermon*: and what patience were able to sit them out? Therefore I must not doe it. And indeed, if what I have spoken to this first point were duly considered, and conscionably practised; I should the lesse need to doe it. For it is the *Accuser* that layeth the *first-stone*: the rest doe but build upon his *foundation*. And if there were no *false* reports *raised* or *received*: there would be the lesse use of, and the lesse worke for, false and suborned *Witnesses*; ignorant, or packt *Iuries*; crafty and slye *Pleaders*; cogging and extorting *Officers*. But unto these I have no more to say at this time; but onely to desire each of them to lay that portion of my Text to their hearts, which in the first division was allotted them as their proper share: and withall to make application (*mutatis mutandis*) unto themselves, of whatsoever hath beene presently spoken to the *Accuser*, and to the Magistrate from this first rule. Whereof, (for the better furtherance of their *Application*, and reliefe of all our *memories*) the summe in briefe, is thus. *First* concerning the *Accuser*, (and that is every party in a cause or tryall,) hee must take heed hee doe not *raise a false report*:

which

which is done, *first*, by forging a meere untruth; and *secondly*, by perverting or aggravating a truth; and *thirdly*, by taking advantage of ſtrict Law againſt Equity. Any of which who ever doth; he *firſt* committeth a haynous ſin himſelfe, and *ſecondly* grievouſly wrongeth his neighbour, and *thirdly* bringeth a great deale of miſchiefe to the Commonweale. All which evils are beſt avoyded: *firſt*, by conſidering how wee would others ſhould deale with us, and reſolving ſo to deale with them; and *ſecondly* by avoiding, as all other inducements and occaſions, ſo eſpecially thoſe *foure* things, which ordinarily engage men in unjuſt quarrels; *Malice*, *Obſequiouſneſſe*, *Coverture*, and *Greedineſſe*. Next, concerning the *Iudge*, or *Magiſtrate*; he muſt take heed he doe not *receive a falſe report*. Which hee ſhall hardly avoide, unleſſe he beware, *firſt*, of taking private informations; *ſecondly*, of paſſing over cauſes ſlightly without mature diſquiſition; and *thirdly* of countenancing Accuſers more than is meet. For whoſe diſcountenancing and deterring, he may conſider, whether or no theſe *five* may not bee good helpes: ſo farre as it lyeth in his power, and the Lawes will permit, *firſt*, to reject informations tendred without Oath; *ſecondly*, to give ſuch interpretations, as may ſtand with Equity as well as Law; *thirdly*, to chaſtiſe Informers that uſe partiality or colluſion; *fourthly*, to allow the wronged party a liberall ſatisfaction from his adverſary; *fifthly*, to carry a ſharpe eye, and a ſtrait hand, over his owne Servants, Followers, and Officers. Now what remaineth, but that the ſeverall premiſes earneſtly recommended to the godly *conſideration*, and conſcionable *practice* of every one of you whom they may concerne; and all your *perſons* and *affaires* both in the preſent weighty buſineſſes,

and

and ever hereafter, to the good guidance and providence of Almighty God: we ſhould humbly beſeech him of his gracious goodneſſe to give a bleſſing to that which hath bin ſpoken agreeably to his word, that it may bring forth in us the fruits of *godlineſſe*, *Charity*, and *Juſtice*; to the *glory* of his grace, the *good* of our brethren, and the *comfort* of our owne ſoules; even for his bleſſed Sonnes ſake, our bleſſed Saviour Ieſus Chriſt. To whom with, &c.

THE

THE THIRD SERMON.

At the Assises at *Lincolne*. 4. *Aug.* 1625.

PSALME 106. 30.

Then stood up Phinehes, *and executed judgement: and the plague was stayed.*

§. 1. *The Argument.*

THe abridgement is short, which some have made of the whole Book of Psalmes, but into two words, [a] *Hosannah*, and *Hallelujah*: most of the Psalmes spending themselves, as in their proper arguments, either in *Supplication*, praying unto God for his blessings, and that is *Hosannah*; or in *Thanks-giving*, blessing God for his goodnesse, and that is *Hallelujah*. This Psalme is of the later sort. The word *Hallelujah*, both prefixed in the *title*, and repeated in the *close* of it, sufficiently giveth it to be a Psalme of *Thanks-giving*: as are also the three next before it, & the next after it. All which *five* Psalmes together, as they agree in the same *generall argument*, the magnifying of Gods holy name: so they differ every one from other in the choyce of those *speciall* and *topicall arguments*, whereby the praises of God are set forth therein.

[a] *Roys* Expos. of proper Psalmes *in init.* out of *Guevara*.

therein. In the rest, the Psamist draweth his argument from other considerations: in this, from the consideration of Gods mercifull *removall* of those *judgements*, he had in his just wrath brought upon his owne people Israel for their *sinnes*, upon their *repentance*.

§. 2. *and matter of this Psalme.*

For this purpose there are sundry *instances* given in the *Psalme*, taken out of the Histories of former times: out of which there is framed as it were a *Catalogue*, though not of all, yet of sundry the most famous *rebellions* of that people against their God, and of Gods both *justice* and *mercy* abundantly manifested in his proceedings with them thereupon. In all which we may observe the passages betwixt God and them, in the ordinary course of things, ever to have stood in this order. First, *he preventeth* them with undeserved favours: *they* unmindefull of his benefits, *provoke* him by their rebellions: *hee* in his just wrath *chastiseth* them with heavie plagues: *they* humbled under the rod, *seeke* to him for ease: *hee* upon their submission *withdraweth* his judgements from them. The Psalmist hath wrapped all these five together in *Vers.* 43. *Many times did hee deliver them: but they provoked him with their counsels, and were brought low for their iniquity*: the three first. *Nevertheless he regarded their affliction, when he heard their cry*: the other two.

§. 3. *The Coherence, scope,*

The particular *rebellions* of the people in this *Psalme* instanced in, are *many*; some before, and some after the verse of my Text. For brevity sake, those that are in the following verses I wholly omit; and but name the rest. Which are, their

1 wretched *infidelity and cowardise* upon the first approach of danger at the Red Sea, *Verse* 7. Their

2 *tempting of God* in the desert, when loathing Manna they

they lusted for flesh, *Verse* 13. Their *seditious conspiracy* under *Corah* and his confederates against *Moses*, *verse* 16. Their *grosse Idolatry* at Horeb in making and worshipping the golden Calfe, *V.* 19. Their *distrustfull murmuring* at their portion, in thinking scorne of the promised pleasant Land, *Verse* 24. Their *fornicating* both *bodily* with the daughters, and *spiritually* with the Idols of Moab and of Midian, *verse* 28. To the prosecution of which last mentioned story, the words of my Text doe appertaine. The origine story it selfe, whereto this part of the Psalme referreth, is written at full by *Moses* in *Numb.* 25. and here by *David* but[a] briefly touched, as the present purpose and occasion led him. Yet so, as that the most observable passages of the History are here remembred: in three verses three speciall things, the *Sinne*, the *Plague*, the *Deliverance*. The *Sinne*, with the *Aggravation* thereof, *verse* 28. [*They joyned themselves also unto Baal-Peor, and ate the Sacrifices of the dead.*] The *Plague* with the *Efficient* cause thereof, both *Impulsive* and *Principall*, *verse* 29. [*Thus they provoked him to anger with their inventions, and the Plague brake in upon them.*] The *Deliverance*, with the speciall meanes and *Instrument* thereof, is this 30. *verse*. [*Then stood up Phinehes, and executed judgement, and the plague was stayed.*]

3

4

5

6

a *Breviter totũ dixit: quia non hic nescientes docet, sed commemorat scientes.* Aug. hic.

§. 4. *and Division of the Text.*

In which words are three things especially considerable. *The Person*; the *Action* of that Person; and the *Successe* of that Action. The Person, *Phinehes*. His Action twofold: the one preparatory, *hee stood up*; the other completory, *he executed judgement*. The Successe and issue of both; *the Plague was stayed*. The person *holy*, the action *zealous*, the successe *happy*. Of each of these I shall endeavour to speake something; applyably to the present

Preſent *condition* of theſe heavie times, and the preſent *occaſion* of this frequent aſſembly. But becauſe the argument of the whole verſe is a *Deliverance*, and that Deliverance ſuppoſeth a *plague*, and every plague ſuppoſeth a *Sinne*: I muſt take leave before I enter upon the *Particulars* now propoſed from the Text, firſt a little to unfold the *originall ſtory*; that ſo we may have ſome more diſtinct knowledge both what Iſraels *ſinne* was, and how they were *plagued*, and upon what occaſion and by what meanes *Phinehes* wrought their *deliverance*.

§. 5. *Balacs plot*; a Num. 22.1. b *Ibid.* 2.3. c *Sihon* K. of the *Amorites*, and Og K. of *Baſan*. Numb. 21. b *Aſcitos ſeniores Madiani, qui proximi regno ejus erant, & amici, conſulait, quid facto opus eſſet.* Hiſt. Scholaſt. in Num c. 22. c Num. 22. §.--7. f Num. 23. 23. g 2 Pet. 2. 15. h Num. 23. 11 & 24. 10.

When Iſrael, travelling from the *Land of Bondage* to the *Land of Promiſe* through the *wilderneſſe*, were now come as farre as [a] the plaines of *Moab*, and there encamped: *Balac* the then King of *Moab*, not [b] daring to encounter with that people, before whom [c] *two* of his greateſt neighbour Princes had lately fallen; [d] conſulted with the *Midianites*, his neighbours and allies, and after ſome advice reſolved upon this concluſion, to hire [e] *Balaam* a famous Sorcerer in thoſe times and quarters, to lend them his aſſiſtance: plotting with all their *might*, and his *art*, by all poſſible means to withdraw Gods protection from them; wherein they thought (and they thought right) the ſtrength and ſafety of that people lay. But there is no *Counſell* againſt the Lord; nor [f] *inchantment* againſt his people. Where he will *bleſſe*, (and he will bleſſe where he is faithfully obeyed and depended upon;) neither *power* nor *policy* can prevaile for a *Curſe*. *Balaam* the wicked wretch, though he [g] *loved the wages of unrighteouſneſſe* with his heart; yet, God not ſuffering him, he could not pronounce a Curſe with his lips againſt Iſrael, but in ſtead of curſing them, [h] *bleſſed them altogether*.

§. 6. *and Balaams policy, againſt Iſrael.*

But angry at *Iſrael*, whom, when faine he would, he could not curſe; yea and angry at *God* himſelfe, who

who by restraining his tongue had voided his hopes, and [a] withheld him from *pay*, and *honour*: the wretched covetous Hypocrite, as if he would at once be avenged both of him and them, imagineth a mischievous device against them, full of cursed villany. He giveth the *Moabites* and the *Midianites* [b] counsell to smother their hatred with pretensions of peace, and by sending the fairest of their daughters among them, to enveigle them with their beauty, and to entice them first to *corporall*, and after, by that, to *spirituall* whoredome: That so Israel, shrinking from the Love and Feare and Obedience of their God, might forfeit the interest they had in his Protection; and by sinne bring themselves under that wrath and curse of God, which neither those great *Princes* by their *Power*, nor their wisest *Counsellers* by their *Policy*, nor *Balaam* himselfe by his *Sorcery*, could bring upon them.

This damned counsell was followed but too soone, and prospered but too well. The daughters of *Moab* come into the Tents of *Israel*; and by their blandishments put out the *eyes*, and steale away the *hearts* of Gods people: whom, besotted once with *lust*, it was then no hard matter to leade whither they listed, and by wanton insinuations to draw them to sit with them in the *Temples*, and to accompany them at the [a] *feasts*, and to eate with them of the *sacrifices*, yea and to bow the knees with them to the *honour* of their *Idols*. Insomuch as Israel [b] *joyned themselves to Baal-peor, and ate the sacrifices* of that *dead* and *abominable* Idol at the least (for all Idols are such) if not, as most have thought, a [c] *beastly* and *obscene* Idoll withall. That was their sin.

And now may *Balak* save his money, and *Balaam* spare his paines: there is no neede of hiring, or being hired to curse *Whoremongers* and *Idolaters*.

a Num. 14. 11

b Num. 31. 16 Revel. 2. 14. *See also* Ioseph 4. Antiquit. Iud. 5.

§. 7. *With the successe thereof; both in their Sinne,*

a Numb. 25.
b Psal. 106. 28
c *quem Gratia Priapum dixit.* Hist. Scolast. in Num. c. 34. & *alii sexcenti* Hieronym. in c. 9. Osee; & 1. cont. Io. 11. See Vatabl. in Num. 25. 3. Selden Syntag. 1. de Dis Syr. c. 3. Lod. Biscio. 3 ber. subscr. 20.

§. 8. *And Punishment.*

Theſe are two *plagny* ſinnes: and ſuch as will bring a *curſe* upon a people without the helpe of a *Conjurer.* VVhen that God, who is a [a] *jealouſe God*, and and jelous of nothing more then his [b] *honour*, ſhall ſee that people, whom he had made [c] *choyce of from among all the nations of the earth* to bee his owne *peculiar people*, and betrothed to himſelfe by an everlaſting [d] *Covenant*, to *breake* the Covenant of *Wedlocke* with him, and to ſtrumpet it with the *daughters* and *Idols of Moab*: what can be expected other, than that his *jealouſie* ſhould be turned into *fury*; and that his fierce wrath ſhould [e] *breake-in* upon them as a deluge, and overwhelme them with a ſudden deſtruction? His Patience ſo farre tempted, and with ſuch an unworthy provocation, can ſuffer no longer: But at his command [g] *Moſes* ſtriketh the *Rulers*; and at *Moſes* his command, the *under-Rulers* muſt ſtrike each in their ſeverall regiments, thoſe that had offended; and he himſelfe alſo ſtriketh with his owne hand, by a *plague* deſtroying of them in owne day [h] *three and twenty thouſand.*

If that plague had laſted many dayes, *Iſrael* had not laſted many dayes. But the people by their *plague* made ſenſible of their *ſinne*, humbled themſelves (as it ſhould ſeeme, the very firſt day of the plague) in a ſolemne and [a] generall aſſembly, *weeping* and mourning both for *Sinne* and *Plague*, *Before the doore of the Tabernacle of the Congregation.* And they were now in the heat of their holy ſorrow and devotions, when loe [b] *Zimri*, *a Prince of a chiefe houſe* in one of their Tribes, in the heate of his *pride* and *luſt*, commeth openly in the [c] *face of Moſes and all the Congregation*, and bringeth his Minion with him, *Cosbi* the daughter of one of the [d] five Kings of *Midian* into his Tent, there to commit filthineſſe with her.

a Exod. 10, 5.
b Eſa 42. 8.
c Deut. 7. 6.

d Ezek 16. 8.
e Ibid. 38.

f Pſal. 106. 29

g Num 25. 4, 5
h 1 Cor. 10. 8, 9 *the other thouſand* (Num. 25. 9) *it ſeemeth were thoſe that were hanged up by Moſes, and ſlaine by the Rulers.*

§. 9. *Zimri's provocation;*

a Num. 25. 6.

b Ibid. 14.

c Ibid. 6.

d *Compare* Nū. 25. 15. *with* Num 31. 8.

Doubtleſſe

Doubtlesse *Moses* the Captaine, and *Eleazar* the Priest, and all *Israel* that saw this shameleſſe pranke of that lewd couple, saw it with griefe enough. But *Phinehes* enraged with a Pious indignation to see such foule affront given to *God*, and the *Magistrate*, and the *Congregation*, at such a *heavy time*, and in such *open manner*, and for *that very sinne* for which they then lay under Gods hand; thought there was something more to be done then *bare weeping*: and therefore his blood warmed with an holy zeale, hee [a] *starteth* up forthwith, *maketh* to the Tent where these two great personages were, and as they were in the *act* of their filthinesse, speedeth them both at once; and *nayleth* them to the place with his Iaveline. And the next thing we here, is; God well pleased with the [b] *zeale* of his *servant*, and the *execution* of those *malefactors is appeased toward his people*, and withdraweth his *hand* and his *plague* from them. And of that deliverance my Text speaketh; (*Then stood up Phinehes, and executed judgement, and so the Plague was stayed.*

§. 10. *and his execution,*

a Num 25 7.8

b Ibid. 11.

The *Person*, the instrument to worke this deliverance for Israel, was *Phinehes*. He was the sonne of *Eleazar*, who was then *High Priest* in immediate succession to his father *Aaron*, not long before deceased: and did himselfe afterward succeed in the High Priesthood unto *Eleazar* his Father. A wise a godly, and a zealous man: employed afterwards by the *State of Israel* in the greatest affaires, both of [a] *warre*, and [b] *Ambassie*. But it was this *Heroicall act* of his, in doing execution upon those two great audacious offenders, which got him the first, and the greatest, and the lastingst renowne. Of which *Act* more anon, when we come to it. In his *Person*, we will consider onely what his *calling* and *condition* was; and what congruity there might be betweene

§. 11. *The Person of Phinehes considered.*

a Num. 31.6.
b Ios. 22.13, 31, 32.

what he *was*, and what he *did*. He was of the *Tribe of Levi*: and that whole *Tribe* was set apart for the [c] *service of the Tabernacle*. And he was of the *sonnes of Aaron*, and so ἐν γένει ἀρχιερατικῷ, of the Family and Linage of the High Priests: and the *Priests* office was to *offer sacrifices* and to *burne incense*, and to *pray and make attonement* for the People. Neither *Levite* nor *Priest* had to intermeddle with matters of Iudicature, unlesse in some few causes, and those for the most part concerning matters either *meerely*, or *mixtly Ecclesiasticall*: but neither to give *sentence*, nor to doe *execution*, in matters and causes *meerely Civill*, as by any right or vertue of his *Leviticall* or *Priestly* office.

c Num. 1. 19, &c.

5. 21. *The spiritual power doth not include the Temporal.*

The more unreasonable is the *High Priest of Rome*, to challenge to himselfe any temporall or *Civill jurisdiction*, as virtually annexed to his *spirituall Power*, or necessarily derived thence. *Templum* and *Prætorium*, the *Chaire* and the *Throne*, the *Altar* and the *Bench*, the *Sheepehooke* and the *Scepter*, the *Keyes* and the *Sword*; though they may sometimes concurre upon the same *person*, yet the *powers* remaine perpetually distinct and independant, and such as doe not of necessity inferre the one the other. Our Saviours [a] *Vos autem non sic* hath fully decided the Controversie; and for ever cut off all claime of *temporall jurisdiction*, as by any vertue annexed to the *Keyes*. If the *Bishops of Rome* could have contented themselves to have enjoyed those *Temporalties*, wherewith the bounty of Christian Emperours had endowed that *Sea* (whether *well*, or *ill*, whether *too much*, or *no*, I now inquire not) but if they could have beene content to have holden them upon the same termes they first had them, without seeking to change the *old tenure*; and to have acknowledged them, as many of their *fellow-Bishops* doe

a Luke. 22. 26.

doe, to have issued not at all by necessary derivation from their *spirituall Power*, but meerely and altogether from the * *free and voluntary indult* of Temporall Princes: the *Christian Church* had not had so just cause of complaint against the unsufferable tyrannies and usurpations of the *Papacy*; nor had the *Christian world* beene embroyled in so many unchristian and bloudy quarrels, as these and former ages have brought forth. Yet the *Canonists*, and they of the *Congregation of the Oratory*, like downe-right flatterers, give the *Pope* the *Temporall Monarchy* of the world, *absolutely* and [b] *directly*, as adhearing inseparably to his Sea, and as a branch of that Charter, which *Christ gave to Peter*, when Hee made him *Head of the Church*, for himselfe and his successors for ever. The *Iesuites* more subtle than they, not *daring* to deny the Pope any part of that Power, which any other profession of men have dared to give him, and yet *unable* to assert such a vast power from those inconveniencies which follow upon the *Canonists* opinion; have found out a meanes to put into the *Popes* hands the exercise of as much *temporall power*, as they bluntly and grossely give him, and that to all effects and purposes as full and in as ample manner as they: yet by a more learned and refine flattery, as resulting from his *spirituall Power*, not *directly* and *per se*, but [c] *obliquely* and *indirectly* and *in ordine ad spiritualia*. The *Man* himselfe, though hee pretend to be *supreame infallible judge* of all Controversies: yet heareth both parties, and taketh advantage of what either give him, as best sorteth with his present occasions, and suffereth them to fall foule each upon other, these accounting them *grosse flatterers*, and they againe these [d] *wicked Politicians*: but dareth not for his life determine whether side is in the right;

* *Nec in quenquam presbyterum, Episcopum, sive Papam convenit coelitum in hoc seculo jurisdictionem sibi habere, nisi tadē sibi per humanum legislatorem concessa fuerit, in cujus potestate est hanc ab ipsis semper revocare.* Marsil. Patav. 2. defens. pacis. 5.

b *Papa jure divino est directè dominus Orbis.* Pesant de immunit Eccles. p. 45. *idē defendunt* Baronius, Bosii duo, Zecchus, Gurerius, alii.

c *Vide* Bellarm. 5. de Rom. Pontif. 6.

d *adversus impios politicos.* Coter. de potest. in titulo libri.

lest, if he should be put to make good his determination by sufficient proofe, both should appeare to be in the wrong and he loose all; which, whilest they quarrell, he still holdeth. It is a certaine thing; The *spiritual Power* conferred in *Holy Orders* doth not include the *Power* of *Temporall jurisdiction*. If *Phinehes* here execute judgement upon a Prince of Israel; it is indeede a *good fruit* of his *zeale*, but no *proper act* of his *Priesthood*.

§. 13. Let it goe for a *non sequitur* then, as it is no better; because *Phinehes*, a Priest, or Priests sonne, executed judgement, that therefore the *priestly* includeth a *Judicatory* Power. Yet from such an *Act*, done by such a *Person*, at least thus much will follow, that the *Priesthood* doth not exclude the exercise of *Judicature*; and that there is no such repugnancy and inconsistency betweene the *Temporall* and *Spirituall* Power, but that they may without incongruity concurre and reside both together in the same Person. When I finde anciently, that not onely among the [a] *Heathens*, but even among *Gods owne people*, the same man might be a *King* and a *Priest*, [b] *Rex idem hominum Phœbique Sacerdos*, as *Melchisedec* was both a [c] *Priest of the most High God, and King of Salem*: when I see it consented by all, that so long as the Church was *Patriarchall*, the *Priestly* and the *Judicatory* Power were both setled upon one and the same Person, the Person of the [d] *first-borne*: when I reade of *Elie* the *Priest* of the sonnes of *Aaron* judging Israel 40. yeares, and of *Samuel*, certainely a *Levite* (though not, as [f] some have thought, [g] a *Priest*) both going circuite, as a [h] *Judge itinerant* in Israel, and doing execution too with his owne hands upon

§. 13. *nor yet exclude it.*

a i.e. *Regis quidem hæc munia esse jussit, primum, ut sacrorum, & sacrificiorũ principatum haberet*— Dionys. Halicar. lib. 2. *See also* Cic. 1. de divin. *οἱ Ἕλληνες, καὶ ἰσχὺς ὅτης. de Aegyptiis.* Plutarch. lib. de Is. & Osir.

b Virgil. 3. Æneid.

c Gen. 14. 17.

d *Sacerdotium fuit annexum primogenituræ usque ad legem datam per Mosen.* Lyran. in Gen. 14. 18 *See also* Lyran. in Num. 3. 12. & 8. 16. &c.

e 1 Sam. 4. 18.

f Aug. 17. *de civit.* 4. & in Psal. 98 Sulpit. Severus lib. 1. Hist. sacra.

g *Levita Samuel nũ Sacerdos, non Pontifex fuit.* Hieron. lib. cont. Iovin. v. Drus. not. ad Sulpit. Hist. p. 154.

h 1 Sam. 7. 16.

upon [i] *Agag*; and of [k] *Chenaniah* and his ſonnes, *Izharites*, and *Haſhabiah* and his brethren *Hebronites*, and others of the families of *Levi*, appointed by *King David* to be Iudges and Officers, not onely in all *the buſineſſe of the Lord*, but alſo for [l] *outward buſineſſe over Iſrael*, and in things that concerned *the ſervice of the King*: when I obſerve in the Church-ſtories of all ages, ever ſince the world had Chriſtian Princes; how *Eccleſiaſticall perſons* have beene employed by their Soveraignes in their waightieſt *conſultations* and *affaires* of State; I cannot but wonder at the inconſiderate raſhneſſe of ſome forward ones in theſe dayes, who yet thinke themſelves (and would be thought by others) to bee of the wiſeſt men, that ſuffer their tongues to runne riot againſt the *Prelacy* of our Church, and have ſtudied to approove themſelves eloquent in no other argument ſo much, as in inveighing againſt the *Courts*, and the *Power*, and the *Iuriſdiction*, and the *Temporalties* of Biſhops and other Eccleſiaſticall perſons. I ſpeake it not to juſtifie the *abuſes of men*, but to maintaine the *lawfulneſſe of the thing*. If therefore any Eccleſiaſticall perſon ſeeke any *Temporall office or power* by indirect, ambitious, and prepoſterous courſes: if he *exerciſe* it otherwiſe then well; inſolently, cruelly, corruptly, partially: if he *claime* it by any other then the right title, the free bounty and grace of the ſupreme Magiſtrate: let him beare his owne burden; I know not any honeſt Miniſter that will pleade for him. But ſince there is no incapacity in a *Clergy-man*, by reaſon of his *ſpirituall Calling*, but he may exerciſe *temporall Power*, if he be called to it by his *Prince*, as well as hee may enjoy *temporall Land* if he be heire to it from his *Father*: I ſee not but it behooveth us all, if we be good *Subjects* and ſober *Chriſtians*, to pray that ſuch, as have the power of Iudicature more or

i 1 Sam. 15. 33
k 1 Chron. 26. 29-32.

l *In omni negotio divino, et humano.* Vatab in 1. Parab. 26.

or lesse in any kinde or degree committed unto them, may exercise that power wherewith they are entrusted, with *zeale* and *prudence* and *equity*, rather than out of envy at the preferment of a Churchman take upon us little lesse than to quarrell the discretion of our Soveraignes. *Phinehes*, though he could not challenge to *execute judgement* by vertue of his *Priesthood*; yet his *priesthood* disabled him not from *executing judgement*.

§. 14. *Phinehes his fact examined,*

That for the *Person*. Followeth his *Action*: and that twofold: *Hee stood up, Hee executed judgement*. Of the former first; which, though I call it an *Action*, yet is indeed a *Gesture* properly, and not an *Action*. But, being no necessity to binde me to strict propriety of speech, be it *Action*, or *Gesture*, or what else you will call it; the circumstance and phrase, since it seemeth to import some materiall thing, may not bee passed over without some consideration. [*Then stood up Phinehes.*] Which clause may denote unto us, either that *extraordinary spirit* whereby *Phinehes* was mooved to doe judgement upon those shamelesse offenders; or that *fervor and heate of zeale*, in the heate whereof he did it; or both. *Phinehes* was indeed the High priests sonne, as we heard; but yet a private man, and no ordinary Magistrate: and what had any *private man* to doe to *draw* the sword of justice, or but to *sentence* a malefactor to dye? Or, say hee had beene a *Magistrate*; hee ought yet to have *proceeded* in a legall and judiciall course, to have *convented* the parties, and when they had beene *convicted* in a faire triall and by sufficient witnesse, then to have *adjudged* them according to the *Law*; and not to have come suddenly upon them *inuvrighto*, as they were acting their villany, and thrust them thorow uncondemned. I have elsewhere delivered it as a collection not altogether improbable from the circum-

1 *Serm.* 2. *ad Cler.* §. 30.

circumstances of the originall story, that *Phinehes* had *warrant* for this execution from the expresse command of *Moses* the supreme Magistrate, and namely by vertue of that *Proclamation*, whereby hee authorized the b *Vnder-Rulers to slay every one his men that were joyned unto Baal-Peor*, Num. 25. 5. And I since finde that conjecture confirmed by the judgement of some learned men: insomuch as an eminent Writer in our Church saith, that c *By vertue of that Commission every Israelite was made a Magistrate* for this execution. But looking more neerely into the Text, and considering that the *Commission Moses* there gave, was *first* onely to the *Rulers*, and so could be no warrant for *Phinehes*, unlesse he were such a Ruler, which appeareth not; and *secondly*, concerned onely those men that were under their severall governments, and so was too short to reach *Zimri*, who being himselfe a Prince, and that of another Tribe too, the Tribe of *Simeon*, could not bee under the government of *Phinehes*, who was of the Tribe of *Levi*: how probable soever that other collection may be, yet I hold it the safer resolution which is commonly given by Divines for the justification of this fact of *Phinehes*, that he had an *extraordinary motion* and a peculiar secret instinct of the Spirit of God, powerfully working in him, and prompting him to this *Heroicall Act*.

b Num. 25. 5.

c *Hall* 7. Contempl. 4.

d Num. 25. 5.

§. 15. *and justified:*

Certainly, God will not *approve* that worke, which himselfe hath not *wrought*. But to this Action of *Phinehes* God hath given large approbation, both by *staying* the plague thereupon, and by *rewarding Phinehes* with an a *everlasting Priesthood* therefore, and by *giving* expresse testimony of his zeale and righteousnesse therein: as it is said in the next verse after my Text, [b *And it was accounted to him for righteousnesse.*] Which words in the judge-

a Num. 25. 12, 13.

b Psal. 106. 31.

judgement of learned Expositours, are not to be understood barely of the *righteousnesse of Faith*, as it is said of *Abraham*, that [c] *he beleeved God, and it was imputed to him for righteousnesse* (as if the *zeale* of *Phinehes* in this act had beene a good evidence of that *faith* in Gods promises, whereby he was *justified*, and his *Person* accepted with God;) though that also: but they doe withall import the *justification of the Action*, at least thus farre, that howsoever measured by the *common rules* of life it might seeme an unjust action; and a *rash attempt* at the least, if not an *haynous murder*, as being done by a private man without the warrant of authority; yet was it indeed, not onely in regard of the *intent* a *zealous* action, as done for the honour of God, but also for the ground and *warrant* of it, as done by the speciall secret direction of Gods holy Spirit, a *just* and a *righteous* action. Possibly this very word of *standing up* importeth that extraordinary spirit. For of those *Worthies*, whom God at severall times endowed with *Heroicall spirits*, to attempt some speciall worke for the delivery of his Church, the Scriptures use to speake in words and phrases much like this. It is often sayd in the booke of Iudges, that God [d] *raysed up* such and such to judge Israel, and that *Deborah* and *Iair* and others [e] *rose up* to defend Israel: that is, [f] *The spirit of God came upon them*, as is said of *Othoniel Iudg.* 3. and by a secret, but powerfull instinct, put them upon those brave and noble attempts, they undertooke and effected for the good of his Church. Raised by the impulsion of that powerfull spirit, which [g] admitteth no slow debatements, *Phinehes standeth up*: and feeling himselfe called not to *deliberate*, but *act*, without *casting* of *scruples*, or *fore-casting* of *dangers*, or *expecting commission* from men when hee had his *warrant* sealed within, he taketh his weapon, dispatcheth his arrant;

and

c Gen. 15.6. *applied by Saint Paul.* Rom. 4.3

d Iud. 3.9, 15. &c. & 2.16.18.

e Iud. 5.7, & 10.1, 3. &c.

f Iud. 3.10.

g *Nescit tarda molimina Spiritus Sancti gratia.* Ambr. 2. in Luc 3.

and leaveth the event to the providence of God.

§. 16. *yet not to bee imitated,*

Let no man now, unleſſe he be able to demonſtrate *Phinehes ſpirit*, preſume to imitate his *fact*. Thoſe *Opera liberi ſpiritus*, as Divines call them, as they proceeded from an *extraordinary* ſpirit, ſo they were done for *ſpeciall* purpoſes, but were never intended, either by *God* that inſpired them, or by thoſe *Worthies* that did them, for *ordinary* or *generall* examples. The errour is dangerous, from the *priviledged examples* of ſome few exempted ones to take liberty to tranſgreſſe the *common rules* of Life and of Lawes. It is moſt true indeed, the Spirit of God is a *free Spirit*, and not tyed to ſtrictneſſe of *rule*, nor limited by any bounds of *Lawes*. But yet that *free ſpirit* hath aſtricted thee to a *regular* courſe of life, and bounded thee with *Lawes*: which if thou tranſgreſſe, no pretention of the Spirit can either *excuſe* thee from *ſinne*, or *exempt* thee from *puniſhment*. It is not now every way, as it was before the comming of Chriſt, and the ſealing up of the *Scripture Canon*: God having now ſetled a perpetuall forme of government in his Church; and given us a perfect and conſtant *rule*, whereby to walke, even his holy word. And wee are not therefore now vainely to *expect*, nor boaſtingly to *pretend a private ſpirit*, to lead us *againſt*, or *beyond*, or but *beſide* the common rule: nay wee are commanded to try all pretenſions of private ſpirits by that common rule. [a] *Ad legem & ad teſtimonium*, to the Law, and to the Teſtimony: at this Teſt examine and [b] *Try the ſpirits, whether they are of God*, or no. If any thing within us, if any thing without us exalt it ſelfe againſt the obedience of this rule; it is no ſweete *impulſion* of the holy *ſpirit of God*, but a ſtrong *deluſion* of the lying *ſpirit of Satan*.

a Eſay 8. 20.

b 1 Iohn 4.1.

§. 17. *but with limitation*

But is not all that is written, written for our *Example*? or why elſe is *Phinehes* act recorded and com-

1

commended, if it may not be followed? First, indeed Saint *Paul* saith, [a] *All that is written is written for our learning*: but *Learning* in one thing, and *Example* is another; and we may *learne* something from that which we may not *follow*. Besides, there are *Examples* for [b] *Admonition*, as well as for *Imitation*. Malefactors at the place of execution, when they wish the by-standers to take *Example* by them, bequeath them not the *Imitation* of their courses, what to doe; but *Admonition* from their punishments, what to *shunne*: Yea *thirdly*, even the commended actions of good men are not ever exemplary in the very *substance* of the *Action* it selfe; but in some vertuous and gracious *affections*, that give life and lustre thereunto. And so this act of *Phinehes* is imitable: Not that either any *private man* should dare by his example to usurpe the Magistrates office, and to doe justice upon Malefactors without a *Calling*; or that any *Magistrate* should dare by his Example, to cut off graceless offenders without a due *judiciall course*: but that every man, who is by vertue of his Calling endewed with lawfull authority to execute justice upon transgressours, should set himselfe to it with that stoutnesse and courage and *zeale*, which was in *Phinehes*.

2

[a] Rom. 15.4.

[b] 1 Cor. 10.11

3

5. 18. *unto his zeale*;

If you will needs then imitate *Phinehes*, imitate him in that, for which he is *commended* and *rewarded* by God, and for which he is *renowned* amongst men: and that is not barely the *Action*, the thing done; but the *Affection*, the zeale wherewith it was done. For that *zeale* God *commendeth* him, *Numb.* 25. *verse* 11. [a] *Phinehes the sonne of Eleazar, the sonne of Aaron the Priest, hath turned away my wrath from the children of Israel, whilest hee was zealous for my sake among them.*] And for that *zeale* God *rewardeth* him, *Ibid. verse* 13. [b] *Hee shall have and his seed after him the*

[a] Numb. 25. 11

[b] Ibid. 13.

Covenant

Covenant of an everlasting Priesthood, because hee was zealous for his God.] And for that *zeale* did posterity *praise* him: the wise [c] *sonne of Sirac*, *Eccl.* 45. and good old [d] *Mattathias* upon his death-bed, 1 *Macc.* 2. And may not this phrase of speech, *Hee stood up* and executed judgement, very well imply that forwardnesse and heate of zeale? To my seeming it may. For whereas *Moses* and all the Congregation *sate weeping* (a [e] gesture often accompanying sorrow,) or perhaps yet more to expresse their sorrow, *lay groveling* upon the Earth, mourning and sorrowing for their *sinne*, and for the *plague*: it could not be, but the bold lewdnesse of *Zimri* in bringing his strumpet with such impudence before their noses, must needs adde much to the griefe, and bring fresh vexation to the soules of all that were righteous among them. But the rest continued, though with double *griefe*, yet in the same *course* of humiliation, and in the same *posture* of body, as before. Only *Phinehes*, burning with an holy indignation, though it was now no time to *sit still*, and weep: but rowzing up himselfe, and his spirits with zeale as hot as fire, [f] *he stood up* from the place where hee was, and made haste to execute judgement.

c Sirac. 45. 23.
d 1 Mac. 2. 54.
e *Ez* Neh. 1. 4. Iob 2. 13. Psal. 137. 1. Esay 47. 1. 8.
f *Solida mente* Cassiodorus; *Constanter*. Lyranus; *Constantiâ mentis & audaciâ operis*. Ludolfus hic. *He had zeale in the Lord, and stood up with good courage of heart*. Sirac. 45. 23.

Heere is a rich example for all you to imitate, whom it doth concerne: I speake not onely, nor indeed so much, to you the Honourable and reverend *Iudge* of this Circuit; of whose zeale to doe justice and judgement I am by so much the better perswaded, by how much the eminency of your *place*, and the weight of your *charge*, and the expectation of the *people* doth with greater importunity [a] exact it at your hands: But I speake withall, and most especially to all you, that are in *Commission of the Peace*, and

§. 19. *Manifested by executing Iudgement*

a *Maiora populus semper à summo exigit*. Senec. in Octav. Act. 2.

and whose dayly and continuall care it should be, to see the wholesome lawes of the Realme duly and seasonably executed. Yea, and to all you also, that have any *office* appertayning to justice or any *business* about these Courts, so as it may lie in you to give any kinde of furtherance to the speeding either of *Justice* in *Civill*, or of *judgement* in *Criminall* causes. Looke upon the *zeale* of *Phinehes*: observe what *approbation* it had from God; what a *blessing* it procured to his seed after him, what glorious *renowne* it hath wonne him with all after-ages; what *ease* it did, and what *good* it wrought for the present state: and thinke if it be not worthy your imitation. b *It is good*, saith the Apostle, *To be zealously affected always in a good thing*. And is it not a good thing to doe justice, and to execute judgement? nay, *Religion* excepted (and the care of that is a branch of *justice* too) doe you know any better thing? any thing you can doe, more acceptable to *God*, more serviceable to the *State*, more comfortable to your owne *soules*? If you be called to the Magistracie; it is c *your owne businesse*, as the proper worke of your calling: and men account him no wiser then he should be, that slugeth in his owne businesse, or goeth heartlesly about it. It is the *Kings businesse*, who hath entrusted you with it: and he is scarce a good subject, that slacketh the Kings businesse, or doth it to the halves. Nay, it is the *Lords businesse*; for [*Ye judge not for man, but for the Lord, who is with you in the cause and in the judgement:*] and, *Cursed is he that doth the Lords businesse negligently*. That you may therefore doe (all under one) *your owne* busines, and *the Kings* busines, and *the Lords* businesse, with that zeale and forwardnes, which becommeth you in so waighty an affaire; lay this patterne before your eyes and hearts! *See* what *Phinehes* did: and thereby both *examine* what hitherto

b Gal. 4.18.

c 2 King. 10.9.

d 1 Chro. 19.6.

e Ierem 48.10

hitherto you have done, and *learne* what henceforth you ſhould doe.

Firſt; *Phinehes* doth not poſt off the matter to *others*: the fervency of his zeale made him willing to be *himſelfe* the Actor. He harboured no ſuch *coole thoughts*; as too many Magiſtrates doe. [Here is a ſhamefull crime committed, by a ſhameleſſe *perſon*, and in a ſhameleſſe *manner*: pitty ſuch an audacious offender ſhould goe unpuniſhed. My heart riſeth againſt him; and much adoe I have to refraine, from being my ſelfe his executioner, rather then he ſhould cary it away thus. But why ſhould I derive the *envy* of the fact upon my ſelfe, and but gaine the imputation of a *buſie officious* fellow, in being more forward then others? A thouſand more ſaw it, as well as I; whom it concerneth as neerely as it doth me: and if none of them will ſtirre in it, why ſhould I? Doubteleſſe my unkle *Moſes*, and my father *Eleazar*, and they that are in place of authority will not let it paſſe ſo; but will call him to account for it, and give him condigne puniſhment. If I ſhould doe it, it would be thought but the attempt of a *raſh young* fellow. It will be better *diſcretion* therefore to forbeare, and to give my betters leave to goe before me.] Such pretenſions as theſe would have kept off *Phinehes* from this noble exploit, if he had beene of the temper of ſome of ours: who owe it to nothing ſo much as their *lukewarmneſſe*, that they have at leaſt ſome reputation of being *moderate* and *diſcreete* men. But true *zeale* is more *forward*, then *mannerly*: and will not looſe the opportunity of doing what it ought, for waiting till others beginne. Alas, if every man ſhould be ſo *ſquemiſh*, as many are; nothing at all would be done. And therefore the good Magiſtrate muſt conſider, not what others *doe*; but what both he and they are in conſcience *bound to doe*: and

§. 20.
1 *Perſonally*;

though

though there should bee many more joyned with him in the *same* common care, and with *equall* power, yet he must resolve to take that common affaire no otherwise into his speciall care, then if hee were left alone therein, and the whole burden lay upon his shoulders: As when sundry persons are so bound in one common bond for the paiment of one entire summe *conjunctim & divisim*, every one *per se in toto & in solidum*, that every particular person by himselfe is as well lyable to the paiment of the whole, as they all together are. Admit loose or idle people (for who can hold their tongues?) shall for thy diligence say, thou art an *hard* and *austere* man, or *busiest* thy selfe more, then thou hast thanke for thy labour. 1 *First*, that man never cared to doe well, that is affraid to heare ill, a *Hee that observeth the winde*, Eccles. 11.4. sayth *Salomon*, *shall not sowe*; and the words (especially of idle people) are no better. 2 *Secondly*, Hee maketh an ill purchase, that forgoeth the least part of his duty, to gaine a little popularity: the breath of the people being but a sorry plaster for a wounded conscience. 3 *Thirdly*, what a man by strict and severe execution of Iustice looseth in the *breadth*, he commonly gaineth it all and more in the *weight*, and in the *length* of his Credit. *A kinde quiet Man*; that carrieth it for the present and in the voyce of the multitude: but it is more solide and the more lasting praise to bee reputed in the opinion of the better and the wiser sort a *Iust man*, and *a good Patriot*, or Common-wealths-man. 4 *Fourthly*, if all should condemne thee for that, wherein thou hast done but b well: thy comfort is, thine owne *conscience* shall bestead thee more then a *thousand witnesses*, and stand for thee against tenne thousand tongues, at that last day, when c *the hearts of all men shall bee made manifest*, *and every man*

b *Regium est, cum recte feceris, audire male.*

c 1 Cor. 4.5.

that

that hath deserved well *shall have praise of God*, and not of man.

Secondly, *Phinehes* as he did not poast off this execution to *other men*, so he did not put it off to *another day*. *Phinehes* might have thought thus, [Wee are now in a religious worke, *humbling* our selves in a publike, solemne, and frequent assembly before the face of God to appease his just wrath against us for our sinnes: [a] *Et quod nunc instat agamus*. It would be unseasonable leaving this worke now: another time may serve as well to inflict deserved punishment upon that wicked miscreant.] But *zeale* will admit no [b] *put-offs*; it is all upon the spur, till it be doing what it conceiveth fit to be done. There are no passions of the minde so impetuous, and so impatient of delay as [c] *Love* and [d] *Anger*: and [e] these two are the prime ingredients of true *zeale*. If any man should have interposed for *Zimri*, and taken upon him to have mediated with *Phinehes* for his *reprivall*: I verily think, in that heat he might sooner have provoked his owne, then have *prorogued Zimries execution*. Delayes in any thing that is good, are ill: and in the best things, worst. As *Wax* when it is chafed, and *Iron* when it is hot, will take impressions: but if the *Seale* or *Stampe* be not speedily put to, the heat abateth, and they returne to their former hardnesse: so the *best affections* of the *best men*, if they be not taken in the heat, *abate*, and *lessen*, and *dye*. In the administration then of *Iustice*, and the execution of *Iudgement*, where there is *Zeale*, there will be *Expedition*: and the best way to preserve *Zeale* where it is, is to use *Expedition*. I am not able to say where the want is, or where specially; but certainly a great want there is generally in this Kingdome of *Zeale to Iustice*, in some that should have it, if that complaint be as

§. 21.
2 *Speedily*;

a Virgil. Eclog 9.

b *Qui tardè fecit, diu noluit.* Senec. 1. de benef. 1.

c *Odit verus amor, nec patitur moras.* Senec. in Herc. fur. act 2.

d *Dum pœnas odio per vim festinat inulto.* Horat. 1. Ep. 2

e *Nunc ira, amorque causam jungere: quid sequetur?* Senec. in Med. act. 4.

just, as it is common among men that have had suits in the Courts, that they have beene f *wronged* with farre lesse damage then they have beene *righted*: there have been so many g *frustratoria* and *venatoria dilationes* (as Saint *Bernard* in his times called them) so many lingring and costly delayes used. And for *Executing judgement* upon Malefactors; if *Phinehes* had suffered *Zimri* to have lived but a day longer, for any thing we know the plague might have lasted also a day longer: and why might not *to morrow* have beene as *yesterday* with them, and lessened the peoples number twenty three thousand more: especially their former crying sinnes having received a new accession of a double guilt, the guilt of *Zimries fact*, and the guilt of *their connivence*. No rack should make me confesse, that man to be truly *zealous of judgement*, who when hee hath power to cut him short, shall but so much as *reprive* a foule and notorious *Malefactor*; or grant him any respite or liberty to make his friends, and to sue a pardon. *Salomon* hath told us, and we finde it but too true; h *Because sentence against an evill worke is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe evill.*

f *Sæpè causas tantum differunt, quòd litigantibus plus quam totum auferunt, quia major est expensarũ sumptus, quàm sententiæ fructus.* Innocent.

g Bern. lib. 1. de consid.

h Eccl. 8. 11.

§. 22.

3. *Resolutely*

Thirdly; *Phinehes* was nothing retarded in his resolution by forecasting what *ill-will* he might purchase, or into what dangers he might cast himself by executing judgement upon two such great *personages*. The times were such, as wherein sin had gotten head, and was countenanced both with *might* and *multitude*: *Zimri* was a mighty man, a i *Prince of a chiefe house*; and he that should dare to touch him should be like to pul upon himself the enmity of the whole *Tribe of Simeon*. It seemeth he was confident that his might, and popularity in his owne Tribe, would privilege him from the equity of the Magi-

i Num. 25. 14.

strate

ſtrate; how durſt he elſe have ſo braved *Moſes*, and the whole Congregation? And the woman alſo was the daughter of one of the [b] *Five Kings of Midian*: and could *Phinehes* thinke that the death of two ſuch great perſons could goe unrevenged? All this *Phinehes* either *forecaſteth* not, or *regardeth* not. His eye was ſo fixed upon the *glory of God*, that it did not ſo much as reflect upon his *owne ſafety*: and his thoughts ſtrongly poſſeſſed with zeale of the *common good*, had not any leyſure to thinke of *private dangers*. Zeale is ever [c] *courageous*; and therefore *Iethro* thought none worthy to be Magiſtrates, but ſuch as were [d] *Men of courage*. And he hath neither *Courage* nor *Zeale* in him befitting a *Magiſtrate*, that is afraid to doe juſtice upon a great offender. [e] *The ſluggard ſaith there is a Lion in the way*: and then he ſteppeth backward and keepeth aloofe off. But the *worthy Magiſtrate* would meet with ſuch a *Lion* to chooſe; that he might win awe to *Gods Ordinance*, & make the way paſſable for others, by tearing ſuch a beaſt in pieces: and would no more feare to make a *Worſhipfull thiefe*, or a *Right worſhipfull murtherer* (if ſuch a one ſhould come in his *Circuit*) an example of Iuſtice, then to twitch up a poore *ſheepeſtealer*. *Great ones* will ſoone preſume of impunity, and *meane ones* too by their example in time learne to kick at authority; if Magiſtrates be not forward to maintain the dignity of their places, by executing Gods Lawes without *favour* or *feare*. Hitherto of the *ſpirit* and *zeale* of *Phinehes*; by occaſion of this his former *Action* or geſture of *ſtanding up*: There yet remaine to bee conſidered the other *action*, and the *ſucceſſe* of it; *He executed Iudgement, & the plague was ſtaied*. Both which, becauſe I would not be long, I will joyne together in the handling; when I ſhall have firſt a little cleered the tranſlation.

b Num. 25. 15 *compared with* Num. 31. 8.

c *Amor timore nemini vicit poteſt*. Senec. in Med. act. 3.

d אנשי חיל *viros virtutis*. Exod. 8. 21. *Iuſtum eſſe facile eſt cui vacat pectus metu* Senec. in Oct. Act. 2.

e Prov. 22. 13. & 26. 13.

§. 23. *Executing of judgement*

"The Hebrew פלל here used is a word, that "hath three different significations: to *Iudge*, to "*Pray*, to *Appease*. And interpreters have taken li- "berty to make choyce of any of the three in transla- "ting this place. The *Greeke* rendereth it [ἐξιλάσατο,] "and the vulgar *Latine*, which for the most part fol- "loweth the Septuagint, [*Placavit*:] as if wee "should reade it thus, *Then stood up Phinehes, and* "*made an atonement*, or appeased God. And the "thing is true, God himselfe testifying of *Phinehes*, "*Numb.*25. that [a] *By being zealous for God he had* "*turned away his wrath*, and [b] *Made attonement for* "*the children of Israel*. The *Chaldee* interpreteth it "by *Vetsalle*; and the ordinary English translation "of the Psalmes usually read in our Churches accor- "dingly, [*Then stood up Phinehes, and prayed.*] But "*Hierome* and *Vatablus* and the best translatours ren- "der it according to the most proper signification of "the word, and most fully to the story it selfe, "[*Dijudicavit, Hee executed judgement.*] Verily "*prayer* is a speciall meanes to *appease* Gods wrath, "and to remove his Plagues; and *prayer* is as the "*salt of the Sacrifice*, sanctifying and seasoning every "Action we undertake: and I doubt not but *Phine-* "*hes*, when he lift up his *hand* to execute *judgement* "upon *Zimri* and *Cosbi*, did withall lift up his *heart* "to God to blesse that action, and to turne it to "good. In which respects, (especially if the word "withall will beare it, as it seemeth it will,) some "men should have done well not to have shewne so "much willingnesse to quarrell at the Church-tran- "slations in our *Service-booke*, by being clamorous "against this very place as a grosse corruption, and "sufficient to justifie their *refusall of subscription* to "the Book. But I will not now trouble either you "or my selfe, with further curiosity in examing trans-

a Num.25.11.
b Ibid. 13.

slations:

slations: because howsoever other translations, that render it *praying*, or *appeasing*, may be allowed either as *tolerably* good, or at least *excusably* ill; yet this that rendreth it by *Executing Iudgement* is certainly the best, whether we consider the course of the *Story* it selfe, or the propriety of the *word* in the Originall, or the *intent* of the *Holy Ghost* in this Scripture. And this *Action* of *Phinehes* in doing judgment upon such a paire of great and bold offenders was so well pleasing unto God, that his *wrath* was *turned away* from Israel, and the *plague* which had broken in upon them in a sudden and fearefull manner, was immediately *stayed* thereupon.

§. 24. *appeased the wrath of God;*

Oh how acceptable a *sacrifice* to God, above the bloud of Bulls and of Goates, is the *death of a Malefactor* slaughtered by the hand of Iustice! When the *Magistrate*, who is [a] λειτουργὸς θεοῦ, the *Minister* and *Priest* of *God* for this very thing, putteth his *knife* to the *throate* of the Beast, and with the *fire* of an holy *zeale* for GOD and against sinne offereth him up in *Holocaustum* for a whole *burnt-offering*, and for a *peace-offering* unto the Lord. *Samuel* saith, that [b] *to obey is better than sacrifice*: and *Salomon*, that [c] *to doe justice and judgement is more acceptable to the Lord, then sacrifice*. *Obedience*, that is the *prime*, and the *best* sacrifice; and the *second best* is the punishment of *Disobedience*. There is no readier way to appease GODS wrath against *sinne*, then is the rooting out of *sinners*: nor can his deputies by any other course turne away his *just judgements* so effectually, as by faithfully executing of *justice* and *judgment* themselves.

a Rom. 13.4.

b 1 Sam. 15.22

c Prov. 21. 3.

§. 25. *and stayed the Plague.*

When *Phinehes* did this act, the publike *body* of Israel was in a *weak* state, and stood in need of a *present* and *sharpe* remedy. In some former distempers of the *State*, it may be they had found some ease by *dyet*

a Psal. 35. 13.

in a *humbling their soules by fasting*; or by an *issue* at the *tongue* or *eye*, in an humble *confession* of their sinnes, and in *weeping* and *mourning* for them with teares of repentance. And they did wel now to make triall of those *remedies* againe, wherein they had found so much helpe in former times: especially the remedies being *proper* for the malady, and such as often may doe good, but never can doe harme. But alas, *fasting*, and *weeping* and *mourning* before the doore of the Tabernacle of the Congregation had not strength enough against those more *prevalent* corruptions wherewith the *State* of Israel was then pestered. This *Phinehes* saw; who well perceived, that (as in a dangerous *pleurisie* the party cannot live unlesse he *bleed*; so) if there were any good to bee done upon *Israel* in this their little lesse than desperate estate, a *veyne* must be opened, and some of the *ranke blood* let-out for the preservation of the rest of the body. This course therefore he tryes: and languishing *Israel* findeth present ease in it. As soone as the *blood* ranne, instantly the *griefe* ceased: *He executed judgement, and the plague was stayed.*

§. 26. *Englands Plague.*

As God brought upon that people for their sinnes a fearefull destruction: so he hath in his just wrath sent his destroying Angell against us for ours. The sinnes that brought that Plague upon them were *Whoredome* and *Idolatry*. I cannot say the very same sins have caused ours. For although the execution of good Lawes against both *incontinent* and *idolatrous* persons, hath beene of late yeeres, and yet is (we all know) to say no more, slacke enough: yet, (Gods holy name be blessed for it) neither *Idolatry* nor *Whoredome* are at that height of shamelesse impudency and impunity among us, that they dare *brave* our *Moseses*, and *out-face* whole *Congregations*, as it was in *Israel*. But still this is sure, no *plague*, but

but for *sin*: not nationall *Plagues*, but for Nationall *sinnes*. So that albeit none of us may dare to take upon us to be so farre of Gods counsell, as to say for what very sins most this plague is sent among us: yet none of us can be ignorant, but that besides those secret *personall corruptions* which are in every one of us, and whereunto every mans own heart is privy, there are many publike and *nationall sinnes*, whereof the people of this Land are generally guilty, aboundantly sufficient to justifie GOD in his dealings towards us, and to [a] *cleere him when hee is judged*. Our wretched *unthankefulnesse* unto GOD for the long continuance of his *Gospel*, and our *peace*: our *carnall confidence* and security in the strength of our *wooden* and *watery* wall: our *ryot* and *excesse* (the noted proper sinne of this Nation) and much *intemperate abuse* of the good creatures of GOD in our *meates* and *drinkes* and *disports* and other provisions and comforts of this life: our *incompassion* to our brethren miserably wasted with *warre* and *Famine* in other parts of the world: our heavy *Oppression* of our brethren at home, in *racking* the rents, and *cracking* the backes, and [b] *Grinding the faces of the poore*: our cheape and *irreverent regard* unto Gods holy ordinances of his *Word*, and *Sacraments*, and *Sabbaths*, and *Ministers*: our *wantonnesse* and Toyishnesse of understanding, in corrupting the simplicity of our *Christian Faith*, and troubling the *peace* of the *Church* with a thousand *niceties* and *novelties* and unnecessary *wranglings* in matters of Religion: and (to reckon no more) that universall *Corruption* which is in those which (because they should bee such) wee call the *Courts of Justice*, by sale of *offices*, enhauncing of *fees*, devising new subtilties both for *delay* and *evasion*, trucking for *expedition*, making *trappes* of petty

a Psa. 51.4.

b Esay 3.15.

penall Statutes, and but *Cobwebs* of the most waighty and *materiall Lawes*. I doubt not but by the mercy of God *many* of his servants in this Land are free from *some*, and *some* from *all* of these common crimes in some good measure: but I feare me, not the *best* of us all, not a *man* of us all, but are guilty of *all* or *some* of them, at least thus farre, that we have not *mourned* for the corruptions of the times so *feelingly*, nor *endeavoured* the reformation of them to our power so faithfully, as we *ought* and *might* to have done.

§. 27. *to be stayed, by adding to our humiliations*

By these and other *sinnes* we have *provoked* Gods heavy *judgement* against us, and the *Plague* is grievously *broken in* upon us: and now it would be good for us to know, by what *meanes* we might best *appease* his *wrath*, and *stay* this *Plague*. Publike *Humiliations* have ever beene thought, and so they are, *proper Remedies* against Publike *judgements*: [a] *To turne unto the Lord our God with all our heart, and with Fasting, and with Weeping, and with Mourning; to sanctifie a Fast, and call a solemne assembly, and gather the people and Elders together; and weepe before the doore of the Tabernacle of the Congregation*; and to *let the Priests the Ministers of the Lord weepe betweene the Porch and the Altar, and to pray the Lord to spare his people, and not be angry with them for ever.* Never did people thus humble themselves with *true lowly penitent and obedient hearts*, who found not *comfort* by it in the meane time, and in the end *benefite*. And blessed be God who hath put it into the heart of our *Moses*, with the consent of the *Elders* of our *Israel*, by his *royall example* first, and then by his [b] *royall command*, to lay upon us a *double* necessity of this so *religious* and *profitable* a course.

But as our *Saviour* told the young man in the *Gospel*, who said he had kept the whole *Law*, [a] *Unum tibi deest*,

a Ioel 2. 12. 15, &c. & Num. 25. 6.

b Proclamation for a weekly fast with a forme of divine Service, and other directions; published 1625.

§. 28. *the Execution of judgement.*

a Mark. 10. 21.

deeſt, One thing is wanting: ſo when we have done our beſt and utmoſt, *faſted* and *wept* and *prayed* as conſtantly and frequently and fervently as we can; unleſſe you the *Magiſtrates* and *Officers* of juſtice be good unto us, one thing will be wanting ſtill; *One* maine *ingredient* of ſingular vertue, without which the whole *receipt* beſides, as *precious* and *ſoveraigne* as it is, may be *taken*, and yet faile the *cure*. And that is, the ſevere and feareleſſe and impartiall *Execution of judgement*. Till we ſee a care in the *Gods on earth* faithfully to *execute* theirs; our hopes can bee but faint, that the *God of Heaven* will in mercy *remove* his *judgements*. If God ſend a [b] *famine* into the land: let holy *David* doe what he can otherwiſe, it will continue *yeare after yeare*: ſo long as judgement is not done upon *the bloody houſe of Saul*, for his cruelty in ſlaying the *Gibeonites*, God will not be [c] *entreated for the land*. One knowne *Achan*, that hath got a wedge of gold by *ſacrilege* or *injuſtice*, if ſuffered, is able to [d] *trouble* a whole *Iſrael*: and the Lord will [e] *Not turn from the fierceneſſe of his anger*, till he have deſerved judgement done upon him. If [f] *Iſrael have joyned himſelfe unto Baal-Peor, ſo as the anger of the Lord be kindled againſt them*, he will not be appeaſed by any meanes, untill *Moſes take the heads of the people, and hang them up before the Lord againſt the Sun*. If the Land bee *defiled with bloud*, it is in vaine to thinke of any other courſe, when God himſelfe hath pronounced it impoſſible that the Land ſhould be [g] *Purged from the bloud that is ſhed in it, otherwiſe then by the bloud of him that ſhed it*.

b 2 Sam. 21. 1. &c.

c Ibid. verſ. 14.

d Ioſ. 7. 25. 26.

e *I will not be with you any more, except you deſtroy the accurſed from among you.* v. 12.

f Num. 25. 3, 4

g Num. 35. 33

§. 29. *A generall Exhortation thereunto.*

Vp then with the zeale of *Phinehes*, up for the love of God and of his people, all you that are in place of authority. *Gird your ſwords upon your thigh*, and with your *javelins* in your hand purſue the *Idolater*, and the *Adulterer*, and the *Murtherer*, and the *Oppreſſour* and

and every knowne offender into his Tent, and nayle him to the Earth, that he never riſe againe to doe more miſchiefe. Let it appeare what [a] *love* you beare to the State, by your *hatred* to them: and ſhew your *pity* to us, by ſhewing none to them. The *deſtroying Angell* of God attendeth upon you for his diſpatch: if you would but ſet in ſtoutly, he would ſoone be gone. Why ſhould either *ſloath*, or *feare*, or any partiall or corrupt *reſpect* whatſoever make you *cruell* to the good, in *ſparing* the bad? or why ſhould you ſuffer your ſelves, for want of *courage* and *zeale* to execute judgement, to loſe either the *opportunity* or the *glory* of being the inſtruments to appeaſe Gods wrath, and to ſtay his plagues?

[a] οἱ μὴ χολαζόντες τὰς κακὰς, οὗτοι τοὺς ἀδικοῦντας τοὺς ἀγαθούς. Lyſias apud Strob. Serm 44.

§. 30. *With particular applications to.*

But, for that matters appertaining to *Juſtice* and *Judgement* muſt paſſe through many hands before they come to yours; and there may bee ſo much *juggling* uſed in conveighing them from hand to hand, that they may be repreſented unto you many times in much different formes from what they were in truth and at the firſt: that your *care* and *zeale* to execute *Juſtice* and *Judgement* faithfully according to your knowledge, may not through the fault and miſcarriage of other men, faile the bleſſed end and ſucceſſe that *Phinehes* found; I deſire that every of them alſo as well as you would receive the word of *Exhortation*, each in his place and office to ſet himſelfe uprightly and unpartially as in the ſight of God to advance to the utmoſt of his power the due courſe and adminiſtration of *Juſtice*. And for this purpoſe, by occaſion of *this* Scripture, which pointeth us to the *End* of theſe aſſemblies; I ſhall crave leave to reflect upon *another*, which giveth us ſundry particular *directions* conducing to that *End*. And it is that Scripture, where-

whereinto wee made ſome entrance the *laſt Aſſi-ſes*, and would have now proceeded farther, had not the heavie hand of God upon us in this his grievous viſitation led mee to make choice rather of this Text, as the more ſeaſonable. That other is written in *Exod.* 23. the three verſes. [*Thou ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſſe. Thou ſhalt not follow a multitude to doe evill: neither ſhalt thou ſpeake in a cauſe to decline after many to wreſt judgement. Neither ſhalt thou countenance a poore man in his cauſe,*] Wherein were noted *five* ſpeciall *Rules*, ſhared out among *five ſorts* of perſons; the *Accuſer*, the *Witneſſe*, the *Jurer*, the *Pleader*, the *Officer*. I will but give each of them ſome briefe intimation of their *duty*, from their ſeverall proper *rules*; and conclude. Exod.23.1.-3

If thou commeſt hither then as a *Plaintiffe*, or other Party in a *civill cauſe*, or to give voluntary *Information* upon a *Statute*, or to proſecute againſt a *Malefactor*, or any way in the nature of an *Accuſer*: Let neither the hope of *gaine* or of any other *advantage* to thy ſelfe, not ſecret *malice* or *envie* againſt thine adverſary, nor thy deſire to give ſatisfaction to any *third party*, ſway thee beyond the bounds of *truth* and *equity*, no not a little; either to *deviſe* an untruth againſt thy neighbour of thine owne head, or by an hard *conſtruction* to *deprave* the harmeleſſe actions or ſpeeches of others, or to make them worſe than they are by unjuſt *aggravations*; or to take advantage of *letters* and *ſyllables* to entrap innocency without a fault. When thou art to open thy mouth againſt thy brother, ſet the *firſt Rule* of that Text as a watch before the doore of thy lips, *Thou ſhalt not rayſe a falſe report.* §. 1. *the Accuſer;*

If

§. 32. *the Witneſſe.* a *See* Cic. pro Flac. *although* Turneb. 13. adverſ. 14. *interpret the Proverb otherwiſe; Græcâ fide, id eſt optimâ.* b--*quibus juſjurandum jocus eſt, teſtimonium ludus: laus, merces, gratia, gratulatio propoſita eſt*--Cic. pro Flac. c *Δίκαιον μοι μαχέσιον. dictum ſolenne Græcorum.* d Prov. 19. 5. & 9.

§. 33. *the Iurer;* a--*deinde prætores urbani, qui jurati debent optimum quemque in ſelectos judices referre.* Cic. pro Cluent *Unum ex ſelectis judicibus objiciebat.* Horat. 1. Serm. ſat. 4. --

If thou commeſt hither, *ſecondly*, to be uſed as a *Witneſſe*; perhaps [a] *Græcâ fide*, like a downeright *Knight of the poſt*, that maketh of an [b] oath a jeſt, and a paſtime of a depoſition; or dealt withall by a *bribe*, or ſuborned by the *Land-lord* or great *Neighbour*, or egged on with thine owne *ſpleene* or *malice*, to ſweare and forſweare as theſe ſhal prompt thee; or to [c] *enterchange* a depoſition with thy friend as they uſed to doe in Greece, *Hodie mihi, cras tibi*, ſweare thou for me to day, Ile ſweare for thee to morrow; or tempted with any corrupt reſpect whatſoever, by thy *word* or *oath* to ſtrengthen a falſe and unrighteous report: When thou commeſt to lay thy hand upon the booke, lay the *ſecond Rule* in that Text to thy heart, *Put not thy hand with the wicked to be an unrighteous witneſſe.* Though hand joyne in hand [d] *The falſe witneſſe ſhall not be unpuniſhed.*

If thou commeſt hither, *thirdly*, to ſerve for the *King* upon the *Graund Inqueſt*, or betweene *party* and *party*, in any cauſe whatſoever (like thoſe [a] *ſelecti judices* among the Romanes, whom the *Prætor* for the yeere being was to nominate, and that upon oath, out of the moſt able & ſerviceable men in his judgement, both for *eſtate*, *underſtanding*, and *integrity*;) or to ſerve upon the *Tales*, perhaps at thine owne ſuit to get ſomething toward bearing charges for thy journey; or yoaked with a crafty or a wilfull *foreman* that is made beforehand, and a meſſe of tame *after-men* withal, that dare not think of being wiſer than their leader; or unwilling to ſtickle againſt a *major part*, whether they goe right or wrong; or reſolved already upon the *Verdict*, no matter what the *Evidence* be: Conſider what is the *waight* and *religion* of an *Oath*. Remember that he ſinneth not leſſe, that ſinneth with company. Whatſoever the

reſt

reſt doe, reſolve thou to doe no otherwiſe, then as God ſhall put into thy heart, and as the *evidence* ſhal leade thee. The *third Rule* in that Text muſt be thy rule; *Thou ſhalt not follow a multitude to doe evill.* They are ſilly, that in point either of *Religion* or *Juſtice*, would teach us to meaſure either *Truth*, or *Right*, by multitudes.

§. 34. *the Pleader;*

If thou commeſt hither *fourthly* as to thine harveſt, to reape ſome fruit of thy long and expenceſull ſtudy in the Lawes, and to aſſiſt thy *Client* and his *cauſe* with thy *Counſell*, *Learning*, and *Eloquence*: thinke not, becauſe thou ſpeakeſt for thy *Fee*, that therefore thy *tongue* is *not thine owne*, but thou muſt ſpeake what thy *Client* will have thee ſpeake, be it true, or falſe; neither thinke, becauſe thou haſt the *liberty* of the *Court*, and perhaps the *favour* of the *Judge*, that therefore thy tongue is *thine owne*, and thou mayeſt ſpeak thy pleaſure to the prejudice of the Adverſaries *perſon* or *cauſe*. Seeke not preposterouſly to win the name of a *good Lawyer*, by wreſting and perverting *good Lawes*: or the opinion of the *beſt Counſellour*, by giving the *worſt* and the ſhrewdeſt *Counſell*. Count it not, as *Protagoras* did, the glory of thy profeſſion, by ſubtilty of wit and volubility of tongue to [a] *make the worſe cauſe the better*: but like a [b] *good man*, as well as *good Orator*, uſe the power of thy tongue and wit to *ſhame* impudence and *protect* innocency; to cruſh oppreſſours, and *ſuccour* the afflicted, to *advance* Iuſtice and Equity, and to helpe them to right that ſuffer wrong. Let it be as a *ruled caſe* to thee in all thy pleadings, *Not to ſpeake in any cauſe to wreſt judgement.*

a τὸν ἥττω λόγον κρείττω ποιεῖν. A Gell. 5. Noct. Att 3.

b *Vir bonus dicendi peritus.* Cicero.

If *laſtly*, thou art in any place or office of *ſervice*, or *truſt*, or *command*, or *attendance* about the Courts: rejoyce not as if it were now in thy power, to

§. 35. *the Officer;*

to doe a friend a *courtesie*, or a foe a *spite*. Doe not shew a *cast of thy office*, for the promise or hope of a *reward*, in helping a great offender out of the Bryars. Compell not men that have beene long weather-beaten in the *Maine*, and are now arrived at the *Haven* of their businesse; to *wither* for their pasports, tntill they have offered some *sacrifice* to that great Diana, *Expedition*. Let no *feare*, or *hope*, or *bribe*, or *letter*, or *envie*, or *favour*, no not *charity* it selfe and compassion to the poverty or distressednesse of any make you partiall for the Person to disregard the *Cause*. If you would bee charitable to the poore, *give* them *from your owne*, but doe not *carve* them from anothers *trencher*. To relieve a poore man in his wants, is the proper office of *Charity*: but *Justice* must have no *eyes* to see, nor *bowels* to yearne at the wants of any man. Be he rich or poore that bringeth his cause hither; *Curat lex*, Let him finde such as he bringeth; Let him have, as his cause deserveth. The last of those *Rules* must be thine, *Thou shalt not countenance, no not a poore man in his cause.*

5. 36. *and the Iudge.*

If any of these to whom I have now spoken, *Accusers*, *Witnesses*, *Jurers*, *Pleaders*, *Officers*, shall transgresse these rules to the perverting of Iustice: our refuge must be next under God to you that are the *Magistrates* of Iustice, and sit upon the Bench of Indicature. At your gravity and authority we must take *sanctuary*, against them that pursue us wrongfully, as at the *hornes of the Altar*. It is your *Duty*, (or if it be, as to most men it is, a more pleasing thing, to bee remembred of their Power, then of their *Duty*) it is in your *power*, if not to *reforme* all the abuses and corruptions of these persons; yet to *curbe* their open *insolencies*, and to containe them at least within *modest* bounds. Nay,

since

ſince I have begun to magnifie your *power*: let me ſpeake it with all the due reverence to God and the *King*, there is no *power* ſo great, over which (in a qualified ſenſe) you have not a *greater power*. It is in your power; to [a] *beare up the pillars* of the State, when *the land is even diſſolved*, and the pillars thereof growne weake: for that is done by *judging the Congregation according to right*, *Pſa.*75. In yours; to make this yet flouriſhing Country and Kingdome *glorious* or *deſpicable*: for [b] *righteouſneſſe exalteth a Nation, but ſinne is a reproach to any people*, *Prov.*14. In yours; to *ſettle* the Throne upon the King, and to *entaile* it by a kinde of *perpetuity* unto the right heire for many ſucceeding generations: for [c] *The Throne is eſtabliſhed by juſtice*, *Prov.*16. In yours; to diſcharge Gods *puniſhing Angell*, who now deſtroyeth us with a grievous deſtruction, and by *unſheathing* your Sword to make him *ſheath* his: as here in my Text, *Phinehes ſtood up, and executed judgement, and the plague ceaſed.* In yours; though you be but Gods on Earth, and in *theſe Courts*, mortall and petty Gods, yet to ſend *prohibitions* into the *Court of Heaven*, and there to *ſtop the judgements* of the great and Eternall GOD before they come forth, yea and when the *decree* is gone forth, to *ſtay execution*. In a word, as it was ſaid to *Ieremy*, but in another ſenſe, you are [d] *Set over Nations and over Kingdomes to root out, and to deſtroy, to build, and to plant.* Only then be intreated, to uſe that power God hath given you, unto *edification*, and not unto *deſtruction*. And now have I done my meſſage. God grant unto all of us, that by our hearty ſorrow and *repentance* for our ſinnes paſt, by our ſtedfaſt *reſolutions* of future amendment, and by ſetting our ſelves *faithfully* and uprightly in our ſeverall

a Pſal.75.2,3.

b Prov.14.34.

c Prov.16.12.

d Ier.1.10.

rall places and *callings* to doe *God* and the *King* and our *Country* service, in beating downe *sinne*, and rooting out *sinners*; we may by his good grace and mercy obtaine pardon of our sinnes, and deliverance from his wrath, and be preserved by his power through faith unto salvation. Now to God the Father, the Sonne, &c.

***

THREE

THREE SERMONS *AD POPULUM.*

PREACHED IN THE PARISH CHVRCH of *Grantham* in the Dioceſſe and County of *Lincolne*,

By

ROBERT SAVNDERSON

Batchellor in Divinity, and ſometimes Fellow of *Lincolne* Colledge in OXFORD.

PSALM. 21. 10.

Viæ Domini Miſericordia & Veritas.

LONDON,

Printed by *R. B.* for ROBERT DAWLMAN, and LUKE FAWNE, and are to be ſold at the ſigne of the BRAZEN SERPENT in PAULS *Church-Yard* 1637.

THREE SERMONS

PREACHED IN THE PARISH CHURCH of Grantham in the Diocese and County of Lincoln,

By

ROBERT SANDERSON
Batchellor in Divinity, and sometime Fellow of Lincoln College in Oxford.

PSALM. 34. 10.

The Young Lyons do lack, and suffer hunger.

LONDON,
Printed by R. B. for ROBERT DAWMAN, and are to be sold at the signe of the BALL in S. PAULS Church-yard. 1657.

To the Right VVorshipfull and my much honoured Lady, the LADY *Mildred Saunderson*, Wife to *Sir* NICHOLAS SAUNDERSON, *Knight* and *Baronet*.

GOod Madame; *It is not so much the* kind respect, *which you have for many yeeres past continually manifested towards me, (although that might justly challenge from me a far more ample acknowledgement;) that hath induced me to present you with these* three Sermons: *as your unfained* love *to Gods truth and Gospell, together with your Religious* care, *by a holy and vertuous conversation, both to* strengthen *your owne* assurances *for the hopes of the life to come; and to* provoke *those that are* sprung *from you, or* live *under you, by the strength of your example, to presse so much the harder towards the same* glorious *marke, by the same* gracious *courses. To the encreasing of which* Love *and* Care, *either*

in you, *or* yours, *or in any* other *into whose hands they may chance to come, if these* poore Meditations *shall adde any furtherance: I shall have the lesse cause, either to* blame *the* importunity *of those that have long* urged, *or to* regard *the* censures *of those that shall now* mislike, *the publishing of them. The* God *of* power, *and of* peace, *make them profitable to his* Church; *and preserve your* spirit, *and* soule, *and* body, *blamelesse unto the comming of our Lord Iesus Christ.*

Boothby Paynell Linc.
9. Aprill. 1627.

Your Ladyships to be commanded in the Lord,

ROB. SAUNDERSON.

THE FIRST SERMON.

At Grantham Linc. 3. Octob. 1620.

3. KINGS 21. 29.

Seeſt thou how Ahab *humbleth himſelfe before me? becauſe hee humbleth himſelfe before mee, I will not bring the evill in his dayes: but in his ſonnes dayes will I bring the evill upon his houſe.*

§. 1. *The Coherence.*

THE Hiſtory of this whole Chapter affordeth matter of much *Variety* and *Uſe*: but no paſſage in it ſo much either of *Wonder* or *Comfort*, as this in the cloſe of the whole both Story and Chapter. That there ſhould bee *Mightie-ones ſicke* with longing after their meaner neighbours Vineyards; That there ſhould bee *crafty heads* to contrive for greedy Great-ones what they unjuſtly deſire; That there ſhould be *officious Inſtruments* to doe a piece of *legall injuſtice*, upon a Great mans letter; That there ſhould be *knights of the poaſt* to depoſe any thing though never ſo *falſe*, in any cauſe though never ſo *bad*, againſt any man though never ſo *innocent*; That an *honeſt man* cannot be ſecure of his *life*, ſo long as he hath any

thing elſe [a] worth the looſing: there is inſtance in the *fore-part* of the Chapter of all this in [b] *Ahab* ſickning, and [c] *Ieſabell* plotting, and the [d] *Elders* obeying, and the [e] *Witneſſes* accuſing, and poore [f] *Naboth* ſuffering. But what is there in all this, ſingularly either *Strange* or *Comfortable*? All is but *Oppreſſion*. *Active*, in the reſt; *Paſſive*, in *Naboth*. And what wonder in either of theſe? [g] *--ſtupet hæc, qui jam poſt terga reliquit Sexaginta annos?* himſelfe may paſſe for a wonder, if he be of any ſtanding, or experience in the world, that taketh either of theſe for a wonder. And as for matter of *Comfort*: there is matter indeed, but of *Deteſtation* in the one, of *pity* in the other; in neither of *Comfort*.

§. 2. *Argument*,

To paſſe by the other *Occurrents* alſo in the *latter* part of the Chapter, as, That a *great Oppreſſour* ſhould hugge himſelfe in the cleanely *carriage* and fortunate *ſucceſſe* of his damned plots and witty villanies; That a weake *Prophet* ſhould have *heart* and *face* enough to proclaime judgement againſt an *Oppreſſing King* in the prime of his Iollity; That a bloudy *Tyrant* ſhould tremble at the voyce of a poore *Prophet*; and the reſt, (ſome of which wee ſhall have occaſion to take-in incidentally in our paſſage along:) marke we well but this *cloſe* of the Chapter in the words of my Text; and it will bee hard to ſay, whether it containe matter more *Strange*, or more *Comfortable*. *Comfortable*: in that *Gods mercy* is ſo exceedingly magnified; and ſuch ſtrong aſſurance given to the *truely penitent* of finding gracious acceptance at the hands of their God, when they finde him ſo apprehenſive of but an outward enforced ſemblance of *Contrition* from the hands of an *Hypocrite*. *Strange*: in that Gods *Mercy* is here magnified, even to the hazard of other his divine perfections: his *Holineſſe*, his *Truth*,

a *Sic rem ille ferè eſt, de quo victoria lucro Eſſe poteſt---* Ovid de nuce.
b Ver. 4. hic.
c Ver. 11.
e f Ver. 13.
g Iuven. Satyr. 13.

Truth, his *Iustice*. For each of these is made in some sorte questionable, that so his mercy might stand cleare and unquestioned. A rotten-hearted *Hypocrite humbleth* himselfe outwardly, but repenteth not truly: and God accepteth him, and rewardeth him. Here is Gods *Mercy*; in giving respect to one that ill deserved it: but where is his *Holinesse* the while, (being [a] *a God of pure eyes*, that requireth [b] *Truth in the inward parts*, and *will not behold iniquity*;) thus to grace Sinne, and countenance Hypocrisie? A fearefull judgment is denounced against *Ahabs* house for his Oppression: but upon his *humiliation*, the sentence, (at least part of it) is reversed. Heere is *Mercy* still; in revoking a sentence of destruction: and if somewhat may bee said for his *Holinesse* too, because it was but a *temporall* and *temporary* favour, yet where is his *Truth* the while, (being a [c] *God that cannot lye*, and [d] *With whome is no variablenesse, neither* so much as the bare *shadow of turning*) thus to say and unsay, and to alter the thing that is gone out of his lippes? A *Judgment* is deserved by the *Father*: upon his humiliation, the execution is *suspended* during his life, and lighteth upon the *Sonne*. Heere is yet more *Mercy*; in not striking the *Guilty*: and if somewhat may be sayd for Gods *Truth* too, because what was threatned, (though not presently,) is yet [e] at last performed; yet where is his *Iustice* the while, (being a [f] *God that without respect of persons rendereth to every man according to his* owne *workes*, and will [g] *Not acquit the guilty, neither condemne the innocent*;) thus to sever the *Guilt* and the *Punishment*, and to lay the Iudgement which he spareth from the *Father* upon the *Sonne*, from the *more wicked* Father upon the *lesse wicked* Sonne?

1

a Hab. 1. 13.
b Psal. 51. 6.

2

c Tit. 1. 2.
d Iames 1. 17.

3

e 4 Kin. 10. 10
f 1 Pet. 1. 17.
g Exod. 34. 7.

§. 3. *and Diviſion of the Text.*

Thus *God*, to magnifie the riches of his *Mercy*, is content to put his *Holineſſe*, and his *Truth*, and his *Juſtice* to a kinde of venture. That ſo his *afflicted ones* might know, on what *object* eſpecially to faſten the eyes of their ſoules: not on his *Holineſſe*, not on his *Truth*, not on his *Juſtice*; not only, nor chiefly on theſe, but on his *Mercy*. He ſeeketh more *generall* glory in, and would have us take more *ſpeciall* knowledge of, and affoordeth us more *ſingular* comfort from his *Mercy*, then any of the reſt: as if he deſired we ſhould eſteeme him *unholy*, or *untrue*, or *unjuſt*, or any thing, rather than *unmercifull*. Yet is he neither unholy, nor untrue, nor unjuſt, in any of his proceedings, with the ſons of men: but [a] *Righteous in all his wayes, and holy in all his works*, and *true* in all his words. And in this particular of his proceedings with *King Ahab* at this time, I hope by his bleſſed aſſiſtance ſo to acquit his *Holineſſe* and *Truth* and *Juſtice* from all ſiniſter imputations: as that he may be not only magnified in his *mercy*, but juſtified alſo in the reſt, and [b] *Cleare when he is judged*: as we ſhall be thereunto occaſioned now and hereafter in the handling of this Scripture. Wherein are three maine things conſiderable. *Firſt*, the *Ground*, or rather the *Occaſion* of GODS dealing ſo favourably with *Ahab*: namely, *Ahabs humiliation*; [*Seeſt thou how Ahab humbleth himſelfe before me? becauſe hee humbleth himſelfe before me, I wil not*, &c.] *Secondly*, the great *Favour* ſhewed to *Ahab* thereupon: namely, the *ſuſpenſion* of a Iudgement denounced; [*I will not bring the evill in his dayes.*] *Thirdly* the *Limitation* of that favour: it is but a *ſuſpenſion* for a time, no utter removall of the judgement; [*But in his ſonnes dayes will I bring the evill upon his houſe.*] Wherein wee ſhall be occaſioned to enquire; how the *firſt* of theſe may ſtand with *Gods holineſſe*; the

a Pſal. 145. 17

b Pſal. 51. 4.

1

2

3

ſecond

second with his *Truth*; the *third* with his *Justice*. And first of *Ahabs humiliation*: *Seest thou how Ahab humbleth himselfe before me?*

§. 4. *Ahabs person considered:*

This *Ahab* was King of *Israel*, that is, King over those *ten Tribes*, which revolted from *Rehoboam* the son of *Salomon*, and clave to *Jeroboam* the son of *Nebat*. Search the whole sacred story in the Bookes of *Kings* and *Chronicles*; and (unlesse we will be so very charitable, as notwithstanding many strong presumptions of his [a] Hypocrisie, to exempt *Iehu* the son of *Nimshi*, and that is but one of twenty;) we shall not finde in the whole *List* and *Catalogue* of the Kings of Israel, one good one, that clave unto the Lord with an upright heart. *Twenty* Kings of Israel; and not *one*, (or but *one*,) good: and yet than this *Ahab*, of the *twenty*, not *one* worse. It is said in the sixteenth Chapter of this Booke, that [b] *Ahab the son of Omri did evill in the sight of the Lord above all that were before him*, at verse 30. and at verse 33. that [c] *He did more to provoke the Lord God of Israel to anger, then all the Kings of Israel that were before him*: and at verse 25. of this Chapter, that [d] *There was none like unto Ahab, which did sell himselfe to worke wickednesse in the sight of the Lord.* An *Oppressour* he was, and a *Murderer*, and an *Idolater*, and a *persecuter* of that holy *Truth*, which God had plentifully revealed by his *Prophets*, and powerfully confirmed by *Miracles*, and mercifully declared by many gracious *deliverances* (even to him) in such manner as that he could not but know it to be the *Truth*; and therefore an *Hypocrite*: and in all likelihood, an *obstinate sinner* against the holy Ghost, and a *Castaway*.

a *See* 4 Kings 12. 31.

b 3 Kin. 16. 30

c Ibid. 33.

d Vers. 25. hic.

§. 5. *and his carriage; with the Observations thence.*

This is *Ahab*: this the man. But what is his *carriage*? what doth he? hee *humbleth* himselfe before the Lord. [*Seest thou how Ahab humbleth himselfe*

himselfe before me?] The manner and occasion of his humbling, is set downe a little before; at V. 27. *And it came to passe, when Ahab heard those words* (the words of [a] *Eliah* the Prophet, dealing plainly and roundly with him for his hatefull Oppression and Murther) *That he rent his cloathes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.* And that is the *humbling* here spoken and allowed of: and for which God here promiseth that hee will not bring the evill in his dayes. Lay all this together; the *man* and his ill *conditions*, and his present *carriage*, with the *occasion* and *successe* of it: and it offereth three *notable* things to our *consideration*. See *first*, how far an *Hypocrite*, a Castaway may goe in the *outward performance* of holy duties, and particularly in the practice of *Repentance*; here is *Ahab* humbled; such a *man*, and yet so *penitent*. See againe *secondly*; how deepe *Gods word*, though in the mouth but of weake instruments, when he is pleased to give strength unto it, *pierceth* into the *consciences* of obstinate sinners, and bringeth the proudest of them upon their *knees*, in despight of their *hearts*: here is *Ahab* quelled by *Eliah*; such a great one, by such a weak one. See yet againe *thirdly*; how *prone God* is to *mercy*, and how ready to apprehend any advantage (as it were) and occasion to shew compassion: here is *Ahab* humbled, and his *judgement* adjourned; such a reall substantiall *favour*, and yet upon such an empty shadow of *Repentance*. Of these three at this time in their order: and of the first, first.

a Vers. 20. 24. hic.

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5. 6. Observ. I. *How far an Hypocrite may go in*

An Hypocrite may go very farre in the outward performances of holy duties. For the right conceiving of which assertion; Note *first*, that I speak not now of the *common graces* of Illumination, and Edification, and good dexterity for the practising of some particular

particular Calling; which gifts, with sundry other like, are oftentimes found even in such apparantly wicked and prophane men, as have not so much as [a] *the forme* (much lesse *the power*) *of Godlinesse*: but I speake even of those *Graces*, which *de totâ specie* (if they be true and sincere) are the undoubted blessed *fruits* of *Gods* holy *renewing Spirit* of sanctification, such as are *Repentance, Faith, Hope, Joy, Humility, Patience, Temperance, Meeknesse, Zeale, Reformation, &c.* in such as these Hypocrites may go very far, as to the outward semblance, and performance. Note *secondly*, that I speak not, of the *inward power* and *reality* of these graces; for Castawayes and Hypocrites, not having *union* with *God* by a lively faith in his *Son*, nor *communion* with him by the effectuall working of his *Spirit*, have no part nor fellowship in these things, which are *proper* to the *chosen* & *called* of God, and *peculiar* to those that are his [b] *peculiar people*: but I speake only of the *outward performances*, and exercises of such actions, as may seeme to flow from such *spirituall graces* habitually rooted in the heart; when as yet they may spring also (and, when they are found in *unregenerate* men, doe so spring) from *Nature*, perhaps *moralized*, or otherwise *restrained*, but yet *unrenewed* by saving and sanctifying grace. Note *thirdly*, that when I say an *Hypocrite* may goe very farre in such outward performances; by the *Hypocrite* is meant not onely the *grosse* or *formall Hypocrite*, but every *naturall* and *unregenerate* man, (including also the *Elect* of God before their effectuall *calling* and *conversion*,) as also *Reprobates* and *Castawayes* for the whole time of their lives: all of which may have such faire *semblances* of the forenamed *Graces*, and of other like them, as not only others (who are to judge the best by the Law of Charity) but themselves also, through

the performance of holy duties.

1

a 2 Tim. 3. 5.

2

b Tit. 2. 14.

3

tho

the wretched deceitfulneſſe of their owne wicked and corrupt hearts, may miſtake for thoſe very *graces* they reſemble.

§. 7. *with the application,*

The Parable of the *ſeed* ſowne in the *ſtony ground*, may ſerve for a full both declaration and proofe hereof: which ſeed is ſaid to have ſprouted forth immediately, [a] *Springing up forthwith* after it was ſowen; but yet never came to good, but ſpeedily *withered away*, becauſe for want of *deepneſſe of earth* it had not [b] *moyſture* enough to feed it to any perfection of growth and ripeneſſe. And that branch of the Parable our bleſſed Saviour himſelf in his expoſition applyeth to ſuch *hearers*; as [c] *When they heare the Word immediately receive it with gladneſſe*, and who ſo forward as they to *repent*, and *beleeve*, and *reforme* their lives? but yet all that forwardneſſe commeth to nothing, they endure but for a ſhort time, [d] *Becauſe they have no root in themſelves*, but want the ſap and moyſture of *Grace* to give *life* and *laſting* to thoſe beginnings and imperfect *offers* and *eſſayes* of goodneſſe, they made ſhew of. Heere are *good affections* (to ſee to) unto the good word of God, *they receive it with joy*; it worketh not onely upon their *judgments*, but it ſeemeth alſo to rejoyce, yea after a ſort to raviſh their *hearts*, ſo as they feele a kinde of tickling pleaſure and delight in it; which the Apoſtle calleth [e] *Taſting of the heavenly gift, and the good word of God, and the powers of the world to come*, *Hebrewes* 6. And as they receive the ſeed *joyfully*, ſo it appeareth *quickely*; it *ſpringeth up anon* in the likeneſſe of *Repentance* and *faith* and *Obedience* and newneſſe of life. They may be touched with a deepe feeling of their ſins; and with heavie hearts and many teares *confeſſe*, and *bewaile* them; and not only *promiſe*, but alſo *purpoſe* amendment. They may be ſuperficially affected with, and finde

a Mat. 13.5.

b Luke 8.6.

c Mat. 13.20. Mark 4.16.

d Mat. 13.21. & Mar. 4.17.

e Heb. 6.4.5.

ſome

some overly *comfort* and refreshing from, the contemplation of those *gracious promises* of mercy and reconciliation and salvation which are contained in the glorious *Gospell of our Lord Iesus Christ*; and have some degrees of *perswasion* that those promises are true, and some flashes of *confidence* withall of their owne personall interest therein. They may reforme themselves in the generall course of their lives in sundry particulars: refraining from some *grosse disorders*, and avoiding the occasions of them, wherein they have formerly lived and delighted, and practising many outward duties of *Piety* and *Charity*, conformable to the letter of the Lawes of both *Tables:* and misliking and opposing against the common *errours* or *corruptions* of the times and places wherein they live; and all this to their owne and others thinking, with as great *zeale* unto Godlinesse, and as through *indignation* against sinne, as any others. All this they may doe: and yet all the while be *rotten* at the heart; wholly *carnall* and unrenewed; quite empty of sound *Faith*, and *Repentance*, and *Obedience*, and every good grace; full of damnable *Pride* and *Hypocrisie*; and in the present state of damnation, and in the purpose of *God Reprobates* and Castawayes.

§. 8. *and proofe thereof.*

Examples hereof wee have, in [a] *Sauls* care for the destroying of Witches; in [b] *Iehus* zeale in killing *Baals* Priests; in [c] *Herods* hearing of *Iohn Baptist* gladly, and doing many things thereafter; and, to omit others, in this wicked *King Ahabs* present fit of Repentance and Humiliation. At all which and sundry other like *effects*, we shall the lesse need to marvell; if wee shall seriously consider the *Causes* and *Reasons* thereof. I will name but a few of many: and but name them neither.

a 1 Sam. 3. 9.
b 4 King. 10. 16. 28.
c Mark 6. 10.

1. *First*; great is the force of *Naturall conscience*, even

"even in the most wicked men; especially when it
"is awakned by the *hand of God* in any heavie affli-
"ction, or by the voice of God threatning it with
"vengeance: it pursueth the guilty soule with con-
"tinuall and restlesse *clamours*, and he seeth that
"something he must needs doe, if he knew what, to
"*stop the mouth* of Conscience, and so he falleth a *re-*
"*penting*, and *reforming*, and *resolving* of a new
"course; which though it bee not sincere, and so
"cannot worke a *perfect cure* upon a wounded con-
"science, but that still it *rankleth inward*, yet it
"giveth some *present ease*, and allayeth the anguish
"of it for the time. *Secondly*; God will have the
2 "*power* of his owne *Ordinance* sometimes manife-
"sted even upon those that hate it, as he got him-
d Exod.14.4. "selfe [d] *honour upon Pharaoh* and the *Egyptians*:
"that his owne faithfull ones may see and admire
"the power of that holy *seed*, whereby they are be-
"gotten again from the dead; not doubting but that
e Rom.1.16. "the Gospell wil prove [e] *The power of God unto sal-*
"*vation to al that beleeve*, when they behold in it the
"*power of conviction* upon many that beleeve not.
3 "*Thirdly*; God in his most wise and unsearchable
"*providence* so ordereth and disposeth not only out-
"ward things, but even the hearts and wils and
"thoughts and actions of men, *permitting* his chil-
"dren to fall *backwards* into sins, and *bringing* on his
"enemies *towards* goodnesse, so farre as he thinketh
"good; as for other purposes, so for this end also
f See Eccl. 9.1. "among the rest, that man might not be able [f] from
"those things he seeth *happen* unto other men, or
"*done* by them, to judge infallibly of the state of his
"brothers soule; God reserving this *Royalty* unto
g Ier.11.20. & 17.10. "himselfe, to be the only [g] *Searcher of the hearts and*
"*reynes* of others. For these and sundry other *Rea-*
"*sons* it commeth to passe, that *Hypocrites* and *Cast-*
"*awayes*,

aways, doe oftentimes goe so farre as they doe, in *the outward performances* of holy duties.

Now if men may goe thus farre, and yet be in the state of damnation: what hope then (*First*) of Heaven, for such *prophane* ungodly wretches, as are so farre from having [a] *the power*, as that they have not so much as the least *shew of godlinesse*? What will become of those, that [b] *Sit them downe in the chayre of scorners*, and *despise* the good Word of God, and make a *scoffe* of those men that desire to square their lives by that rule; when some of them, that [c] *heare it gladly*, and [d] *receive it with joy*, and are content to be ordered by it in *many things*, shall yet goe to hell? Certainly *Ahab* and *Herod*, and such cursed miscreants shall rise up in judgement against these men and condemne them: and they shall have [e] *Their portion with Hypocrites* shall I say? Alas, wofull is their case, if their portion fall but there: but let them take heed lest their portion be not so good as the Hypocrites: and that it be not *ten times* easier for *Ahab* and *Herod*, and the whole crew of such *Hypocrites*, at the day of judgement, than for them.

§. 9. *Inferences thence; 1. of terrour against prophanenesse.*

a 2 Tim. 3. 5.
b Psal. 1. 1.
c Mark 6. 20.
d Mat. 13. 20.
e Mat. 24. 51.

Secondly; what a *starke shame* would it be for us, who have received the [a] *First fruits of the Spirit*, not to bring forth the [b] *fruits of that Spirit* in some good abundance, in the frequent and comfortable and *actuall exercises* of those *habituall graces* that are in us, of *Faith*, *Repentance*, *Love*, *Reformation*, *Zeale*, and the rest: seeing the *counterfeits* of these graces are oftentimes so eminent, even in *Hypocrites* and *Castawayes*? Shall a piece of *rotten wood*, or a *Glow-worme* shine so bright in the darke; and our holy *Lampes*, fed with Oile from Heaven, burne so dim? Nay, [c] *Let our Lights* also, as well as theirs, *shine before men*; yea and outshine theirs too: *that men may see our* truly *good workes*, as well as their seeming ones,

§. 10. *2. of exhortation, to abound in the fruits of godlinesse;*

a Rom. 8. 23.
b Gal. 5. 22.
c Mat. 5. 16.

ones, *and glorifie our Father which is in heaven.* Although all be not gold that glisteretht yet pity it is, that true *gold* should gather *rust*, and lose the *lustre* for want of using; when *Brasse* and *Copper* and baser mettals are kept *bright* with scowring. Let not bleare-eyed *Leah* have cause to rejoyce against beautiful *Rachel*, or to insult over her barrennesse: neither let us who professe our selves to bee [d] *Wisdomes children*, suffer our selves to be out-stript by *Natures brats*, in *justifying* our Mother. Rather let their *splendida peccata* provoke us to a godly jealousie and emulation, and spur us up to the *quickning* of those Graces God hath given us: that *the power of godlinesse* in us, may be at least as *fruitfull* in all outward performances, as *the shew* of it is in them.

d Mat. 11. 19.

§. 11. 3. *of Admonition, to forbeare judgeing.*

Thirdly, this should teach us *caution* in our *judgeing* of other mens estates. We are apt to offend both wayes. If we see a man overtaken with some *grosse* scandalous sinne; as *Drunkennesse*, *Adultery*, *Oppression*, or *Perjury*; but especially if he live long therein: by and by he is a *Reprobate* with us; or at least he is not yet in the state of Grace. Thus we speake, thus we judge: but we consider not the whilest, how *far* and how *long* God in his holy wisdome may suffer foule temptations to *prevaile* against his *chosen ones*. On the other side, if we see a man *forward* in the duties of Religion, *charitably* affected to the *poore*, *just* and *upright* in his dealings with men, stoutly *opposing* against common corruptions, *suffering* for the profession of the truth: by and by he is a *Saint* with us; and we sticke not sometimes in our folly to wish that our soules might speed as that mans soule at a venture. But we consider not the whilest, how *far* the force of *Naturall Conscience*, and common *Morall Grace* (if you will allow me to speak so improperly) may leade a man onward unto all outward perfor-

performances, who was yet never effectually *called*, nor truly *sanctified*. And yet, busie fooles that we are, we cannot keepe our selves in our own bounds; but we must be medling with *Gods prerogative*, and thrusting our selves into his *chaire*; and be judging of our brethren, whose *hearts* we are so farre from knowing, as that we are scarce wel acquainted with our owne. But what have we to doe either with one or other? what *lawfull commission* have we at all to judge? or what *certaine evidence* have we, wherby to judge? *Infallible signes* we cannot have from any *outward* things, either of the *want*, or of the *having* of grace, in other men: yet of the two, farre more pregnant probabilities of the *want* than of the *having* of grace. Because there may be such an open *course* held in *evill* things, as we may justly doubt whether such a course can stand with *grace*, or no: whereas there cannot bee any *course* held in *good* things outwardly, but such as may stand with *Hypocrisie*. What are we then to doe? Even this: to use the judgement of *Probability*, hoping with *cheerefulnes* that there is grace, where we see comfortable signes of it; and to use the judgement of *Charity*, still [a] hoping the best (though not without some [b] feare,) that there may be Grace, where wee see fearefull signes of the want of it. But for the judgment of *Infallibility* either *pro* or *con*, what sinfull man dareth challenge that unto himselfe; unlesse it be that [c] *man of sin*, who hath nestled himselfe higher than into *Peters Chayre*, into the *Throne of God*, *sitting in the Temple of God*, and there determining *as God*, and with his breath *damning* and *sainting* whom he listeth? But let him goe: and let this be our direction in this point. *Thinke* we *comfortably*, where we see no reason to the contrary: *hope* we *charitably*, even where we doe see some reason to the contrary.

a 1 Cor. 13. 7.
b Iude 23.
c 2 Thes. 2. 3.

But *judge* wee neither way *peremptorily* and *definitively*, whatsoever probabilities we see either way: sith we know not how far a *sanctified beleever* may fall into the snares of *sin*; nor how farre a *graceless Hypocrite* may goe in the shew of *Godlinesse*. That is the *third Use*.

5. 12. 4. *Of direction; for the tryall of sincerity:*

The *last* and maine *Inference*, is for *self-tryall*. For if a man may goe thus farre, and yet be an *Hypocrite*, be a *Castaway*: it will concerne every one of us, as we desire to have comfortable, both *assurance* of present *Grace*, that we are not *hypocrites*, and *hope* of future *Glory*, that wee are not *Castawayes*; so to bee district in making *Tryall*, whether those *Graces* that seem to be in us be *true*, or but *counterfeit*, and whether the *acts* thereof be fruits of *sincerity*, or but of *hypocrisie*. Let us not therefore flatter our selves, or be too jolly upon it, if we finde in our selves some *shewes of Godlinesse*; but let us rather labour to finde out whether there be in us the *power* and *life of Godlinesse* or no. For there is a kind of *righteousnes* such as it is, an *outward formall righteousnesse*, in *Scribes*, and *Pharisees*, and *Hypocrites*: but that will not serve the turne; [a] *Unlesse our righteousnesse exceede theirs, we shall in no case enter into the Kingdome of Heaven*. Beloved, *Hypocrisie* is spun of a fine threed, and is not easily discernable, without very *diligent* Examination. And things are not to be measured by the outward *shew*, or by the *lumpe* and *bulke*; but by an exacter rule, whether they be true, or no. Doest thou *heare* the word of God with *ioy*, doest thou *bewaile* thy sins with *teares*, doest thou *avoyd* grosse sinnes with *care*, doest thou *oppose* against common corruptions with *zeale*? These are indeed *comfortable signes*, but no *infallible evidences* of Grace: for what is there in all this, which *Ahab*, and *Saul*, and *Herod*, and *Judas*, and other Hypocrites, either have not, or might

a Mat. 5. 20.

might not have done? But, if not by these fruits; by what other meanes then may a man come to know the *sanctification* of his heart, and the *sincerity* of these affections? Divines in their Treatises and Writings have set downe sundry notes and *markes*, wherby to make this tryall: but I would especially commmend to your observation, *two* only out of all that variety, which *two* are indeed as good as a thousand; namely, *Integrity* and *Constancy*: for these two are never in the Hypocrite.

First, for *Integrity*. The Hypocrite (we heard) might goe far in *hearing*, in *believing*, in *sorrowing*, in *reforming*, in *suffering*: but his affections herein, (for so much as they spring not from true *Faith*, and the conscience of that *Obedience* he oweth to God, but from other respects,) are *partiall* in all those Duties; and carry him so farre only, as those false grounds, which first gave motion to those affections, leade him, and no farther. He receiveth *the word* with joy, so far as it tickleth the *eare* with choycenesse of phrase, and variety of elocution; so far as it fitteth with his *humour*, and keepeth faire and farre off from medling with his *bosome sinne*: but he is not *equally* delighted with every part, and with every point of Gods word and truth. If the right *string* be touched, if his sweete *darling-sinne* be stirred, that is harsh to him, he findeth no musicke in that: *rubbe* him where hee is *galled*, and he *kicketh* at it. [a] *Herod heard Iohn Baptist gladly, and did many things willingly*: but when his incestuous mariage was medled withall; then the [b] *Foxe* was incased, and the *Hypocrite* appeared in his own colours, and the *Baptist* lost first his *liberty*, and then after his *head* for his labour. And the *young man*, when Christ told him, what he must do to inherite eternall life, in the generall, [c *Keepe the Commandements*, &c.] was no

§. 13. *by the marks* 1. *Of Integrity.*

a Mark.6.20.

b Luk.13.32.

c Mat. 19.17, 20.

doubt, a jolly jocund man, [*All these have I kept from my youth up:*] but when Christ hitteth him home, and presseth upon his particular corruption [d *One thing is wanting*, &c.] this nipped him in the head, and strooke cold to his heart, and (the Text saith) e *He went away sorrowfull*. And ever marke it, in something or other the *Hypocrite* bewrayeth himselfe what he is; if not to the *observation* of others, yet at least sufficiently for the *conviction* of his own heart, if he would not be wanting to himselfe in the due search and *triall* of his heart. A mans bloud riseth, when he heareth a *stranger sweare* an Oath: but if the same man can heare his *prentice* ly, and equivocate, and cosen, and never moove at it; let him not be too brag of his *zeale*: his coldnesse here discovereth the other to have beene but a *false fire*, and a fruit, not of true *zeale*, but of *Hypocrisie*. A *Jesuite* maketh scruple of *disclosing* an intended treason, revealed to him in confession; but he maketh no bones of laying a *powder-plot*, or contriving the *Murther* of an annointed King: a *Pharisie* is very precise in f *Tithing Mint and Cummin*; but balketh *justice and mercy*: One straineth at a g *Gnat* and swalloweth a *Camell*; maketh conscience of some petty sinnes, neglecting greater: Another casteth out a *beame*, but feeleth not a *moate*; maketh conscience of some greater sinnes, neglecteth smaller. *Shame* of the world, and the cry of people, maketh him forbeare some sinne; an eye had to his owne private and secret *ends*, other some; *feare* of temporall punishment or (it may be) eternall, other some; *hope* of some advantage another way, as in his credit, profit, *&c.* other some; the *terrours* of an affrighted conscience, other some; but if in the meane time there be no care, nor scruple, nor forbearance of other sins, where there appeareth no hindrance from these, or the like respects;

d Ibid. ver. 21.
e Ibid. 22.
f Mat. 23. 23.
g Ibid. 24.

spects; all is naught, all is but counterfeit and damnable hypocrisie. The rule never faileth, [h] *Quicquid propter Deum fit, aequaliter fit.* True *Obedience*, as it *disputeth* not the command, but obeyeth *cheerefully*; so neither doth it *divide* the command, but obeyeth *equally*. *David* had wanted one maine assurance of the uprightnesse of his heart, if he had not had an equall and universall [i] *Respect to all Gods Commandements*. That is the *first note* of Sincerity; *Integrity*.

h Op. imperfect. in Mat. hom. 45.

i Psal. 119. 6.

The other is *Constancy*; continuance, or lasting. The *seeming Graces* of Hypocrites may be as *forward*, and *impetuous* for the time, as the *true Graces* of the sincere beleever; nay more forward oftentimes: as in the [a] *stony ground*, the seed sprang up so much the *sooner*, by how much it had the *lesse* depth of earth. But the very same cause, that made it *put up* so soone, made it *wither* again as soone; even because *it wanted deepenesse of earth*. So the *Hypocrite*, when the fit taketh him, he is all on the *spurre*; there is no way with him, but a new man he will become out of hand, yea that he will; [b] *Momento turbinis*. But he setteth on too *violently*, to hold out long; this reformation *ripeneth* too fast, to bee right spirituall fruit: as an horse that is good *at hand*, but naught *at length*, so is the *Hypocrite*; free and fiery for a spurt, but he jadeth and tyreth in a journey. But *true grace* all to the contrary; as it *ripeneth* for the most part by leisure, so it ever [c] *lasteth* longer: as Philosophers say of *Habits*, that as they are *gotten* hardly, so they are not *lost* easily. We heard but now, that the *Faith*, *Repentance*, *Reformation*, *Obedience*, *Ioy*, *Sorrow*, *Zeale*, and other the graces and affections of *Hypocrites*, had their first motion and issue from false and erroneous grounds: as *Shame*, *Feare*, *Hope*, and such respects. And it thence commeth

S. 14.
2. *Of Constancy.*

a Mat. 13. 5, 6.

b Persius.

c *Qualitatis verae tenor permanet: falsa non durant.* Senec. Epist. 120.

to passe, that where these *respects* cease, which gave them motion; the *graces* themselves can no more stand, than a *House* can stand, when the *foundation* is taken from under it. The *Boy* that goeth to his book, no longer than his Master holdeth the *rod* over him; the Masters backe once turned, away goeth the *Booke*, and he to *play*: and right so it is with the *Hypocrite*. Take away the rod from *Pharaoh*; and he will be old *Pharaoh* still. And *Ahab*, here in this Chap. thus *humbled before God* at the voyce of his *Prophet*; this fit once past, we see in the next Chap. regardeth neither *God* nor *Prophet*, but through unbeliefe [d] *disobeyeth God*, and *imprisoneth* the Prophet. Now then, here is a wide difference betweene the *Hypocrite*, and the *godly man*. The one doth all by *fits*, and by *starts*, and by sudden motions and flashes: whereas the other goeth on fairely and *soberly* in a setled constant *regular* course of humiliation and obedience. [e] *Aristotle* hath excellently taught us, to distinguish betweene *colours* that arise from *passion*, and from *complexion*. The one, hee saith, is scarce worth the name of a *Quality* or *colour*; because it scarce giveth *denomination* to the subject wherein it is. If *Socrates* be of a pale, or an high-coloured *complexion*, to the question [*Qualis est Socrates?* What a like man is *Socrates?*] it may be fitly answered (saith *Aristotle*) that he is a *pale* man, or that he is an *high-coloured* man. But when a man of another complexion, is yet *pale* for *feare*, or *anger*, or *red* with *blushing*; we doe not use to say, neither can we say properly, that he is a *pale* man, or a *high-coloured* man. Accordingly wee are to pronounce of those good things that sometimes appeare in Hypocrites. We call them indeed *Graces*, and we doe well, (because they *seeme* to be such, and because we in Charity are to *hope* that they be such, as they seeme:) but they

d 3 King. 22. 27.

e In Categ. cap. de qualit.

they are in true judgement nothing leſſe than true graces, neither ſhould they indeed (if we were able to diſcerne the falſeneſſe of them) give *denomination* to thoſe Hypocrites in whom they are found. For why ſhould a man from a ſudden and ſhort fit of *Repentance*, or *Zeale*, or *Charity*, or *Religion*, be called a *Penitent*, or a *Zealous*, or a *Charitable*, or a *Religious* man; more than a man for once or twice *bluſhing* an *high-coloured* man? Then are *Graces* true, when they are *habituall*, and conſtant, and equall to themſelves. That is the *ſecond* Note; *Conſtancy*.

§. 15. *both joyned together for Tryall.*

I will not trouble you with other Notes, beſides theſe. Doe but lay theſe *two* together; and they will make a perfect good *Rule* for us to judge our owne hearts by, and to make *tryall* of the ſincerity of thoſe good things, that ſeeme to be in us. Meaſure them not by the *preſent heate*, (for that may be as much, perhaps more, in an *hypocrite*, than in a true *believer*;) but by their *Integrity*, and *Conſtancy*. A man of a *cold complexion* hath as much *heate*, in a ſharp fit of an *Ague*, as he that is of a *hot conſtitution*, and in health; and more too: his blood is more enflamed, and he burneth more. But whether doe you thinke is the more *kindely heate*; that which commeth from the violence of a *Fever*, or that which ariſeth from the condition of a mans *Temper?* No man maketh doubt of it, but this is the more *kindely*, though that may be more ſenſible and *intenſe*. Well then; a man findeth himſelfe hot in his body, and faine he would know, whether it be *Calor præter naturam*, or no: whether a kindly and naturall heate, or elſe the *fore-runner* or *ſymptome* of ſome diſeaſe. There is no better way to come to that knowledge, than by theſe two Notes; *Vniverſality*, and *Conſtancy*. Firſt for *Vniverſality*; Phyſitians ſay of *heate*, and *ſweat*, and ſuch like things, *Vniverſalia ſalutaria, partialia ex morbo*. If a man

man be hot in one part, and cold in another; as if the *palmes* of his hands burne, and the *soles* of his feet be cold; then all is not right: but if he be of an indifferent *equall heate* all over, that is held a good signe of health. Then for *Constancy* and Lasting; if the heat come by *fits* and *starts*, and *paroxysmes*, leaping effsoones and suddenly out of one extreame into another, so as the party one while gloweth as hot as *fire*, another while is chill and cold as *ice*, and keepeth not at any certaine stay; that is an ill signe too, and it is to be feared there is an *Ague* either bred, or in breeding: but if he continue at some reasonable certainty, and within a good mediocrity of heate and cold; it is thought a good signe of health. As men judge of the state of their *bodies*; by the like rule judge thou of the state of thy *soule*. First, for *integrity* and universality. Is thy *Repentance*, thy *Obedience*, thy *Zeale*, thy *Hatred* of sin, other graces in thee *Universall*? equally bent upon *all good*, equally set against *all evill* things? it is a good signe of Grace and Sanctification in the heart. But if thou *repentest* of one sin, and *persistest* in another; if thou *obeyest* one commandement, and *breakest* another; if thou art *zealous* in one point, and *coole* in another: if thou *hatest* one vice, and *lovest* another; flatter not thy selfe too much; thou hast reason to suspect all is not sound within. Then for *Continuance* and Lasting, I deny not, but in case of *prevailing temptations*; the godly may have sometimes uncomfortable and fearefull *intermissions* in the practice of godlinesse; which yet make him not altogether *Gracelesse*: as a man may have sometimes *little distempers* in his body, through mis-dyet or otherwise, and yet not be *heart-sicke*; or *greater distempers* too sometimes to make him sick, and yet be *heart-whole*. But yet if for the most part, and in the ordinary *constant*

course

course of thy life, thou hast the practice of *repentance* and *obedience*, and other fruits of *grace* in some good comfortable measure; it is a good signe of Grace, and Sanctification in the heart. But if thou hast these things only by *fits* and *starts* and sudden *motes*; and art *sometimes* violently hot upon them, other *sometimes* againe, and oftner, key-cold: presume not too much upon shewes, but suspect thy selfe still of *Hypocrisie*, and *Insincerity*; and never cease by repentance and prayer and the constant exercise of other good graces to *Physick* and *Dyet* thy soule, till thou hast by Gods goodnesse put thy selfe into some reasonable assurance, that thou art the true childe of God, a *sincere beleever*, and not an *Hypocrite*; as *Ahab* here, notwithstanding all this his solemne humiliation was. Here is *Ahab* an Hypocrite; and yet *humbled before the Lord*.

§. 16. *The opening of the second Observation*

But yet now, this *humiliation* such as it was, what should worke it in him? That we finde declared at *verse* 27. [*And it came to passe that when Ahab heard these words, &c.*] There came to him a *message* from *God*, by the hand of *Eliah*; and that was it that *humbled* him. Alas, what was *Eliah* to *Ahab*? a silly plaine *Prophet* to a mighty *King*? that he durst thus presume to rush boldly and unsent-for into the presence of such a potent Monarch, who had no lesse *power*, and withall more *colour*, to take away *his* life, then *Naboths*; and that when he was in the top of his jollity, solacing himselfe in the new-taken *possession* of his new-gotten Vineyard; and there to his face charge him plainly *with*, and shake him up roundly *for*, and denounce Gods judgements powerfully *against*, his bloudy abominable oppressions? We would thinke, a *Monarch* nusled up in *Idolatry*, and accustomed to *bloud*, and hardened in *Sinne* and *Obstinacy*, should not have brooked that insolency from such

such a one as *Eliah* was, but have made his life a ransome for his sawcinesse. And yet behold, the words of this *underling* in comparison, how they fall like *thunder* upon the great guilty offender, and strike *palsie* into his knees, and *trembling* into his joynts, and *tumble* him from the height of his jollity, and *roll* him in sack-cloth and ashes, and cast him into a strong fit of legall humiliation. *Seest thou how Ahab is humbled before me?*

§. 17. Observ. II. *the power of Gods word.*

And here now commeth in our *second Observation*: even, *the power of Gods word* over the Consciences of obstinate sinners; powerfull to [a] *Cast down strong holds*, and every high thought that exalteth it selfe against God. That which in *Heb.* 4. (if I mistake not the true understanding of that place) is spoken of the *Essentiall word of God*, the second Person in the ever-blessed Trinity; is also in some analogie true of the *revealed word of God*, the Scriptures of the Prophets and Apostles; that it [b] is *Quick and powerfull, and* [c] *more cutting then any twoedged sword, piercing even to the dividing asunder of the soule and spirit, and of the joynts and marrow.* [d] *Is not my word like as a fire, saith the Lord? and like a hammer, that breaketh the rock in pieces? Ierem.* 23. Like a soft *fire*; to dissolve and *melt* the hearts of relenting sinners and true converts: but like a strong *hammer* to batter and break in peeces the rockie and flinty consciences of obstinate and hardened offenders. Examples hereof if you require: behold in the stories of the Kings, [e] *Saul* whining when *Samuel* reproveth him; in the bookes of the Prophets, the [f] *Ninevites* drooping when *Ionas* threatneth them; in the Acts of the Apostles, [g] *Felix* trembling when *Paul* discourseth before him; in the Martyrologies of the Church, *Tyrants* and bloudy *Persecutors* maskered at the bold confessions of the poore *suffering Christians*;

a 2 Cor. 10. 4, 5.

b Heb. 4. 12.
c τομωτερος.

d Ier. 23. 29.

e 1 Sam. 15. 24
f Ion. 3. 5.
g Acts 24. 25.

ans; in this Chapter, proud *Ahab* mourning when *Eliah* telleth him his sin, and foretelleth him his punishment.

Effects, which might justly seeme strange to us; if the *Causes* were not apparant. *One Cause*, and the Principall, is in the *instrument*, the Word: not from any such strength in it self, for so it is but a *dead letter*; but because of *Gods Ordinance* in it. For in his hands are the *hearts* and the tongues and the eares both of *Kings* and *Prophets*: and he can easily, when he seeth it good, put the spirit of *zeale* and of *power* into the heart of the *poorest Prophet*, and as easily the spirit of *feare* and of *terrour* into the heart of the *greatest King*. He chooseth *weake* Instruments, (as here *Eliah*) and yet furnisheth them with *power*, to effect great matters: that so the *glory* might not rest upon the *instrument*, but redound wholly to him, as to the chiefe *Agent* that imployeth it. a *We have this treasure in earthen vessels*, saith Saint *Paul*, *that the excellency of the power may be of God, and not of us*, 2 *Cor.* 4. We say, *Words are but winde*; and indeed the *words* of the best Minister are no better, as they are breathed out and uttered by sinfull mortall man, whose breath is in his nostrils: but yet this *winde*, as it is *breathed in*, and inspired by the powerful *eternall Spirit* of God, is strong enough (by his effectuall working with it) not only to shake the *top-branches*, but to rend up the very *bottome-root* of the tallest Cedar in Lebanon. b *Vox Domini confringens Cedros*, Psal. 29. [*The voyce of the Lord is mighty in operation; the voyce of the Lord is a glorious voyce: The voyce of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Lebanon.*]

§. 18. *with the Causes thereof.* 1. *in the Instrument*;

a 2 Cor. 4. 7.

b Psal. 29. 4. 5.

Another *Cause* is in the *Object*; and that is the force of *Naturall Conscience*: which the most presumptuous sinner can never so *stifle*, though he endeavour

§. 19. 2. *in the Object*;

deavour all he can to doe it, but that it will be sometimes snubbing, and stinging, and lashing, and vexing him with ougly representations of his *past sinnes*, and terrible suggestions of *future vengeance*. And then of all other times is the force of it most lively; when the voyce of God in his word *awaketh* it after a long dead sleepe. Then it riseth and *Sampson-like* rouseth up it selfe, and bestirreth it selfe lustily *as a Giant refreshed with wine*: and it putteth the disquieted patient to such unsufferable paine, that he runneth up and downe like a distracted man, and *doth* hee knoweth not *what*, and *seeketh* for ease he knoweth not *where*. Then he would give all *Dives* his wealth for [a] *A drop of water* to coole the heat hee feeleth; and with [b] *Esau* part with his *birth-right*, for any thing though it were never so little or meane, that would give him but the least present refreshing, and preserve him from *fainting*. Then *sack-cloth*, and *ashes*, and *fasting*, and *weeping*, and *mourning*, and *renting* the garments, and *tearing* the haire, and *knocking* the brest, and *out-cries* to heaven, and all those other things, which he could not abide to heare of in the time of his former security, whilest his conscience lay fast asleepe and at rest, are now in all haste and greedily entertained, and all too little: if by any meanes they can possibly give any ease or asswagement to the present torment he feeleth in his soule.

a Luke 16.24.
b Gen. 25.30, 31.

§. 20. 3. *in the fit application of the one to the other.*

A *third Cause* is oftentimes in the *Application* of the Instrument to the Object. For although *Gods Word* in the generall be Powerfull; and the *Conscience* of it selfe be of a stirring Nature: yet then ordinarily doth the *Word of God* work most powerfully upon the *Consciences* of obstinate sinners, when it is throughly and closely *applyed* to some speciall corruption, whereunto the party cannot plead *Not-guilty*; when the *sinne* and the *judgement* are both so driven

ven home, that the guilty offender can neither avoid the *evidence* of the one, nor the *feare* of the other. A plaine instance whereof wee have in this present history of King *Ahab*. When *Eliah* first came to him in the Vineyard, he was pert enough, [a *Hast thou found me, O mine enemy?*] But by that the Prophet had done with him; told him of the *sin*, which was notorious, [b *Hast thou killed, and taken possession?*] foretold him of the *judgement*, which was heavie, [c *I will bring evill upon thee, and will take away thy Posterity, &c.* the man was not the man, *Eliah* left him in a farre other tune, than he found him in. The Prophets *words* wrought sore upon him, and his *Conscience* wrought sore within him; both together wrought him to the humiliation we now speake of: [*It came to passe, when he heard these words, that he rent his clothes, &c.*] If you desire another instance, turne to *Acts* 24. 25. where there is a right good one, and full to this purpose. There we reade, that *Felix* the Romane Deputy in Iury [d *Trembled when Paul reasoned of Iustice, and of Temperance, and of the judgement to come.*] What was that thing, may we think, in S. *Pauls* reasoning, which especially made *Felix* to tremble? It is commonly taken to bee the Doctrine of the *last judgement*: which is indeed a terrible doctrine, and able (if it be throughly apprehended) to make the stoutest of the sons of men to tremble. But I take it that is not all: The very thing that made *Felix* tremble, seemeth rather to be, that *Pauls* discourse fell upon those *speciall vices*, wherein he was notably faulty, and then clapt in those with *judgement* upon them. For *Felix* was noted of much *cruelty* and *injustice* in the administration of the affaires of Iury, howsoever *Tertullus* like a smooth Orator, to curry favour with him, and to doe *Paul* a displeasure, did flatteringly commend

a Vers. 20. hic.

b Vers. 19.

c Vers. 21, &c.

d Act. 24. 25.

e Act. 24. 2, &c.

mend his government:) and hee was noted also of *incontinency*, both other wise, and especially in marrying *Drusilla* who was another mans wife. *Tacitus* speaking of him in the fifth of his history, painteth him out thus; [f] *Per omnem savitiam & libidinem jus regium servili ingenio exercuit.* And for such a man, as governed with cruelty and rapine, and lived in unchaste wedlock, to heare one reason powerfully of *Iustice*, and of *Chastity*, (for so much the word ἐγκρατεια there used properly importeth,) and of *Iudgement*; it is no wonder if it make him tremble.

f Tacit. Hist. lib. 5.

§. 21. *An inference against those that despise the Word.*

Doe thou *consider* this and *tremble*, whosoever thou art, that in thy thoughts *despisest* the holy word of God; accounting of it but as of some *humane invention* to keep fooles in awe withall: and thou also, whosoever thou art, that *undervaluest* this precious treasure, for the meanes or other infirmities of the [a] *earthen vessell* wherein it is conveyed. Tell me, doest thou not herein struggle against the testimony and evidence of thine owne heart? Doth not thine owne *Conscience* and *Experience* tell thee, that this [b] *Sword of the Spirit* hath a keen edge, and biteth and pierceth where it goeth? Hath it not sometimes galled, and rubbed, and lanced, and cut thee to the very *bone*; and entred even to the dividing asunder of the *joynts* and of the *marrow*? "Hath it not some-
"times (as it were) by subtile and *serpentine* insinu-
"ations strangely wound it self through those many
"crooked & *Labyrinthean* turnings that are in thine
"heart, into the very inmost corner and center there-
"of; and there ripped up thy *bowels* and thy *reynes*,
"and raked out the filth and corruption that lurked
"within thee, and set thy secretest thoughts in or-
"der before thy face, in such sort as that thou hast
"beene stricken with astonishment and horrour at
"the discovery? Though perhaps it have not yet soft-

a 2 Cor. 4. 7.

b Ephes. 6. 17.

tened and melted thy stony and obdurate heart; yet didst thou never perceive it *hammering* about it, with sore strokes and knocks, as if it would breake and shiver it into a thousand pieces? Doubtlesse thou hast; and if thou wouldest deny it, thy *conscience* is able to give thy *tongue* the lye, and to convince thee to thy face. And if thou hast: why then doest thou not readily acknowledge the *voyce of God* in it; having felt in it that lively *power* & efficacy, which it is not possible any *device* of the wit of man should have? Take heed then how thou doest *traduce*, or *despise*, or but *undervalue* that upon any seeming pretence whatsoever; for which thou hast such a strong witnesse in thine owne heart, from the experience of the unresisted power of it, that it is indeed *the word of God*, and not the breath of sinfull man. *Felix* trembled at it, *Ahab* was humbled by it; the one an *Atheist*, the other an *Hypocrite*: thou art worse than either Atheist or Hypocrite, if it work not at least as much upon thee. Seest thou how *Ahab humbleth himselfe* at the voice of the Prophet?

§. 22. *The successe of Ahabs humiliation;*

From *Ahabs Humiliation*, and the *Occasion* thereof; passe wee now to consider in the last place the *Successe* of it. *Ahab* is *humbled* at the Prophets denouncing of judgement against him; and God hence taketh occasion to be so gracious to *Ahab*, as (though not wholly to *remove*, yet) to *suspend* and adjourne the judgement for a time. *Seest thou how Ahab is humbled before me? because he humbleth himselfe before me, I will not bring the evill in his dayes, &c.* And here must *Gods Holinesse* be brought unto a tryall, before the barre of carnall reason, if by any meanes it can justifie it selfe. God *hateth* the workes of Hypocrites; he loatheth even [a] *sacrifices* without mercy; his [b] soule cannot away with the *oblations* and *new-Moones* and solemne Feasts of men that have their

a Osee 6. 6.
b Esa. 1. 9. 16.

their *hands full of blood*, no not though they make many *prayers*, and tender them with behaviour of greatest *devotion*, stretching out their *hands* towards heaven, and [c] afflicting their *soules* with fasting, and hanging downe their [d] *heads* as Bulrushes with pensivenesse: but even their best *sacrifices*, and *confessions*, and *prayers*, and *humiliations* are an [e] abomination unto him; so far from appeasing his wrath against other sins, as that they provoke his yet farther displeasure against themselves. Such is the *Holinesse* of our God; and such the *purity* of his nature: with which *holinesse* and *purity* how can it stand, to accept and reward (as here he seemeth to doe) the counterfeit humiliation of such a wretched *Hypocrite*, as we now suppose *Ahab* to be?

c Psal. 35. 13.
d Esay 58. 5.
e Prov. 15. 8.

§. 23. *and how it may consist with the holinesse of God.*

For the clearing of this difficulty; *first* let it bee granted; (which I take to be a certaine truth, and for any thing I know never yet gainesaid by any,) that *Ahab*, not only *before*, and *after*, but even in the act and at the *instant* of this humiliation, was an *Hypocrite*. Let it bee granted *secondly*, (which is the thing urged in the doubt) that this *humiliation* of his, being performed but in *hypocrisie*, was not *acceptable* to God, as a good worke; but *abominable* before him, as a foule sinne. But yet withall it must be granted *thirdly*, that, although *Ahab* did not well in not being humbled with an upright heart, yet he had done much worse, if he had not beene humbled at all: and that therefore there was, though no true *spirituall* goodnesse, yet some outward *morall* goodnesse in *Ahab's* humiliation; at least so far forth, as a thing *lesse evill* may in comparison of a worser thing be termed *good*. And then are we to know *fourthly*, that it may stand with *Gods holinesse*, as it doth with his *goodnesse* and *justice*, to reward *outward* good things with *outward* good things; and *morall* and

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temporary graces with *worldly* and *temporall blessings*: as here he rewardeth *Ahabs* temporary and external *humiliation*, with an outward temporall *favour*, viz. the *adjourning* of an outward temporall judgement.

That which hence we would observe is, That *God rewardeth sometimes common graces with common favours*, temporary obedience with temporall beneficence. This is prooved unto us *first*, from the generall course of Gods *justice*, and his *promise*, grounded upon that justice, to reward every man according to his workes. To which *justice* of his, and to which *promise* of his it is agreeable, as to recompence *Spirituall* good things with *eternall*; so to recompence *Morall* good things with *temporall* rewards. 2. From special expres warrant of Scripture. In *Mat.6* Christ saith of Hypocrites more than once, that [b] *they have their reward*. As in the doing of their seeming good works, they *aymed* especially at the *vaine praise* and commendation of men: so they have the full *reward* of those works in the *vaine praise* and commendation of men. Though they have no right unto, nor reason to looke for, a *reward* hereafter in heaven: yet *they have their reward* (such as it is, and all they are like to have) here upon earth. 3. From particular examples of such, as have been temporally rewarded for temporall graces. To omit [c] Heathens, as viz. *Aristides*, *Cyrus*, &c. for Justice; *Bias*, *Diogenes*, &c. for contempt of the world; *Codrus*, *Regulus*, &c. for love of their country, and zeale to the common good; and sundry others, for other good things: whose *morall vertues* are herein amply rewarded, (if there were nothing else but this,) that their *names* and memories have beene *preserved* in Histories, and *renowned* throughout the world in all succeeding generations. I say, to omit these *Heathens*, we have examples in Scripture; of *Ahab* here,

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§. 24. *Observ. 3. concerning the reward of common graces.*

a *Quibus non erat Deus daturus vitam æternam, si neque hanc eis terrenam gloriam concederet, non redderetur merces bonis artibus eorum id est, virtutibus, quibus*— Augustin. 5. de Civit. 15.

b Mat.6.2,5,16

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c *Intelligimus etiam Ethnicos, si quid boni fecerint, non absque mercede Dei judicio præteriri.* Hieron. in Ezek. 29. *God even among the Heathen, hath often rewarded morall honesty with outward happinesse.* W. Raleigh hist. of the world lib. 2. cap. 8. §. 3.

of d *Iehu*, of the e *Ninevites*, of others elsewhere: who for their temporary *obedience, zeale, repentance*, and the like, were rewarded; partly by *temporall blessings* upon themselves and their posterity, partly by the removeall or adjournall of *temporall punishments*, which otherwise had speedily overtaken them. *Inferiorly*, from the greater to the lesse. God sometimes temporally rewarderh the services of such men, as are but *bruta instrumenta*, brute instruments of his will and providence; such as are imployed by him for the bringing about of his most holy and secret purposes, *Citra rationem finis. Aut eorum quæ ad finem*, in the doing of such things, as they doe without the least mixture (in the own *purpose* and *intent*) of any respect at all to God or his ends, but meerely for the satisfying of their own *corrupt lusts*, and the atchieving of their owne *private ends*. A notable example whereof wee have in Gods dealing with *Nabuchadnezzar* in *Ezo.29.* where the word of the Lord commeth to *Ezekiel*, saying, f *Sonne of man, Nabuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; behold I will give the land of Egypt to Nabuchadnezzar king of Babylon: and he shall take her multitude, and it shall be wages for his army. I have given him the land of Egypt for his labour wherewith he served against Tyrus; because they wrought for me, saith the Lord God.* In which place wee see *Egypt* is given to *Nabuchadnezzar*, as a reward for the service he did against *Tyrus*; because therein (though he neither *intended* any such thing, nor so much as *knew* it,) he yet was the *instrument* to work Gods purpose upon and against *Tyrus*. And then how much more will God

d 4 King. 10. 30 *Quia ei promisit, quod pronnullâ obedientiâ, quam de domo Achab omnino deleturâ cupiditate sua dominationis exhibuit, aliquantam mercedem transitoriam regni temporalis accepit? Augustin: contra mend. cap. 2.*

e Ioh. 3. 10.

f Ezek. 29. 18, 19, 20.

God reward temporally the service and obedience of such, as *purposely* & *knowingly* endeavour an outward *conformity* unto the holy will and pleasure of God, though with strong and predominant mixture of their owne corrupt *appetites* and *ends* therewithall?

Now the *Reasons*, why God should thus outwardly reward the outward works of Hypocrites, are: *First*, the manifestation of his own *Goodnesse*: that wee might know how willing he is to *cherish* the least spark of any *goodnes* in any man, be it *naturall*, or *morall*, or what ever other goodnes it be; that hee might thereby encourage us, so to labour the improvement of those good things in us, as to make our selves capable of greater rewards. *Secondly*, his *Justice* and equity, in measuring unto sinners and *hypocrites exactly* according to the measure they mete unto him. They *serve* him with *graces*, which are not true graces indeed; he *rewardeth* them with *blessings*, which are not indeed true blessings. Somewhat they must do to *God*; and therfore they afoord him a little *temporary obedience*, and there is all the *service* he shall have from them: Somewhat God will do for them, and in requitall alloweth them a little *temporary favour*, and there is all the *reward* they must look for from him. Here is *Quid pro Quo*. They give *God* the *outward work*, but without any *hearty affection* to him: *God* giveth them the *outward benefit*, but without any *hearty affection* to them. For want of which *hearty affection* on both sides, it commeth to passe, that neither is the outward work truly *acceptable* to him, nor the outward benefit truly *profitable* to them. A *third* reason of *Gods* thus graciously dealing even with *Hypocrites*, may be assigned, with reference to his own deare *Children* and chosen; for *whose good* especially (next under his *owne glory*) all the passages of his divine providence both upon

9. 25. *with sundry Reasons thereof;*

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them and others are disposed in such sort as they are: as for whose *comfort*, this manner of proceeding maketh very much and sundry wayes; as I shall by and by touch in the *Inferences* from this Observation: whereunto I now come, because it is time I should draw towards a Conclusion.

5. 26. *And inferences thence*

And *first*; by what hath beene already said a way is opened for the clearing of *Gods Holinesse* in these his proceedings. If sometimes he temporally reward Hypocrites; is it not either for their *owne*, or for their *workes* sake, as if he either accepted their *Persons*, or approved their *Obedience*. No: it is but *Lex Talionis*; he dealeth with them, as they deale with him. They doe him but *eye-service*; and he giveth them but *eye-wages*. Indeede God can neither bee *deceived*, nor *deceive*, yet as they would deceive God in their *service*, with such *obedience* as falleth short of true obedience; so they are deceived in their *pay* from him, with such *blessings* as fall short of true blessings. And all this may well stand with Gods both *Justice* and *Holinesse*. *Secondly*; it appeareth from the premises, that *Gods* thus dealing with wicked and unsanctified men, in thus rewarding their outward good things, giveth no warrant nor strength at all, either to that *Popish* corrupt doctrine of *Meritum congrui*, in deserving the *first grace* by the right use of *Naturalls*; or to that rotten principle and foundation of the whole frame of Arminianisme, [*Facienti quod in se est, Deus non potest, non debet denegare gratiam.*] We know, *God* rewards his owne true and *spirituall graces* in us, with increase of those graces here, and with glory hereafter: we see *God* rewardeth even false and outward and *forming graces*, narurall and morall good things, with outward and temporall favours. And all this is most agreeable to his infinite both *Justice* and *Mercy*; and may stand with

with the infinite *Purity* and *Holinesse* of his nature. But this were rather to make God an *unjust* and *unholy* God; to binde him to reward the outward and *sinfull* workes of Hypocrites, (for the best *naturall* or *morall* workes without grace are but such,) with true *saving grace* and inward sanctification. Other *Inferences* and uses more might be added: as *viz.* *Thirdly*, for our *Imitation*; by Gods example to take knowledge of, and to commend, and to cherish even in wicked men, those *naturall* or *morall* parts that are eminent in them, and whatsoever *good thing* they do in outward actuall conformity to the revealed will and law of God. And *fourthly*, for *Exhortation* to such, as doe not yet finde any comfortable assurance that their obedience and good workes are true and sincere; yet to goe on, and not to grow *weary of well doing*: knowing that their labour is not altogether in vaine; in as much as their works (though perhaps done in Hypocrisie) shall procure them *temporall blessings* here; and some abatement withall (I adde that by the way) of stripes and everlasting *punishment* hereafter.

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§. 27. *especially for Comfort to the Godly* 1. *against the prosperity of the wicked*;

But I passe by all these and the like *Uses*; and commend but one more unto you: and that is it which I named before as one Reason of the point observed, *viz.* the *Comfort* of Gods deare Children and servants; and that sundry wayes. *First*, here is comfort for them, against a *Temptation* which often assaulteth them, and that with much *violence* and *danger*: arising from the sense and observation of the *prosperity* and flourishing estate of the wicked in this world. We may see in the *Psalmes*, and elsewhere; how frequently and strongly [a] *David*, and [b] *Job*, and [c] *Jeremy*, and other godly ones were assailed with this temptation. For thy instruction then, and to arme thee against this so common and universall a temptation:

a Psa. 37. & 73
b Iob 21. 7. &c.
c Ier. 12. 1. &c.

if thou ſhalt ſee *fooles on horſebacke*, *ungodly ones* laden with wealth, with honour, with eaſe, *hipocrites* bleſſed with the fat of the earth, and the dew of heaven, and abundance of al the comforts of this life: yet be not thou diſcomforted at it, or diſquieted with it; d *Doe not fret thy ſelfe becauſe of the ungodly, neither be thou envious at evil doers.* Thou expecteſt for thine *inward* obedience *an unproportionable* reward in the life to come: do not therefore grudge their *outward* obedience a *proportionable* reward in this life. Some good things or other thou maieſt thinke there are in them, for which *God* beſtoweth thoſe outward bleſſings upon them. But conſider withall, that as they have their *reward* here, ſo they have *all* their reward here: and whatſoever their preſent proſperity be, yet the time will come, and that ere long be, when e *The hope of the Hypocrite ſhall wither*, and f *The end of the wicked ſhall be cut off.*

d Pſal. 37. 1.

e Iob 8. 13.
f Pſal. 37. 38.

§. 28.

2. *Againſt temporall afflictions;*

Againe, here is a *ſecond Comfort* for the godly againſt *temporall afflictions*: and it ariſeth thus. As *Gods love* and favour goeth not alwaies with thoſe *temporall benefits* he beſtoweth: ſo on the other ſide, *Gods wrath* and diſpleaſure goeth not alwaies with thoſe *temporal afflictions* he inflicteth. For as he rewardeth thoſe few *good things* that are in evil men, with theſe *temporall* benefits; for whom yet (in his *Juſtice*) he reſerveth *eternall damnation*, as the due wages (by that *Juſtice*) of their grace-leſſe impenitency: ſo he puniſheth thoſe *remnants of ſinne* that are in Godly men, with theſe *temporall afflictions*; for whom yet (in his *mercy*) he reſerveth *Eternall ſalvation*, as the due wages (yet by that *mercy* only) of their Faith, and repentance, and holy obedience. As *Abraham* ſaid to the rich glutton in the Parable, *Luk.* 16. a *Sonne, remember that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evill things: but now he is comforted,*

a Luk. 16. 25.

comforted, and thou art tormented. As if he had said; If thou hadst any thing *good* in thee, remember thou hast had thy *reward* in earth already; and now there remaineth for thee nothing, but the *full punishment* of thine ungodlines there in *Hell*: but as for *Lazarus* he hath had the *chastisement* of his infirmities on earth already; and now remaineth for him nothing, but the *full reward* of his godlinesse here in *Heaven*. Thus the meditation of this Doctrine yeeldeth good Comfort against temporall afflictions.

§. 29.

3. *against doubtings of their eternal reward.*

Here is yet a *third Comfort*, and that of the three the greatest, unto the godly; in the firme assurance of their *Eternall reward*. It is one of the Reasons, why *God* temporally rewardeth the unsound obedience of naturall, carnall, and unregenerate men; even to give his faithfull servants undoubted assurance, that he will in no wise forget their true and sound, and sincere obedience. Doth God reward *Ahabs* temporary Humiliation? and will he not much more reward thy *hearty* and unfained repentance? Have the *Hypocrites* their reward? and canst thou doubt of thine? This was the very ground of all that comfort, wherewith the *Prodigall* sonne sustained his heart and hope; when he thus discourſed to his own soule: [b] If all the *hired servants which are in my Fathers house have bread enough, and to spare*; surely my *Father* will never be so unmindfull of me, who am his *Sonne*, though too too unworthy of that name, as to let me *perish for hunger*. Every *temporall blessing* bestowed upon the wicked, ought to be of the childe of God entertained as a fresh assurance given him of his *everlasting reward* hereafter. [c] *Abraham* gave *gifts* to the sonnes of his Concubines; and sent them away: but his onely sonne *Isaac* he kept with him, and gave him *all that he had*. Right so, God giveth *temporall gifts* to Hypocrites and Castawayes, who

a *Quid debit ei qui praedestinavit ad vitam, qui hoc dedit etiam ei, quem praedestinavit ad mortem?* Aug. 22. de Civit. 24.

b Luke 15. 17.

c Gen. 25. 5, 6.

are *bastards*, and not sonnes; (not sonnes of the d *freewoman*, not sons of *promise*, not borne after the *spirit*:) and that is their *portion*; when they have gotten that, they have gotten all they are like to have, there is no more to be looked for at his hands. But as for the *inheritance*; he reserveth that for his deare *Children*, the godly, who are e *Borne after the spirit*, and f *Heyres according unto promise*: on these he bestoweth all that ever he hath, (g *all things* are theirs;) for on them he bestoweth h *his Sonne the Heire of all things*, in whom are hid all the treasures of all good things, and together i *with whom* all other things are conveyed and made over unto them, as accessories and *appurtenances* of him; and on them he bestoweth *Himselfe*, who is k *All in all*; l *In whose presence is fulnesse of joy, and at whose right hand there are pleasures for evermore*. To which joy *unspeakable and glorious*, O thou the *Father* of mercies, who hast *promised* it unto us, bring us in the end, for thy deare *Sonnes* sake Iesus Christ, who hath *purchased* it for us, and given into our hearts the earnest of his and thy holy Spirit to *seale* it unto us. To which blessed *Son*, & holy *Spirit*, together with thee, O *Father*, three persons and one only wise, gracious, glorious, Almighty and eternall *Lord God*; be ascribed by us, and all thy faithfull people throughout the world, the whole kingdome, power and glory, for ever and ever. *Amen*, *Amen*.

d Gal.4.28,31

e Gal.4.29.
f Gal.3.29.

g 1 Cor. 3.21.
h Heb. 1. 2.

i Rom. 8.32.

k 1 Cor. 15.28.
l Psal. 16. 11.

THE

THE SECOND SERMON.

At Grantham Linc. 27. *Febr.* 1620.

3. KINGS 21. 29.

——because he humbleth himselfe before me, I will not bring the evill in his dayes.——

§. 1. *A repetition of three former Observations.*

I Will not so farre either distrust your *memories*, or straiten my selfe of *time* for the delivery of what I am now purposed to speak; as to make any repetition of the particulars which were observed the last time from the consideration of *Ahabs person* and *condition*, (who was but an Hypocrite,) taken joyntly with his present *carriage*, together with the *occasion* and *successe* thereof. Hee was *humbled*: It was the *voyce of God* by his Prophet that humbled him: Vpon his humbling God *adjourneth* his punishment. From all which was noted, 1. that there might be even in Hypocrites an outward formall humiliation; 2. the power and efficacy of the word of *God* able to humble an oppressing *Ahab*; 3. the boundlesse mercy of God, in not suffering the outward formall humiliation of an ungodly Hypocrite to passe altogether unrewarded. All this

the

the last time; by occasion of those first clauses in the verse, [*Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not*—] We are now next to consider of the *great Favour*, which it pleased *God* to shew to *Ahab* upon his humiliation; what it was, and wherein it consisted. It was the *Removall*, (at least for a time; that is, the *suspension*) of an heavie *judgement* denounced against *Ahab* and his house most deservedly for his bloudy and execrable oppression; [*Because he humbleth himself before me, I will not bring the evill in his dayes.*]

§. 2. *The opening of* 1 Vers. 21, &c. hic.

The *Evill* which God now promiseth he will not bring, [*I will not bring the evill in his dayes*,] is that which in *verse* 21. he had threatned he would bring upon *Ahab* and upon his house [a *Behold I will bring evill upon thee, and wil take away thy posterity, and wil cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: and will make thy house like the house of Ieroboam the sonne of Nebat, and like the house of Baasha the son of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sinne.*] A great *judgement*, and an heavie: but the greater the judgement is, when it is deserved, and threatned; the greater the mercy is, if it be afterwards forborne: as some of this was. But whatsoever becommeth of the *judgement*: here we see is mercy good store. *God* who is b *rich in mercy*, and delighteth to be stiled c *the God of mercies*, and the d *Father of mercies*, abundantly manifesteth his mercy in dealing thus graciously with one that deserved it so little. Here is *mercy*, in but *threatning* the punishment, when he might have inflicted it; and more *mercy*, in *not inflicting* the punishment, when he had threatned it. Here is *mercy* first, in *suspending* the Punishment, [*I will not bring the Evill:*]

b Eph. 2. 4.
c *Deus misericordiarum.* Neh. 9. 31.
d 2 Cor. 1. 3.

Evill;] and *mercy* againe, in ſuſpending it for *ſo long* a time, [*I will not bring the evill in his dayes*.] Of theſe two points we ſhall entreate at this time: and firſt and principally, of the former.

§. 3. *Obſerv.* 4. *Concerning Gods forbearing of threatned judgements.*

[*I will not bring the evill*.] It is no new thing to them, that have read the ſacred ſtories with obſervation, to ſee *God*, when men are *humbled* at his threatnings, to *revoke* them. [a] ἀεὶ αἰτία τοῦτο, ſaith *Chryſoſtome* more than once: this is ever Gods manner; when men change their *deeds*, to change his *doome*; when they *renounce* their ſins, to *recal* his ſentence; when they *repent* of the evill they have done againſt him, to [b] *Repent of the evil he had ſaid he would doe againſt them*. Search the Scriptures, and ſay if things run not thus, as in the moſt ordinary courſe: God *commandeth*, and man diſobeyeth; Man *diſobeyeth*, and God threatneth; God *threatneth*, and Man repenteth; Man *repenteth*, and God *forbeareth*. [c] *Abimelech, thou art but a dead man, becauſe of the woman which thou haſt taken!* but *Abimelech* reſtoreth the Prophet his wife untouched: and God *ſpareth* him, and he ſpeedeth not. *Hezekiah*, make thy will, and [d] *Put thine houſe in order, for thou ſhalt dye, and not live!* but *Hezekiah turneth* to the wall, and *prayeth*, and *weepeth*; and God addeth to his dayes fifteene yeares. *Nineveh*, prepare for deſolation; for now but [e] *forty dayes, and Nineveh ſhall be deſtroyed*: but *Nineveh faſted*, and *prayed*, and *repented*; and *Nineveh ſtood* after that more than forty yeares twice told. Generally, God never yet threatned any puniſhment upon perſon or place: but if they *repented*, he either *withheld* it, or *deferred* it, or *abated* it, or *ſweetned* it to them; for the moſt part *proportionably* to the truth and meaſure of their repentance, but howſoever always ſo farre forth as in his infinite wiſdome he hath thought good: ſome way or other, he ever *remitted*

a Chryſoſt. in Gen. hom. 25. *& alibi ſæpe.*
b Ion. 3. 10.
c Gen. 20. 3.
d Eſay 38. 1. --5.
e Ion. 3. 4. --10

mitted somewhat of that severity and rigour, wherein he threatned it.

§. 4. *with the proofe;*

A course, which God hath in some sort bound himselfe unto, and which he often and openly professeth he will hold. [Two remarkable testimonies (among sundry other) shall suffice us to have proposed at this time, for the cleare and full evidencing hereof. The one in *Jerem.* 18. 7, 8. [*At what instant I shall speake concerning a nation and concerning a kingdome, to plucke up, and to pull downe, and to destroy; If that nation against whom I have pronounced turne from their evill, I will repent of the evill that I thought to doe unto them.*] The other in *Ezek.* 33. 13, 14. [*When I say to the wicked, thou shalt surely dye: if hee turne from his sinne, and doe that which is lawfull and right, If the wicked restore the pledge, give againe that he hath robbed, walke in the statutes of life without committing iniquity; hee shall surely live, hee shall not dye.*] And every where in the Prophets, after *Denunciations* of judgement follow *exhortations* to Repentance: which were bootelesse, if *Repentance* should not either *prevent* them, or *adjourne* them, or *lessen* them.

§. 5. *and Reasons thereof: 1. from Gods proneneſſe to mercy;*

You see God both *practiseth* and *professeth* this course: neither of which can seeme strange to us, if we duly consider, either his *readinesse* to shew mercy, or the true *End* of his threatnings. We have partly already touched at the greatnesse of his mercy. To *shew compassion*, and to *forgive*, that is the thing wherein he most of all delighteth; (and therefore he doth *arripere ansam*, take all advantage as it were, and lay hold on every occasion to doe that: but to *punish*, and take vengeance is a *opus alienum*, as some expound that in *Esay* 28. *his strange worke, his strange act*, a thing he taketh no pleasure in. b *Vevio nolo*, in *Ezek.* 33. *As I live saith the Lord God, I have no plea-*

a Esay 28. 21.

b Ezek. 33. 11

sure

sure in the death of the wicked, &c. As the *Bee* labo-
reth busily all the day long, and seeketh to every
flower and to every weed for *Hony*, but *stingeth* not
once, unlesse she be ill *provoked*: so God bestirreth
himselfe, and his bowels yearne within him, to
shew compassion, [c *O Ephraim what shall I doe un-*
to thee? O Iudah, how shall I entreat thee? d *Why will*
ye dye, O ye house of Israel? e *Runne to and fro through*
the streets of Ierusalem, and seeke if you can finde a
man, but a man, that I may pardon it.] But vengeance
commeth on heavily & unwillingly, and draweth a
sigh from him; f [*Heu consolabor! Ah I must*, I see
there is no remedy, *I must ease me of mine adversa-*
ries, and be avenged of mine enemies; g *Oh Ierusalem,*
Ierusalem, that killest the Prophets—*how oft would*
I, &c. h *How shall I give thee up Ephraim?*—*my heart*
is turned within me; *my repentings are kindled toge-*
ther.] So is our God i *slow to anger*, and loath to
strike k (*Quique dolet quoties cogitur esse ferox*:)
but *plenteous in mercy*, as *David* describeth him in
Psal. 103. Never was man truly and inwardly hum-
bled, but *God* in the riches of his *special mercy*, truly
pardoned him: never was man so much as but out-
wardly humbled, as *Ahab* here, but God in his com-
mon and *generall mercy*, more or lesse *forbare* him.

c Osee 6. 4.
d Ezek. 18. 31. & 33. 11.
e Ier. 5. 1.
f Esay 1. 24.
g Mat. 23. 37.
h Osee 11. 8.
i Psal. 103. 8.
k Ovid. 1. de Pont. 3.

Secondly, the *end of Gods threatnings* also con-
firmeth this point. For doth hee threaten evill
thinke yee, because he is resolved to *inflict* it? No-
thing lesse: rather to the contrary, hee therefore
threatneth it, that wee by our repentance may
prevent it, and so he may not inflict it. a προλέγει
ἵνα μὴ ποιήσῃ, ἀπειλεῖ ἵνα μὴ τιμωρήσηται, ἐνδείκνυται
faith Saint *Chrysostome*: he foretelleth what he will
bring upon us, for this very purpose, that he may
not bring it upon us, and *warneth* before he striketh,
to make us carefull to *avoide* the stroke. In the
ancient

§. 6.
2. *from the end of his threatnings.*

a Chrys. in Gen. hom. 25.

ancient *Romane* ſtate and diſcipline, the manner was, before they made warre upon any people, firſt to ſend [b] *Heralds* to *proclaime* it, (*Bellum indicere, ne inferrent,*) to the end that if they would make their peace by *ſubmiſſion*, they might prevent the warre; nor ſo onely, but be written alſo *in albo amicorum*, enrolled as their friends and confederates. So God ſendeth his *Heralds* the Prophets, to *threaten* vengeance againſt ſinners: not thereby to *drive* them from hope of mercy, but to *draw* them to repentance and humiliation; whereby they may not only *turne away* the vengeance threatned, but alſo (if they performe them unfainedly and with upright hearts) *intereſt* themſelves farther in his favour and love. Not is it to be accounted among the leaſt of Gods mercies, when he might in his juſt diſpleaſure overwhelme us in the very *act* of our ſinnes, as [c] *Zimri* and *Cozbi* were runne thorow in the very act of filthineſſe; and as [d] *Vzzah* and [e] *Ananias* and *Sapphira*, and ſome few others whom God picked out to ſhew *exemplary judgment* upon, were ſtrucken dead upon the ſudden for their tranſgreſſions: When God might in juſtice deale with the ſame rigour againſt us all; I ſay it is not the leaſt of his mercies, that he *forbeareth* and *forewarneth* and *foretelleth* and *threatneth* us before hee puniſh; that [f] if we will take any warning, hee may doe better to us than he hath *ſaid*, and not bring upon us what he hath *threatned*.

b See Dionyſ. Halicarn. lib. 2. Antiquit. Liv. 1. Dec. 1. Cic. 1. de Offic.

c Numb. 25 8.
d 2 Sam. 6. 7.
e Acts 5. 5, 10.
f ἐκεχλάγη, ἵνα ἡμεῖς μαθόντες, τῇ φύσει συφέροντι δίγλες, μετανοήσωμεν αὐτῷ τῷ ἀγαπήσαντι, καὶ τὰς ἀνωφελοῦς αὐτῷ ἀκίδας κλασώμεν. Chryſoſt. in Gen. hom. 25.

§. 7. *How all this may ſtand with Gods truth.*

A point very *uſefull* and *comfortable*: if it be not derogatory to Gods *truth*. Let us therefore firſt cleare that; and then proceed to the uſes. If God thus revoke his threatnings, it ſeemeth he either before *meant* not what he ſpake, when he *threatned*: or elſe after when hee *revoketh*, *repenteth* of what hee meant: either of which to imagine, farre be it from

every

every Christian heart; since the one maketh God a *dissembler*, the other a *changeling*; the one chargeth him with *falshood*, the other with *lightnesse*. And yet the Scriptures sometimes speak of God, as if he [a] *grieved* for what he did, or [b] *repented* of what he spake, or *altered* what he had purposed: and for the most part, such like affections are given him in such places, as endeavour to set forth to the most life his great *mercy* and kindnesse to sinfull mankind. We all know, we cannot indeed give God any greater glory than the glory of his *mercy*: yet must know withall, that God is not so needy of meanes to worke out his owne glorie, as that hee should be forced to redeeme the glorie of his *mercie*, with the forfeiture either of his *Truth* or *Stedfastnesse*. We are therefore to lay this as a firme ground and infallible, that our God is both truely *Unchangeable*, and unchangeably *True*. [c] *The strength of Israel is not as man, that hee should lye, nor as the sonne of man, that hee should repent*: his words are *not* [d] *Yea and Nay*, neither doth hee use *lightnesse*. But his words are *Yea and Amen*; and himselfe [e] *yesterday and to day and the same for ever*: [f] Heaven and Earth *may* passe away, yea *shall* passe away; but not the least [g] *tittle* of Gods words shall passe away unfulfilled: [h] *They may waxe old as a garment, and as a vesture shalt be change them, and they shall bee changed; but he is the same, and his yeares faile not*: neither doe his *purposes* fayle, nor his *promises* fayle, nor his *threatnings* fayle, nor any of his *words* fayle. Let *Heaven*, and *Earth*, and *Hell*, and *Angell*, and *Man*, and *Divell*, and all change: still still [i] *Ego Deus, & non mutor*, God hee is the Lord of all, and hee changeth not.

a Gen. 6. 6. Psal. 95. 10.
b Gen. 6. 6. 1 Sam. 15. 11. Ierem. 18. 8. Amos 7. 3, 6. Ion. 3. 10.

c Num. 23. 19 1 Sam. 15. 29.
d 2 Cor. 1. 19, 20.
e Heb. 13. 8.
f Mat. 24. 35.
g μία κεραία. Mat. 5. 18.
h Psal. 102. 26, 27.

i Mal. 3. 6.

§. 8. *How God is said to repent, &c.*

As for those Phrases then of *Repenting*, *Grieving*, &c, which are spoken of God in the Scriptures:

tures: that [a] συγκατάβασις, whereof Saint *Chryſoſtome* ſo often ſpeaketh, ſalveth them. God ſpeaketh to us, and therefore ſpeaketh as wee uſe to ſpeake, and frameth his language to our [b] *dulneſſe*, and teacheth us by [c] our owne phraſes what he would have us learne; as *Nurſes* talke halfe ſyllables, and [d] lipſe out broken language to young children. But what is ſo ſpoken ἀνθρωποπαθῶς, of God, after the manner of men; muſt yet be underſtood θεοπρεπῶς, ſo as befitteth the Majeſty and perfection of his divine nature. When he *repenteth* then, we are not ſo to conceive it, as if God [e] *changed* his mind, or altered any thing of his everlaſting purpoſe and counſell, either in *ſubſtance* or *circumſtances*: it only [f] importeth, that he now doth not that; which, ſo farre as we could reaſonably conjecture by his *words*, or *workes*, or our *deſerts*, or otherwiſe, ſeemed to us to have beene his purpoſe to have done.

a διὰ τὸ ἀτελὲς τῆς ἡμετέρας διανοίας ταύτῃ ἐχρήσατο τῇ συγκαταβάσει. Εἰσὶ τῆς διανοίας ἡ θεία γραφὴ συγκατάπαυσις τῆς ἀδυναμίας τῆς ἀκοῆς τῆς ἡμετέρας. Chryſoſt. in Gen. hom. 3. *So alſo* Ibid. hom. 15. & 26 & 60. & in Pſ. 6. & *paſſim.*

b *Pro captu noſtro, non pro ſuo ſtatu.* Bernard: lib. 5. de Conſid. ad Eugen.

c τοῖς συνηθείαις ἡμῶν ἐνόμασε τὰ ὑπὲρ ἡμᾶς ἡδέως. Chryſoſt. in Pſal. 8. d κἂν φρὸς παῖδες φθεγγόμεθα, συμψελλίζοντες καὶ μειλισσόμενοι ὅμως οὐδὲ, φρὸς τὸν ἰσχυρὸν συγκαταβαινόμεν παιδιωτικά. Chryſoſt. in Pſalm. 6. e *Nunquam primi conſilii Deus paenitet.* Senec. 6. de benef. 23. f *Quod dicit (paenitentiam agam) intelligitur metaphorice dictum: nam homines, quando non implent quod comminati ſunt, paenitere videntur.* Aquin. 1. quæſt. 19. 7. ad 2.

§. 9. *the doubt reſolved.*

This for the *Phraſes*: but yet the maine doubt for the *thing* it ſelfe ſtandeth uncleared. *Abimelech* and *Hezekiah* ſhal *dye*, and yet *Abimelech* and *Hezekiah* ſhall not *dye*; *Nineveh ſhall be* deſtroyed, and yet *Nineveh ſhall not be* deſtroyed; I *will bring* evill upon *Ahabs* houſe, and yet I *will not bring* it: is not this *Yea* and *Nay*? is not this a plaine *contradiction*? How is there not here a plaine change of Gods will? If not for *ſubſtance*, becauſe the things were at length performed: yet at leaſt in *circumſtance*; becauſe they were not performed at thoſe *times*, and

and in that *manner*, as they were threatned and foretold. That wretched miscreant *Vorstius*, in stead of untying this knot, cutteth it: who, to maintaine *Arminian* conclusions from blasphemous Principles, trembleth not to affirme, [a] *In parte aliquâ divini decreti fieri aliquam mutationem*; that there may be some change made in some part of Gods decree. An assertion unbeseeming an ingenuous *Pagane*, and to bee for ever abhorred and held accursed by every soule that professeth it selfe *Christian*. Admit this once: and let *Man*, yea and the *divell* too, be true; and only *God* a lyer. Leave we him therefore to the judgement of that great God, whom he hath blasphemed; and seeke we better satisfaction. That of *Aquinas*, and the Schoolemen, is *true*, but *subtile*: that God doth sometimes [b] *Velle mutationem*, though he doth never *mutare voluntatem*; that though he never changeth his will, yet he sometimes willeth a change. That of [c] *Gregory* is playner, and no lesse true; *Mutat Deus sententiam, non consilium*: God sometimes changeth the *sentence* which he hath denounced, but never the *Counsell* which he hath decreed. Others, otherwise: diverse men conceiving the same answer for substance, in divers and different termes.

That which is playnest, and giveth fullest satisfaction, and whereinto the answers of *Gregory*, and *Aquinas*, and the rest, (as many as have spoken with any truth and pertinencie to the poynt,) in the last resolution fall; is briefly this. In the whole course of Scripture, Gods *threatnings*, (and so his promises too,) have ever a *condition annexed* unto them in Gods purpose: which though it bee not ever, indeed but seldome *expressed*; yet is it ever *included*, and so to be understood. All Gods *promises*, (how absolutely so ever expressed, are

a Vorst. de Deo.

b Aquin. 1. qu. 19. 17.

c *Cùm exteriùs mutari videtur sententia, consilium non mutatur, quia de unaquaque re immutabiliter intus constituitur, quicquid foris mutabiliter agitur.* Gregor. in Moral. §. 10.

By understanding ever a clause of exception:

made *sub conditione Obedientiæ*: and all his *threatnings*, (how absolutely so ever expressed,) *sub conditione Impœnitentiæ*. And these *Conditions*, viz. of continuing in *obedience*, in all *promises*; and of continuing in *Impenitency*, in all *Threatnings*, are to be understood of course; whether they be expressed, or not. This is plaine from those two famous places before cited, *Ier.* 18. and *Ezek.* 33. [a] *When I say to the wicked, thou shalt surely dye; if the wicked turne from his sinne, &c. he shall surely live, he shall not dye.* Where Almighty God plainly teacheth us, that we ought so to conceive of all his *threatnings*, be they never so peremptorily set downe, (as what more *peremptory* than this, *Thou shalt surely dye?*) as that he may *reserve* to himself a power of *revocation*, in case the parties threatned repent. The examples make it plaine, *Abimelech shall dye* for taking *Sarah*: understand it; *unlesse he restore* her. *Forty dayes, and Nineveh shall be destroyed*: understand it with this reservation; *unlesse they repent*. And so of all the rest.

a Ier. 18. 7, 8. See Chrysost. hom. 5. ad pop. Antioch. *fusè & pulchrè.*

§. 11. *though sometimes not expressed: because it is needlesse.*

But why is not that clause *expressed* then? may some demand. I answer: first, it *needeth* not; secondly, it *booteth not*. First, it needeth not. For God having in *Ierem.* 18. and *Ezek.* 33. and elsewhere instructed us in the *generall*, that all his *Threatnings* are to be understood with such clauses and conditions and reservations; it is needlesse to repeat them in every *particular*: As amongst Christian men, who acknowledge Gods providence to rule in all things, and to dispose of all actions and events; it is needlesse in every speech *de futuro contingente* to expresse this clause [*if God will*;] we will goe to such or such a place, or doe such or such a thing, *if God will*: because we readily conceive it, as a clause, which either is, or should be understood in every such speech, as [a] St. *Iames* requireth. And so in many promises amongst

a Iam. 4. 15.

amongst men, this clause, though not expressed, is yet allowed of course, and to common intendment understood, [*Rebus sic stantibus*; things standing and continuing as now they are:] so as if a man make a *promise absolutely*, without expressing that or any other like clause of *Limitation* or *Exception*, if in the interim some such unexpected accident befall, as maketh that either he *cannot* or *may not* doe what he promised; we may not in right reason charge such a man with breach of promise, if he performe not all he promised: because the foresaid *clause*, though not *expressed*, is yet presumed to have beene *intended* by the promiser. And that Gods Threatnings, as *de jure* they ought to be by us when we heare them, so *de facto* they were understood by him when he made them, with a secret *clause* of reservation and exception in case of *Repentance*; appeareth by the usuall *practice* of many upon such threatnings, and the *use* they made of them. The *Ninevites* when *Jonah* preached destruction within forty dayes, without any *expresse clause* of Repentance; yet understood it so: else had it been in vaine for them to have repented at all, out of an hope of preventing the judgment by their repentance; as their speeches shew they did. b *For who can tell*, say they, *if God will turne and repent, and turn away from his fierce anger, that we perish not?* The like may be said of *Abimelech*, *Hezekiah*, and others: and of *Ahab* in this place.

b Ion. 3. 9.

Againe, as it is sometimes *needlesse*, so it is alwaies *bootlesse*, to expresse this clause of repentance in the threatnings of God. The expressing of it can doe *little good*; secure ones will *repent* never the sooner for it: but it may doe *much harme*; secure ones may thereby put themselves in fairer hope of forbearance, and so *linger* their repentance till it be too late. Beloved, it is admirable to observe *in Nineveh, Jonah* 3. 4. 7.

§. 12.
2. *Bootlesse.*

Gods gracious courses, which he useth for the calling of men to repentance. In this particularity wherof we now speake, see how his [a] *Mercy and Truth are met together*, and doe most lovingly embrace each other. Where he spareth in the *end*, it is most certaine hee ever meant to spare [b] from the *beginning*: but that his *everlasting purpose* is part of his *secret* counsell, and *unrevealed* will; which as we cannot learne, so we may not seeke to know, till the event declare it. Now to bring this his *secret purpose* about, he must worke those men to *repentance*, whom he hath thus everlastingly purposed to spare: else his *justice* should become questionable, in finally sparing the impenitent. Amongst other meanes to worke men to repentance, this is one, to [c] *threaten* them with such judgements, as their sins have deserved: which *threatning* the more *terrible* it is, the more likely it is to be *effectuall*; and the more *peremptory* it is, the more *terrible* it is. So then God, to bring those men to *Repentance* whom he meaneth to spare, in his word and by his messengers denounceth against them such *judgements*, as their *sinnes* have deserved, and as his *Justice* without their Repentance would bring upon them; denounceth them I say *absolutely*, and in a peremptory forme, without any expresse *clause* of reservation or exception, the more to terrifie and affright them, and to cast them downe to the deeper acknowledgement of his *Justice* and their owne *unworthinesse*: which yet are to be understood *conditionally*; and interpreted with reservation and exception of *Repentance*.

a Psal. 85. 11.

b *Deus perseveravit in proposito suo, misereri volens ab initio.* Hieron. in Ion. 3.

c εἰ μὲν ἀπολυθήσεται [ἡ πόρνη] καὶ οὐ πείσεται δὲ ἡμαρτηκότες εἰ δὲ μὴ πείσεται, οὐκ ἂν μετανοήσουσι, εἰ δὲ μὴ μετανοήσουσι, οὐκ ἂν ἀπαρύσοιντο τὴν τιμωρίαν. Chrys. hom. 5. ad pop. Antioch.

§. 13. *The Inferences.*

You have heard evidence enough to acquit *Gods Truth*; and doe by this time, I doubt not, perceive how, as in all other things, so in the revoking of his threatnings, *Gods Mercy* and his *Truth* goe hand in hand together. Let us now see what profitable *Inferences*

sentence may be raised hence for our use. The summe of all we have said, is but this. Gods threatnings are *terrible*, but yet *conditionall*: and if he *spare* to execute them, when we are *humbled* by them, it is a glorious illustration of his *Mercy*, but without the least impeachment of his *truth*. Here is something for the *Distressed*, something for the *Secure*, something for *All*, to learne.

First; for the *Distressed*, Consider this, and take comfort; all you that [a] *mourne in Sion*, and groane under the waight of Gods heavy displeasure, and the fearefull expectation of those bitter curses and judgments, which he hath threatned against sinne. Why doe you spend your strength and spirit, in gazing with broad eyes altogether on Gods *Justice*; or *Truth*: take them off a little, and refresh them, by listening them another while upon his *mercy*. Consider not only *what* hee threatneth: but consider withall *why* he threatneth, it is, *that* you may repent; and withall *how* hee threatneth, it is, *unlesse* you repent. He threatneth to *cast downe* indeed: but unto *humiliation*, not into *despaire*. He shooteth out his *arrowes*, even *bitter words*: but as [b] *Jonathans* arrowes, for *warning*, not for *destruction*. Think not, hee aymeth so much at thy *punishment*, when he threatneth: alas, if that were the thing he sought, he could lay on louder enough: without words: No, it is thy *amendment* he aymeth at, and seeketh therein: and therefore holdeth not his *tongue*, that if thou wilt take it for a warning, he may hold his *hand*. If the Father doe but *threaten* the Childe, when the Rod lyeth by him; it is very likely he meaneth not to *correct* him for that time, but only to make him the more *carefull* to obey, and the more *fearefull* to offend, for the time to come. Canst thou gather *hope* from the *chiding* of thy *earthly father*;

§. 14.
1. *Of Comfort to the distressed*;
a Esay 61. 3.

b 1 Sam. 20. 20, 21.

ἐοίκασι ἐπιτιμῶντες ἀδελφοῖς, οὐ δρῶντες. Chrysost. in Gen. hom. 45.
Nemo patitur desideratus, quod futurum est comminatur. Hieronym. in Ion. 3.

fathers and wilt thou find no *comfort* in the chidings and *threatnings* of thy *heavenly Father?* whose bowels of tender compassion to us-ward are so much larger, than any earthly Parents can be: by how much himselfe the d *Father of spirits* is greater than those *fathers of our flesh*. Yea, but who am I, will some discomfolate soule say, that I should make Gods *threatnings* voide? or what my repentance, that it should *vacuate* the Oracles of *truth*, or *reverse* the *sentence* of the eternall Judge? Poore distressed soule, that thus disputest against thine own peace, but seest not the while the unfathomed depth of Gods *Mercy*, and the wonderfull dispensations of his *Truth*. Know, that his *threatnings* are not made *voide*, or of *none effect*, when thou by thy *repentance* stayest the execution of them; yea rather then are they of all other times *most effectuall*: for then doe they most of all accomplish their proper *end*, and the thing for which they were intended, in thy *amendment*. Neither let his *words* make thee despaire; but remember, that the tenor of all his most *peremptory threatnings* runneth with an *implicite reservation*, and *conditionall exception* of Repentance: which *condition* if thou on thy part faithfully performe, the *judgement* shall be turned away, and yet *Gods Truth* no whit impaired. This for the *Doctrine*.

2. *Of terrour to the secure.*

a Deut. 29. 18, 19.

b Mat. 7. 19.

Now for the *Use*. Moses in *Deut.* 29. speaketh of a certain *root, that beareth gall and wormwood*: that blesseth it selfe when *God curseth*, and standeth unmoved when God *threateneth*. He cries an *Ay* for that *word*; to *hew it in pieces*, and *make it bring forth better fruit*; to *cleave it, or to the fire*. If there be any spriggen or *sprout* of that *root* here: let them also consider what hath beene said, and *tremble*. Consider this I say and tremble all you that make a *mock* at God, and at his *words* and *im-*

gate that all his threatnings are but *Bruta fulmina*, empty cracks, and Powder without shot; because sundry of them have fallen to the ground, and not done the hurt they made shew of. But know, whosoever thou art, that thus abusest the *Mercy*, and despisest the *truth* of God; that as his *Mercy* never did, so his *Truth* shall never faile. Thou sayest, some of his *threatnings* have done no harme: I say as much too; and his *mercy* be blessed for it; but what is that, to secure thee? If any where Gods threatnings did no *harme*, and wrought no *destruction*; it was there only, where they did *feare*, and wrought *repentance*. If they have *turned thee* from thy sins, as they have done some others: there is hope thou mayest *turne them* away from thee, as some others have done. But if they have done no *good* upon thee, in working thy *repentance*; either they have *lost* over thee to doe thee *harme*, and to worke thy *destruction*. Gods *threatnings* are in this respect, as all other his *words* are, sure and stedfast, and such as *Shall never returne voide, but accomplish that for which they were sent*: If not the *one* way, they without all doubt the *other*. If they doe not *humble* thee, they must *overwhelme* thee; if they work not thy *conversion*, they will thy *ruine*. As some *strong Physicke*, that either *mendeth* or *endeth* the Patient; so are these. And therefore when *judgements* are denounced; resolve quickly, off or on: Here is all the choyce that is left thee; either *Repent*, or *Suffer*. There is a generation of men, that (as *Moses* complaineth) *blesse themselves in their hearts, and say they shall have peace, though they walke in the imaginations of their owne hearts*; that (as Saint *Paul* complaineth) *despise the riches of his goodnesse and forbearance and long-suffering, not taking knowledge that the goodnesse of God would lead them*

a Deut. 29.19.

b Rom. 2. 4.

repentance; that (as S. Peter complayneth) f *walke after their own lusts, and scoffingly* [f] 2 Pet. 3. 3, 4.
ieast at Gods judgments, saying, where is the promise of his comming?
But let such secure and carnal scoffers be assured, that howsoever others speed, they shall never goe unpunished: Whatsoever becommeth of Gods *threatnings* against others, certainely they shall fall *heavy* upon them. They that have taught us their conditions, *Moses* and *Paul*, and *Peter*; have taught us also their punishments. *Moses* telleth such a one, howsoever others are dealt with, that yet g *The Lord will* [g] Deut. 29. 20.
not spare him; but the anger of the Lord and his jealousie shall smoak against that man, and all the curses that are written in Gods book shall light upon him, and the Lord shall blot out his name from under heaven. Saint *Paul* telleth such men, that by despising the riches of his goodnesse and forbearance, they doe but h *Treasure* [h] Rom. 2.
up unto themselves wrath against the great day of wrath, and of the revelation of the righteous judgement of God. Saint *Peter* telleth them, howsoever they not onely *sleepe*, but *snort* in deepe security; that yet, i *Their judgement of long time sleepeth not, and* [i] 2 Pet. 2. 3.
their damnation slumbreth not, so much as *slumbereth*.
Doe thou then take heed, whosoever thou art, and whatsoever thou dost, that thou *abuse* not the *Mercy* of God: and to *divorce* it from his *Truth*, is to abuse it. If when God *threatneth*, thou layest aside his *Truth*, and presumest on his *bare Mercy*: when he *punisheth*, take heed he do not cry quittance with thee, by laying aside his *Mercy*, and manifesting his *bare truth*. God is k *patient and mercifull*: Patience will *beare* much, Mercy *forbeare* much: but being scorned, and provoked, and dared, l *Patience* it selfe turneth *furious*, and *Mercy* it selfe *cruell*. It is *Mercy*, that *threatneth*; it is *Justice*, that *punisheth*. Mercy hath the *first* turne; and if by *faith* and *Repen-* [k] Psal. 145. 8.
[l] *Furor fit laesa sapientia patientia.*

tunes wee lay timely hold of it, wee may *keepe* it for ever, and (revenging) *Iustice* shall have nothing to doe with us. But if careleſſe and ſecure we ſlip the oppottunity, and neglect the time of *Mercy*; the *next* turne belongeth to *Iuſtice*: which will render *iudgement without mercy*, to them that *forgat* God, and *deſpiſed* his Mercy. That for the *Secure*.

§. 16. 3. *of inſtruction, to All.*

Now *thirdly*, and generally for *All*. What God hath *joyned together*, let no man *put aſunder*. God hath purpoſely in his *threats* joyned and tempered *Mercy* and *Truth* together; that we might *take* them together, and *profit* by them together. a *Dividat hoc ſiquis, facium diſcreta venenum; Antidotum ſumet, qui ſociata bibet*: as he ſpake of the two poyſons. Either of theſe ſingle, though not through any *malignant quality* in themſelves, (God forbid we ſhould thinke ſo:) yet through the *corrupt temperature* of our ſoules, becommeth ranke and deadly *poyſon* to us. Take *Mercy* without Truth; as a *cold Poyſon* it benummeth us, and maketh us ſtupid with *careleſſe ſecurity*. Take *Truth* without Mercy; as an *hot poyſon* it ſcaldeth us, and ſcorcheth us in the flames of *reſtleſſe Deſpaire*. Take both together, and mixe them well: as *hot* and *cold poyſons*, fitly tempered by the skill of the Apothecary, become medicinable; ſo are Gods *Mercy* and *Truth* reſtorative to the ſoule. The conſideration of his Truth *humbleth* us; without it we would be *ſawtleſſe*: the conſideration of his Mercy *ſupporteth* us; without it wee would bee *hopeleſſe*. Truth begetteth *Feare* and *Repentance*; Mercy, *Faith* and *Hope*: and theſe two *Faith* and *Repentance* keepe the ſoule even, and upright and ſteddy, as the *ballaſt* and *ſayle* doe the ſhip; that for all the rough waves and weather that encoun-

a Auſon Epig. 10.

encountereth her in the troublesome sea of this World, she miscarrieth not, but arriveth safe and joyfull in the Haven where she would be. *Faith* without *Repentance*, is not *Faith*, but *Presumption*; like a Ship *all sayle*, and no ballast, that *tipeth over* with every blast: and *Repentance* without *Faith*, is not *Repentance* but *Despaire*; like a Ship *all ballast*, and no sayle, which *sinketh* with her owne weight. What is it then that we are to doe, to turne away Gods wrath from us, and to escape the judgements, he threatneth against us? Even this: As in his *Comminations* hee joyneth *Mercy* and *Truth* together; so are we in our *Humiliations* to joyne *Faith* and *Repentance* together. His threatnings are true: let us not *presume* of forbearance; but *feare*, since he hath threatned, that *unlesse we repent*, he will *strike* us. Yet his threatnings are but *conditionall*: let us not *despaire* of forbearance; but *hope*, although he hath threatned, that yet if we *repent*, he will *spare* us. That is the course, which the *godly*, guided by the direction of his *holy Spirit*, have ever truly and sincerely held; and found it ever *comfortable* to assure them of sound peace, and reconciliation with *God*. That is the course, which the very *Hypocrites* from the suggestion of *naturall conscience* have sometimes offered at, so far as Nature (*enlightened*, but *unrenewed*) could leade them; and found it *effectuall*, to procure them at the least some *forbearance* of threatned *judgements*, or *abatement* of temporall evils from God.

§. 17. *The Promises of God how to be understood;*

Thus have you heard *three Uses* made, of Gods *mercy* in revoking, joyned with his *truth* in performing, what he threatneth: *One*, to cheare up the *distressed*; that he *despaire* not, when God threatneth: *another*, to shake up the *secure*; that he *despise* not, when God threatneth: a *third*, to quicken up *all*;

that

that they *believe* and *repent*, when God threatneth. There is yet another *generall Vse* to be made hereof; which, though it be not proper to the present argument, yet I cannot willingly passe without a little touching at it: and that is, to instruct us for the understanding of *Gods promises*. For *contraries*, (as *Promises* and *Threatnings* are,) being of the like kinde and reason either with other, do mutually *give* and *take* light either *to* and *from* other. Gods *threatnings* are true and stedfast: his *Promises* are so too, [a *Promissi qui non mentitur Deus, which God that cannot lye hath promised*] saith the Apostle in one place; and in another, [b *All the promises of God are Yea and Amen:*] and where in a third place hee speaketh of c *Two immutable things, in which it was impossible for God to lye*, his promise one of those two. The *Promises* then of God are *true*; as his *Threatnings* are. Now looke on those *Threatnings* againe, which we have already found to be *true*, but withall *conditionall*, and such as must be ever understood with a *clause* of reservation or exception. It is so also in the *Promises* of God: they are true, but yet *conditionall*, and so they must ever be understood with a conditionall *clause*. The *exception* there to be understood, is *Repentance*; and the *condition* here, *Obedience*. What God *threatneth* to doe unto us, *absolutely* in words; the meaning is, he will doe it, *unlesse we repent and amend*: and what he *promiseth* to doe for us, *absolutely* in words, the meaning is, he will doe it, *if we believe and obey*. And for so much as this *clause* is to be understood of course in all *Gods promises*, we may not charge him with *breach of Promise*, though afterward he doe not *really* performe that to us, which the *letter* of his promise did import, if we *breake* the condition, and *obey not*.

a Titus 1. 2.

b 2 Cor. 1. 20.

c Heb. 6. 18.

Wouldest

§. 18. *and entertained.*

Wouldest thou know then, how thou art to *entertaine* Gods promises, and with what assurance to *expect* them? I answer, with a *confident*, and *obedient* heart. *Confident*, because hee is *true*, that hath promised; *Obedient*, because that is the *condition*, under which hee hath promised: Here is a curbe then for those mens *presumption*, who living in sinne, and continuing in *disobedience*, dare yet lay claime to the good *Promises* of God. If such men ever had any seeming *interest* in Gods Promises; the interest they had, they had but by *contract* and covenant: and that *covenant*, whether either of the two it was, *Law* or *Gospell*, it was *conditionall*. The covenant of the *Law* wholly, and *à Priori* conditionall; [a] *Hoc fac & vives*, *Doe this and live*: and the Covenant of the *Gospell* too, after a sort, and *à Posteriori* Conditionall; *Credo & Vives*, *Believe and Live*. If then they have broken the *conditions* of both *covenants*, and doe neither *Believe*, nor *Doe* what is required: they have by their *Unbeliefe* and *Disobedience* forfeited all that seeming *interest* they had in those *Promises*. Gods *Promises* then, though they be the very maine supporters of our Christian *Faith* and *Hope*, to as many of us, as whose consciences can witnesse unto us a sincere *desire* and *endeavour* of performing that *Obedience* we have covenanted; yet are they to be embraced even by such of us, with a reverend *feare and trembling*, at our owne unworthinesse. But as for the *unclean*, and *filthy*, and *polluted*; those [b] *Swine* and *Dogs*, that delight in sinne and disobedience, and every abomination: they may set their hearts at rest for these matters; they have neither *part* nor *fellowship* in any of the *sweet promises* of God. Let dirty [c] *Swine* wallow in their owne *filth*; these rich [d] *pearles* are

not

a Luke 10.28.

b Mat. 6.6.

c 2 Pet. 2.22.
d Mat. 6.6.

not for them, they are too *precious*: let hungry e *Dogges* glut themselves with their owne *vomit*; the f *Childrens bread* is not for them, it is too *delicious*: Let him that will be *filthy*, g *be filthy still*; the *promises* of God are *holy things*, and belong to none but those that are *holy*, and desire to be holy still. For our selves in a word; let us *hope* that a promise being left us, if with faith and obedience and patience we *waite* for it, we shall in due time *receive* it: but withall h *let us feare*, (as the Apostle exhorteth *Heb.* 4.) *Lest a promise being left us*, through disobedience or unbeliefe, *any of us should seeme to come short of it*.

e 2 Pet. 2. 22.
f Mat. 15. 26.
g Rev. 22. 11.
h Heb. 4. 1.

Thus much of the former thing proposed; the magnifying of Gods *mercy*, and the clearing of his *Truth* in the revocation and suspension of threatned judgements; by occasion of these words [*I will not bring the Evill.*] There is yet a *Circumstance* remaining, of this generall part of my Text, which would not be forgotten: it is the extent of time, for the suspending of the judgement [*I will not bring the Evill in his dayes.*] Something I would speake of it too by your patience: it shall not be much, because the season is sharpe, and I have not much sand to spend. *I will not bring the evill in his dayes.* The judgement *denounced* against *Ahabs* house, was in the end *executed* upon it; as appeareth in the sequell of the story, and especially from those words of *Iehu* (who was himselfe the instrument raised up by the Lord, and used for that execution, in 4 *Kings* 10. [a *Know that there shall fall to the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Eliah.*] Which were enough, (if there were nothing else to be said) to justifie Gods

§. 19. *The opening of the*

a 4 Kings 10. 10.

Truth in this one particular. That which *Ahab* gained by his humiliation, was only the *deferring* of it for his time; I will not bring the evill *in his dayes*. As if God had said, This wretched King hath *provoked* me, and pulled downe a *curse* from me upon his house, which it were but just to *bring upon him* and *it* without further delay: yet because he made not a *scoffe* at my Prophet, but took my words something to heart, and was *humbled* by them; he shall not say, but I will deale *mercifully* with him, and beyond his merit; as ill as he deserveth it, I will doe him this favour, *I will not bring the evill* that is determined against his house, *in his dayes*.

§. 20. 5. *Observation: that though it be some griefe to foresee the evils to come*;

The thing I would observe hence, is; That, *when God hath determined a judgement upon any people, family, or place; it is his great mercy to us, if he do not let us live to see it*. It cannot but be a great *griefe*, (I say not now to a religious, but even) to any soule, that hath not quite cast off all naturall affection: to *forethinke* and *foreknow* the future calamities of his *country* and *kindred*. [a] *Xerxes* could not forbeare *weeping*, beholding his huge army that followed him; onely to thinke, that within some few scores of yeares so many *thousands* of proper men would be all *dead* and rotten: and yet that a thing that must needs have happened by the *necessity* of nature, if no sad *accident* or common calamity should hasten the accomplishment of it. The declination of a *Common-wealth*, and the funerall of a *Kingdome*, foreseene in the generall *corruption of manners* and *decay of discipline*, (the most certaine *symptomes* of a tottering State;) have fetched *teares* from the eyes, and *blood* from the hearts, of heathen men zealously affected to their Country. How much more *griefe* then must it needs be, to them that acknowledge the true God,

a Herodot. in Polyh; Valer. Max 9.13.

not

not onely to *foreknow* the extraordinary *plagues* and miseries and calamities which shall befall their posterity: but also to *fore-read* in them Gods fierce *wrath* and heavie displeasure and bitter vengeance, against their owne sins, and the sins of their posterity. Our blessed Saviour, though himselfe *without sinne*, and so no way *accessory* to the procuring of the evils that should ensue, could not yet but [b] *Weepe over the City of Ierusalem*, when he beheld the present *security*, and the future *ruine* thereof.

b Luke 19. 41.

A *griefe* it is then to know these things shall happen: but some *happinesse* withall, and to be acknowledged as a great favour from God, to be assured that we shall never see them. It is no small *mercy* in him, it is no small *Comfort* to us: if either he *take us* away, before his judgements come; or *keepe* his judgements away, till we be gone. When God had told *Abraham* in *Gen.* 15. that his [a] *seede* should be a *stranger* in a land that was not theirs, meaning *Egypt* where they should be kept under, and *afflicted* 400. *yeares*: lest the good Patriarch should have beene swallowed up with griefe at it; he *comforteth* him, as with a promise of their glorious *deliverance* at the last, so with a promise also of *prosperity* to his owne person, and for his owne time, [*But thou shalt goe to thy fathers in peace, and shalt be buried in a good old age*, vers. 15.] In *Esay* 39. *when Hezekiah* heard from the mouth of the Prophet *Esaiah*, that all the [b] *treasures* in the Lords house and in the Kings house should be carried into *Babylon*, and that his *sonnes* whom he should beget should be taken away, and made *Eunuches* in the palace of the King of *Babylon*; he submitted himselfe (as it became him to doe,) to the sentence of God; and comforted himselfe with this, that yet *there should be peace and truth in his dayes*, verse 8. In 4 *Kings* 22. when *Huldah* had prophesied

a Genes. 15. 13.-15.

b Esa. 39. 6.-8.

§. 21. *yet it is some happinesse, to be taken away before they come.*

phesied of the [c] evill that God would bring upon the City of *Ierusalem*, and the whole land of *Iudah*; in the name of the Lord she pronounceth this as a *courteſie* from the Lord unto good *King Iosiah*. [*Becauſe thy heart was tender, and thou haſt humbled thy ſelfe— Behold therefore I will gather thee unto thy fathers, and thou ſhalt bee gathered unto thy grave in peace, and thine eyes ſhall not ſee all the evill, which I will bring upon this place.*] verſe laſt.

Indeed every man ſhould have, and every good man hath, an *honeſt care* of poſterity; would *rejoyce* to ſee things *ſetled well* for them, would grieve to ſee things likely to *goe ill* with them. That common ſpeech which was ſo frequent with [a] *Tiberius*, was monſtrous, and not [b] favouring of common humanity, [c] Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί, When I am gone, let Heaven and Earth be jumbled againe into their old Chaos: but hee that mended it, with [d] ἐμοῦ ζῶντος, yea (ſaith he,) whileſt I live; ſeemeth to have renounced all that was man in him. *Ariſtotle* hath taught us better, what reaſon taught him, that [e] *Res poſterorum pertinent ad defunctos*; the good or evill of thoſe that come after us, doth more than nothing concerne us, when we are dead and gone. This is true: but yet [f] *Proximus egomet mihi*, though it were the ſpeech of a *Sharke* in the Comedy, will beare a *good conſtruction*; Every man is neereſt to himſelfe: and that *Charity*, which looketh *abroad*, and ſeeketh not *onely* her owne, yet beginneth *at home*, and ſeeketh *firſt* her owne. Whence it is, that a *godly man*, as he hath juſt cauſe to *grieve* for poſteritſes ſake, if they muſt *feele* Gods judgements; ſo he hath good cauſe to *rejoyce* for his owne ſake, if he ſhall *eſcape* them: and he is no leſſe to take knowledge of Gods *Mercy*, in ſparing *him*; then of his *Iuſtice* in ſtriking *them*.

This

c 4 Kings 2. 16.—20.

§. 22. *with the Reaſon*;

a Dio. lib. 57.

b *Illa vox ſceleratæ atque inhumanæ.*— Cic. 3. de finib. *Vox magna & deteſtabilis.* Senec. 2. de Clement. 2.

c *Everſo iuvat orbe mori.* Dictum Ruffini apud Claudian.

d *Nero.* apud Sueton. in Nerone, cap. 38.

e Ariſt. 1. Ethic. 11.

f Terent. Andr. 4. 1.

g Περὶ δ' ἑαυτῶ πλέον ἑκάστῳ φίλος ἑαυτός.

This point is *usefull* many wayes: I will touch but some of them, and that very briefly. *First*, here is one *Comfort*, among many other, against the bitternesse of *temporall death*. If God cut thee off in the *middest* of thy daies, and *best* of thy strength; if *death* turne thee *pale*, before *age* have turned thee *gray*; if the flower be *plucked* off before it begin to *wither*: grudge not at thy lot therein; but meete Gods Messenger *cheerefully*, and imbrace him *thankefully*. It may be, God hath some great worke in hand; from which he meaneth to save thee. It may be, he *sendeth* death to thee, as he sent his [a] *Angel* to *Lot*; to *plucke thee* out of the middest of a froward and crooked generation, and to snatch thee away, lest a worse thing than death should happen unto thee. Cast not therefore a longing eye backe upon *Sodome*, neither desire to linger in the *plaine*; (it is but a *valley of teares* and misery:) but up to the *mountaine* from whence commeth thy salvation, lest some evill overtake thee. Possibly that which thou thinkest an *untimely death*, may be to thee a *double advantage*: a great advantage, in *ushering* thee so early into GODS glorious *presence*; and some advantage too, in *plucking* thee so seasonably from Gods imminent *Judgements*. It is a favour to be [b] taken away betimes, when evill is determined upon those that are left.

§. 23. *And uses thereof: the first;*

a Gen. 19. 16, 17.

b *Non mehercule quenquam audio hoc anno creptum, qui mihi non a Dijs immort. creptus ex his miseriis, & ex iniquissimâ conditione vitæ videretur.* Cic. 5. epist. 16. *Fuit hoc luctuosum suis, acerbum patriæ, grave bonis omnibus: sed ii tamen Rempub. casus secuti sunt, ut mihi non erepta L. Crassô à Dijs Imm. vita, sed donata mors esse videretur. Non vidit flagrantem,* &c. Id 3 de Orat. *Fortunatus illius* [Hortensij] *exitus, qui ea non vidit cum fierent, quæ providit futura: sed illum videtur felicitas ipsius quâ semper ell usus, ab eis miseriis quæ consecutæ sunt, multo vindicasse.* Id. in Bruto.

§. 24. *The Second*;

Secondly, here is a *Warning* for us, to take consideration of the losse of *good* or *usefull* men; and to *feare*, when they are *going* from us, that some evill is *comming* towards us. The Prophet complaineth of the too great and generall neglect hereof in his times; [*The righteous perisheth, and no man layeth it to heart; and mercifull men are taken away, none considering that the righteous is taken away from the evill to come, Esa.* 57.] When God sendeth his [b] *Angell* to plucke out his righteous *Lots*, what may *Sodome* expect but *fire and brimstone* to bee rayned downe upon them? When hee plucketh up the fairest and choysest *flowers* in his garden, and croppeth off the tops of the goodliest *poppies*: who can thinke other, then that he meaneth to lay his *garden* waste, and to turne it into a wilde *wilderness*? When hee undermineth the maine *pillars* of the house, taketh away the very *props* and *buttresses* of Church and Common-weale; sweepeth away religious *Princes*, wise *Senatours*, zealous *Magistrates*; painefull *Ministers*, men of eminent *parts*, *gifts*, or *example*: who can be secure, that either *Church*, or *Common-weale* shall [c] stand up long; and not *totter* at least, if not *fall*? God in *Mercy* taketh such away from the *evill* to come: we in *wisdome* should looke for *evill* to come, when God taketh such away.

a Esay 57. 1.

b Gen. 19. 16.

c *Peritura urbis, aut malorum imminutium, vel futura labia, hoc primum indicium est, si decidant, viri consulentis*— Ambros. de Cain & Abel. c. 3.

§. 25. *The Third.*

Thirdly; here is *instruction* for worldlings, to make much of those *few godly* ones that live among them: for they are the very *pawnes* of their peace, and the *pledges* of their security. Thinke not, yee *filthy Sodomites*, it is for your owne sakes, that ye have beene spared so long; know to whom you are beholden: This *Fellow* [a] *that came in to sojourne* among you, this *stranger*, this *Lot*, whom you so hate, and maligne, and disquiet; hee it is that

a Gen. 19. 9.

that hath *bayled* you hitherto, and given you *protection*. Despise not Gods patience, and long suffering, yee *prophane ones*: neither blesse your selves in your ungodly wayes: neither say, *We prosper*, though we walke in the lusts of our hearts. This and thus wee have done, and nothing hath beene done to us, God holdeth his *hand*, and he holdeth his *tongue* at us; surely [b] *He is such a one as our selves*. Learne, O ye *despisers*, that if God thus forbeare you, it is not at all for your owne sakes or because he careth not to punish evill doers; no; he hath a little *remnant*, a [c] little *flocke*, a little *handfull* of his owne among you; a [d] *few names* that have *given* themselves unto him, and *call upon* him daily for mercy upon the land, and that [e] *weepe* and *mourne* in secret and upon their beds for your abominations; whom you *hate*, and *despise*, and *persecute*, and *defame*, and account as the very *scumme* of the people, and the refuse and *off-scouring* of all things; to whom yet you owe your preservation. Surely, if it were not for some *godly Iehoshaphat* or other, *whose* [f] *presence God regardeth* among you; if it were not for some *zealous Moses* or other that [g] *standeth in the gap* for you: Gods wrath had entred in upon you long ere this, as a mighty *breach* of water; and as an overflowing *deluge* overwhelmed you; and you had beene swept away as with the [h] *Besome of destruction*, and devoured as *stubble* before the fire. It is [i] *The innocent that delivereth the land*, and repriveth it from destruction, when the sentence of desolation is pronounced against it; *and it is delivered by the pureneſſe of his hands*. O the goodneſſe of our GOD! that would have spared the *five Cities* of the salt Sea, if among so many thousands of beastly and filthy persons there had beene found but [k] *Ten righteous* ones; and that

b Psal. 50. 21.

c Luk. 12. 13.
d Revel. 3. 4.

e Ezek. 9. 4.

f 4 King. 3. 14.

g Psal. 106. 23

h Esay 14. 23.
i Iob 22. 30.

k Gen. 18. 32.

was for each city, but *two* persons: nay, that would have pardoned *Ierusalem*, if in all the l *Streetes and broad places therof*, replenished with a world of Idolaters, and Swearers, and Adulterers, and Oppressours, there had beene found but *one* single man, *that executed judgement, and sought the truth* from his heart. But O the *madnesse* of the men of this foolish world withall! who seeke to doe *them* most *mischiefe* of all others, who of all others doe them most *good*; thirsting most after their *destruction*, who are the chiefest instruments of their *preservation*. Oh *foolish* and *madde* world! if thou hadst but wit enough, yet, yet to *hugge* and to *make much of* that little flocke, the *hostages* of thy peace, and the *earnest* of thy tranquillity! if thou wouldest but m *Know, even thou, at least in this thy day, the things that belong unto thy peace!* Thou art yet *happy*, that God hath a *remnant* in thee: and if thou knewest how to make use of this happinesse, *at least in this thy day*, by honouring their *persons*, by procuring their *safety* and welfare, by following their *examples*, by praying for their *continuance*; thou mightest be *still*, and *more*, and *ever* happy. But if these *things*, that belong unto thy peace, *be now hidden from thine eyes*; if these *men*, that *prolong* thy peace, and *prorogue* thy destruction, be now *despised* in thy heart, in this day of thy peace: God is *just*; thou knowest not how *soone* they may be taken from thee: and though he doe not bring the evill upon thee *in their dayes*; when they are gone, thou knowest not how soone vengeance may overtake thee, and n *Then shall he teare thee in pieces, and there shall be none* left *to deliver thee.*

l Ier. 5. 1.

m Luk. 19. 42.

n Psal. 50. 22.

§. 26. *The Conclusion.*

I have now done. Beseech we God the *Father* of mercies, for his deare *sonne* Iesus Christ his sake, to shed his *Holy Spirit* into our hearts; that by his

good blessing upon us, that which hath beene presently delivered agreeably to his holy truth and word, may take *roote downewards* in our hearts, and bring forth *fruit upwards* in our lives and conversations: and so to assist us ever with his grace, that we may with *humble confidence* lay hold on his *mercies*, with *cheerefull reverence* tremble at his *judgements*, by *unfained repentance* turne from us what he hath *threatned*, and by *unwearied Obedience* assure unto us what he hath *promised*.

To which Holy *Father*, *Sonne* and *Spirit*, three persons, and &c.

THE THIRD SERMON.

At Grantham Linc. 19. Ian. 1621.

3. KINGS 21. 29.

——I will not bring the evill in his dayes: but in his sons dayes will I bring the evill upon his house.

5. 1. *The doubts proposed.*

COme now this third time to entreat of this Scripture, and (by Gods help) to finish it. Of the *three* parts whereof, heretofore propounded, *viz.* 1. *Ahabs Humiliation*; 2. The *Suspension* of his judgement for fe; 3. And the *Devolution* of it upon *Ieboram*; the two former having beene already handled: the last only now remaineth to bee considered of. In the prosecution whereof; as heretofore wee have cleared GODS *Holinesse*, and *Truth*: so wee shall bee now occasioned to cleare his *Iustice*, from such imputations, as might seeme to lye upon it from this Act. And that in *three* respects; accordingly as *Ieboram*, who standeth here punishable for *Ahabs* sinne, may be considered in a *threefold reference* to *Ahab*: that is to say, either *relate*, as the sonne of *Ahab*; or *disparate*, as another man from

Ahab; or *comparatè*, as a man [a] not altogether so bad as *Ahab*. Now what [b] Iustice *first* to punish the *son* for the father? or indeed *secondly*, any *one man* for another? but most of all *thirdly*, the *lesse offender* for the greater?

a 4 King. 3. 2.
b *Quisquam est hominum, qui fuisse illum [Iovem] Deum credat, tàm injustum, tàm impium, nec mortalium fuisse constituta servantem? apud quos nefas habebatur magnum, alterum pro altero plecti, & alienis delictis aliorum cervicibus vindicari?* Arnob. contr. Gent. lib. 7.

§. 2. *For resolution whereof*

It is not a matter of so much difficulty, as at the first appearance it seemeth, to cleare these *doubts*; if all things thereto appertaining be *duly* and *distinctly* considered. The greatest trouble will be, (the things being of more variety than hardnesse,) to *sort* them in such manner, as that we may therein proceed *orderly* and without confusion. Evermore, we know, *Certainties* must rule *Uncertainties*; and *cleare* truths, *doubtfull*: it will be therefore expedient for us, for the better guiding of our judgements, *first* to lay down some *Certainties*; and then *afterwards* by them, to measure out fit *resolutions* to the doubts; and then *lastly* from the premises to raise some few *instructions* for our use.

§. 3. *The first certainty.*

The *first Certainty* then, and a maine one, is this. Howsoever things appeare to us, yet God neither is, nor can be *unjust*, as not in any other thing, so neither in his punishments. [a] *Is God unrighteous, that taketh vengeance? God forbid; for then how shall God judge the world?* [b] *shall not the Iudge of all the earth doe right?* Indeed the *reasons* of his *Iustice* oftentimes may be, oftentimes are *unknowne* to us: but they never are, they never can be *unrighteous* in him. If in a deepe point of Law, a learned discreet *Iudge* should upon sufficient grounds give sentence, flat contrary to what an ordinary *by-stander* would thinke reason, (as many times it falleth out;) it is

a Rom. 3. 5, 6.
b Gen. 18. 25.

not

not for the grieved party to complaine of *injustice* done him: he should rather *impute* what is done, to want of *skill* in himselfe, than of *Conscience* in the Iudge. Right so, if in many things *Gods proceedings* hold not proportion with those *characters* of Iustice and Equity, which our weake and carnall reason would expresse; we must thence inferre our owne *ignorance*, not his *injustice*. "And that so much the "rather; because those *matters of Law* are such as "fall within the comprehension of ordinary reason, "whereas the *wayes of God*, are farre removed out "of our sight, and advanced above our reach: and be-"sides an *earthly Iudge* is subject to misprision, mis-"information, partiality, corruption, and sundry in-"firmities that may *vitiate* his proceedings; where-"as no such thing can possibly fall upon the divine "Nature. *David* hath taught us in the Psalme, that "c *The righteousnesse of God is as the great moun-*"*taines, and his judgements as the great deep*. A great "*Mountaine* is eath to be seene; a man that wil but "open his eyes cannot over-looke it: but who can "see into the bottome of the Sea, or finde out what "is done in the *depths* thereof? Whatsoever we doe then; let us beware we measure not d *his wayes* by *our wayes*, nor *his workes* by *our workes*: how-soever they seeme to swerve from the rules of our *wayes* and *workes*; yet still e *The Lord is righteous in all his wayes, and holy in all his workes*. "Though wee cannot fathom the *deepes* of his "judgements, (for f *The Well is deepe*, and wee "have not wherewithall to draw;) yet let the "assurance of the *righteousnesse* of all his pro-"ceedings stand firme and manifest as the *moun-*"*taines*, which can neither be *removed* nor *hid*, "but stand fast rooted for ever more. This wee must rest upon as a *certaine Truth*; howsoever, whom-

c Psal. 36.6.

d Esay 55.8,9.

e Psa 1.14 5

f Iohn 4. 11.

whomsoever, whensoever, God punisheth, he is never unjust.

§. 4. *The second Certainty; concerning temporall;*

The second Certainty. To speake of *Punishments* properly; no temporall evill is simply, and *de toto genere* a punishment. By *temporall evils* I understand all the *penall evils* of this life, that doe or may befall us from our bodily conception, to our bodily death *inclusivè*; hunger, cold, nakednesse, sicknesses, infirmities, discontents, reproaches, poverty, inprisonments, losses, crosses, distresses, death, and the rest; in a word, all that [a] *Sore travell, which God hath given to the sonnes of man, to be exercised therewith*, and that [b] *Heavie yoke which is upon the sonnes of Adam, from the day that they goe out of their mothers wombe, till the day that they returne to the mother of all things*. I say none of all these are *properly* and *de toto genere* to be accounted punishments. For to make a thing simply and properly and formally a *punishment*, there are required these *three* conditions: 1. That it be *painefull*, and grievous to suffer: 2. That it be *inflicted* for some fault: 3. That it be *involuntary*, and against the sufferers will. That which hath but the first of these three conditions, may be called after a sort (and truly too) *Malum pœna*, a kinde of punishment. But *meere*, and *properly*, that Evill only is a *punishment*, wherein the whole three conditions concurre. Now these *temporall evils*, though they have the *two first* conditions; all of them being *grievous* to suffer, all of them being *inflicted* for sinne: yet in the *third* condition they fayle, because they are not *involuntary* simply, and perpetually, and *de suo genere* involuntary: (to omit also a kind of failing in the *second* condition; not but that they are ever *inflicted* for some *sinne* deserving them; but for that, there are with all other *ends*, and *reasons* for which they are *inflicted*, and whereunto they are *intended*, besides

a Eccles. 1. 13.

b Sirac. 40. 1.

besides and *above* the punishment of the offence) It may not be gainesaid indeed, but these things are *involuntary* sometimes in the particular, and especially to some men, even the least of them: but *simply* and *universally* such they are not; since by others some men, the greatest of them are willingly and cheerefully, not only *suffered*, but *desired*. Not but that they are *grievous* to the best. (It must needs be some griefe, as to the *Merchant*, to see his rich lading cast over-board, and to the *Patient* to have an old festered sore searched and sindged; so to the *Christian*, to have Gods correcting hand lye heavie upon him in some temporall affliction: The Apostle telleth us plainely, [c] *No affliction for the present is joyous, but grievous.*) But *involuntary* it is no more in him, then those other things are in them. As therefore the *Merchant*, though it pity his heart to see so much *wealth* irrecoverably lost, yet getteth the best helpe, and useth the best speed he can to empty the Vessell of them, for the *saving of his life*; and as the *Patient*, though [d] he smart when the *wound* is dressed, yet thanketh and feeth the Surgion for his paines, in hope of *future ease*: so the *Christian*, though these *temporall evils* somewhat trouble him, yet he is *willing* to them, and he is *cheerefull* under them, and he acknowledgeth *Gods goodnesse* in them, and returneth him *thankes* for them; because hee knoweth they are sent for his *future good*, and that they will at the last [e] *Yeeld him the peaceable fruit of righteousnesse*, when he shall have beene sufficiently *exercised* thereby. See [f] *Peter* and *John rejoycing*, when they suffered for the name of Iesus, and Saint *Paul* so farre from fearing, that [g] he *longed* after his *dissolution*; and the blessed *Martyrs* running to a *fagot* as to a *feast*. Verily, Gods children see great *good* in these things, which others account *evils*: and there-

c Heb. 12. 11.

d est plane quasi saevitia, medicina de scalpello. Non tamen sinari debere malum: quia dolores utiles esse solent. Ille, & gemens & magicus inter manus medici, postmodum eadem merito cumulabit. Tert. in Scorp. cap. 5.

e Heb. 12. 11.

f Acts 5. 41.

g Phil. 1. 23.

therefore they take them not as bare *punishments* sent to afflict them; but as *glorious tryalls* to exercise them, as *gracious corrections* to humble them, as *precious receipts* to purge, and recover, and restore, and strengthen them.

§. 5. *and Eternal punishments*; a Rom. 6. 23.

So that it is not any of the *temporall evils* of this life; but much rather the *everlasting paines* of hell, wherein the just reward and punishment of sinne properly and especially consisteth. a *The wages of sinne is death*: the *proper* wages of sinne *eternall* death. For so the *Antithesis* in that place giveth it to be understood, *viz.* of such a death as is opposed to *Eternall life*, and that is *Eternall Death*; [*The wages of sinne is death: but the gift of God is Eternall life.*] *Rom.* 6. By the distribution of those *Eternall punishments* then, we are rather to judge of GOD'S *righteousnesse* in recompensing sinners; than by the dispensation of these *temporall evils*. It was a stumbling block to the b *heathen* to see *good men* oppressed, and *vice* prosper: it made them doubt; some whether there were a *God*, or no; others nothing better, whether a *providence*, or no. But what marvell if they stumbled, who had no right knowledge either of *God*, or of his *providence*; when *Iob*, and *David*, and other the deare children of God have beene much puzzled with it? *David* confesseth in *Psal.* 73. that c *His feet had welnigh slipped*, when he saw the prosperity of the wicked: and certainly downe he had beene, had hee not happily stepped d *Into the Sanctuary of God, and there understood the end of these men.* Temporall evils, though they bee *sometimes* punishments of sinne: yet they are not *ever* sent as punishments, (because sometimes they have other *ends* and *uses*, and are *ordinabilia in melius*;) and *secondly*, they are never the *only* punishments of sinne; because there are greater and more lasting

b Διὰ δ' ὄπτησιν ὀφθαλμῶν κρίνει κακῶς ἐνθυμούμενον. *Marmoreo tumulo Licinus jacet; at Cato parvo: Pompeius nullo. Credimus esse Deos?* Vario. *See* Prat. de leg. Cic. 3. de Nat. deor. Senec. de provid. Aug. 3. de lib. arb. n. Menand. apud. Stob. Serm. 104.

c Psal. 73. 23.

d Ibid. 17.

lasting *punishments* reserved for sinners *after this life*, of which there is no other use or end, but to punish, since they are not *ordinabilia in melius*. If wee will make these *temporall evils* the measure, whereby to judge of the *Justice of God*, wee cannot secure our selves from erring dangerously: Gods purposes in the dispensation of these unto particular men being *unsearchable*. But those *everlasting punishments* are they, wherein *Gods Justice* shall be manifested to every eye, in due time; at that last day which is therefore called by Saint *Paul*, *Rom.* 2. e *The day of wrath, and of the revelation of the righteous judgement of God*. Implying, that howsoever God is just in all his *judgements* and acts of *providence*, even upon earth; yet the *Counsels* and *Purposes* of God in these things are often secret, and *past our finding out*; but at the last great day, when f *Hee shall render to every man according to his workes* his everlasting recompence; then his vengeance shall manifest his *wrath*, and the *righteousnesse* of his judgement shall bee *revealed* to every eye in the condigne punishment of unreconciled sinners. That is the *second Certainty*; Temporall evils are not *alwayes*, nor *simply*, nor *properly*, the punishments for sinne.

e Rom. 2.5.

f Ibid. 6.

§. 6. *the third certainty: that al evils of paine*

If any man shall be yet unsatisfied, and desire to have *Gods justice* somewhat farther cleared, even in the disposing of these temporall things: although it be neither safe, nor possible for us, to search farre into particulars, yet some generall satisfaction wee may have from a *third certainty*: and that is this. Every *evil of paine*, whatsoever it be, or howsoever considered, which is brought upon any man, is brought upon him evermore for *sinne*, yea and that also for his owne *personall sinne*. Every branch of this assertion would be well marked. I say

say first, [*Every evill of paine, whatsoever it be,*] whether naturall defects and infirmities in soule or body, or outward afflictions in goods, friends, or good name; whether inward distresses of an afflicted, or terrours of an affrighted conscience; whether temporall or eternall Death; whether evils of this life, or after it: or whatsoever other evill it be, that is any way grievous to any man; every such evill is for sinne.

§. 7. *howsoever considered,*

I say *secondly*, every evill of paine, *howsoever considered*: whether *formally*, and *sub ratione pœnæ*, as the proper effect of Gods vengeance and wrath against sinne; or as a *fatherly correction* and chasticement, to *nurture* us for some past sinne, or as a medicinall *preservative*, to *strengthen* us against some future sinne; or as a clogging *chaine* to keepe under and *disable* us from some outward worke of sinne; or as a fit *matter* and object whereon to *exercise* our Christian graces of *faith*, *charity*, *patience*, *humility*, and the rest; or as an *occasion* given and taken by Almighty God, for the greater manifestation of the glory of his *wisdome*, and *Power*, and *Goodnesse*, in the removall of it; or as an act of *Exemplary justice*, for the *admonition* and terrour of others; or for whatsoever other end, purpose, or respect it be inflicted.

§. 8. *are for the sinne*

I say *thirdly*, Every such evill of paine, is brought upon us *for sinne*. There may bee other *ends*, there may bee other *occasions*, there may bee other *uses* of such *Evils*: but still the originall *Cause* of them all, is sinne. [a *When thou with rebukes doest chasten man for sinne.*] It was not for any b extraordinary notorious sinnes, either of the *blinde man* himselfe, or of his *parents*, above other men, that he was borne blinde. Our Saviour Christ acquitteth them of that, *Iohn* 9. in answer to his Disciples, who were but too forward (as God knoweth

a Psal. 39. 11.

b Iohn 9. 2, 3.

knoweth moſt men are,) to judge the worſt. Our Saviours anſwer there, never intended other, but that ſtill the true *cauſe* deſerving that blindneſſe was his, and his parents *ſinne*: but his purpoſe was to inſtruct his Diſciples, that that infirmity was not layd upon him rather than upon another man, meerly for that *reaſon* becauſe he (or his parents) had deſerved it more than other men; but for ſome farther ends which God had in it in his ſecret and everlaſting purpoſe, and namely this among the reſt, *that the workes of God might be manifeſt in him*, and the Godhead of the Sonne made glorious in his miraculous cure. As in *Nature*, the *intention* of the [c] *End* doth not overthrow, but rather ſuppoſe the *neceſſity* of the *Matter*: ſo is it in the workes of God, and the diſpenſations of his wonderfull providence. It is from *Gods mercy*, ordering them to thoſe *Ends* hee hath purpoſed; that his puniſhments are *good*; but it is withall from our *ſins*, deſerving them as the *cauſe*, that they are *juſt*: even as the *raine* that falleth upon the earth, whether it moyſten it kindly, and make it fruitfull, or whether it choake and ſtocken and drowne it; yet ſtill had its beginning from the *vapours*, which the earth it ſelfe ſent up. All thoſe *Evils*, which fall ſo daily and thick upon us from Heaven, (whether to warne us, or to *plague* us,) are but *arrowes* which our ſelvs firſt ſhot up againſt heaven, and now drop down againe with doubled force upon our heads, *Omnis pœna propter culpam*: all evils of *paine*, are for the evils of *ſin*.

c *See* Ariſt. 2. Phyſ. c. 8. & 9.

I ſay *fourthly*; all ſuch evils are for our owne ſins. The Scriptures are plaine. [a] *God judgeth every man according to his owne workes*. [b] *Every man ſhall beare his owne burden, &c.* God hath enjoyned it as a *Law* for *Magiſtrates*, (wherin they have alſo his *example* to lead them;) that [c] *not the fathers for the children,*

§. 9. *of the ſufferer.*

a 1 Pet. 1. 17.
b Gal. 6. 5.
c Deut. 24. 16.

nor

nor the children for the fathers, but every man should be put to death for his owne sinne, Deut. 24. If Israel take up a *Proverbe* of their owne heads, [d *The fathers have eaten sowre grapes, and the childrens teeth are set on edge*;] they doe it without cause, and they are checked for it. *The soule that sinneth, it shall dye: and if any man eate sowre grapes, his owne teeth,* (and not anothers for him) *shall be set on edge* thereby. For indeed, how can it be otherwise? or who can reasonably think, that our most gracious God, who is so ready to take from us the guilt of our owne, should yet lay upon us the guilt of other mens sins? The onely *exception* to be made in this kinde, is that alone *satisfactory punishment* of our blessed Lord, and Saviour Iesus Christ: not at all for *his owne* sinnes, (farre be the impiety from us, so to imagine; for e *He did no sinne, neither was there any guilt found in his mouth*:) but for *ours*. He f *payed* that which he never took; it was *For our transgressions that he was wounded, and the chastisement of our peace was* laid *upon him*. Yet even those *meritorious sufferings* of his, may be said (in a *qualified* sense) to have beene for *his owne* sinnes: (although in my judgement, it bee far better to abstaine from such like speeches, as are of ill and suspicious sound, though they may be in some sort defended.) But how for *his owne* sinnes? His owne by *Commission*? By no meanes: (God forbid any man should teach, any man should conceive so; the least thought of this were blasphemy:) but his owne by *Imputation*. Not that he had *sinned*, and so *deserved* punishment: but that he had h *taken upon him* our sinnes, which *deserved* that punishment. As he that undertaketh for another mans *debt*, maketh it his own, and standeth *chargeable* with it, as if it were *his owne personall* debt; so Christ becomming *surety* for our sins, made them i *his owne*, and so was punishable

d Ezek. 18. 2, &c. Ier. 31. 29.

e 1 Pet. 2. 22.
f Psal. 69. 4. *Non rapui; & exsolvebam: non peccavi, & panas dabam,* Aug. Ibi.

g Esay 53. 5.
h *delictorum susceptor, non commissor.* Aug. in Psal. 68.
i *delicta nostra sua debita fecit, ut justitiam suam nostram justitiã faceret.* Aug. exp. 2. in Psal. 21.

punishable for them, as if they had beene *his owne personall* sinnes; [k] *Who his owne selfe bare our sinnes in his owne body upon the tree*, 1 *Pet.* 2. That he was *punished* for us, who himselfe *deserved* no punishment; it was, because [l] *He was made sinne for us, who himselfe knew no sinne.* So that I say, in some sense the assertion may be defended *universally*, and without exception: but yet I desire rather it might be thus; Christs only *excepted*, all the *Paines* and *Evills* of men are brought upon them for *their owne* sinnes.

k 1 Pet. 2. 24.

l 2 Cor. 5. 21.

§. 10. *The fathers sinnes punished in their children:*

These *three* points then are *certaine*: and it is needfull they should bee well understood and remembred; because nothing can be objected against *Gods Justice* in the punishing of sinne, which may not be easily removed, if we have recourse to some one or other of these *three Certainties*, and rightly apply them. All the *three doubts* proposed in the beginning, have one and the same resolution: answer one, and answer all. *Ahab* here sinneth by *Oppression*: and yet *the evill* must light, though not *all* of it, (for some part of it fell, and was performed upon *Ahab* himselfe,) yet the *maine* of it upon his sonne *Iehoram*. [*I will not bring the evill in his dayes, but in his sonnes dayes will I bring the evill upon his house.*] It is not *Iehorams* case alone: it is a thing that often hath, and dayly doth befall many others. In *Genesis* 9. when *Noahs* ungracious sonne *Ham* had discovered his Fathers nakednesse: the old man (no doubt, by Gods speciall inspiration) layeth the curse not upon *Ham* himselfe, but upon his sonne *Canaan*, [a *Cursed bee Canaan*, &c.] And God ratified the curse, by *rooting out* the posterity of *Canaan*, first out of the pleasant *Land*, wherein they were seated; and then afterwards from the face of the whole *earth*. *Ieroboams* b *Idolatrie* cut off his posterity from the *Kingdome*; and the

a Gen 9. 25.

b 3 King 15. 29, 30.

c 1 Sam. 2.33. --36.

d 4 King 5.27.

e Mat. 27.25.

f 1 Thes. 2.16

g Exod. 20.5.

c *wickednesse* of *Eli* his sonnes, theirs from the *Priesthood* of Israel. *Gehasi* with the bribe he tooke, purchased a d *leprosie* in fee-simple *to him and his heires for ever*. The Iewes, for *stoning the Prophets* of God, but most of all for *crucifying the Son of God*, brought bloud-guiltinesse not onely upon themselves, but upon their children also, [e *His bloud be upon us, and upon our Children.*] The *wrath of God* therefore comming upon them f *to the utmost*, and the *curse of God* abiding upon their *posterity* even unto this day: wherein they still remaine, (and God knoweth how long they shall) a *base* and *despised* people; *scattered* almost every where, and every where *hated*. Instances might be endlesse, both in private *persons* and *families*, and in whole *Kingdomes* and *Countries*. But it is a needlesse labour to multiply instances in so confessed a point: especially God Almighty having thus farre declared himselfe and his pleasure herein in the *second commandement* of the Law; that he will not spare in his g *Iealousie* sometimes to *visit the sinnes of the fathers upon the children, unto the third and fourth generation*.

§. 11.
And how this may stand with the Iustice of God.

a Chrysost. in Gen. hom. 28. b Augustin. qu. 42. in Deuter. Theophylact. in Ioh. 9. Perer. 14. in Gen. Disp. 4. Aquin. 1. 2. qu. 87. 8. Sasb. quodlib. 3.

There is no question then *de facto*, but so it is; the sinnes of the fathers are visited upon the Children: but *de jure*, with what right and equity it is so, it is (as Saint *Chrysostome* speaketh) a ζήτημα πολυθρύλλητον καὶ πολλαχοῦ διαπεπλεγμένον, a question famous, and much debated. The *considerations*, which I finde given-in for the resolution of this question, b by those that have purposely handled it, are very many. But multitude breedeth confusion: and therefore I propose no more but *two* only, unto which so many of the rest as are materiall may be reduced; and those two grounded upon the *certainties* already declared. The *former* concerneth the *Nature* of those *Punishments*, which are inflicted upon the Children

dren for the fathers sins; the *later* the *Condition* of those *Children*, upon whom such punishments are inflicted.

As to the first. The *punishments* which GOD bringeth usually upon the Children for the fathers sinnes, are only *temporall* and *outward* punishments. Some have beene plagued with infectious diseases: as [a] *Gehazies* posterity; and [b] *Ioabs* also, if that curse which *David* pronounced against him tooke effect, as it is like it did. Some have come to untimely and uncomfortable ends: and *Davids* children [c] *Ammon* and [d] *Absalon*; and the [e] *little ones* of *Dathan* and *Abiram*, and others. Some have had losses, and reproaches, and manifold other distresses and afflictions in sundry kindes, too long to rehearse. And all these *temporall judgements* their fathers *sinnes* might bring upon them: even as the *faith*, and *vertues*, and other graces of the fathers do sometimes conveigh *temporall blessings* to their posterity. So *Ierusalem* was saved in the siege by *Senacherib*, for [f] *Davids* sake many yeares after his death; *Esay* 37.35. And the succession of the Crowne of *Israel* continued in the line of [g] *Iehu* for foure descents; for the *zeale* that he shewed against the worshippers of *Baal*, and the house of *Ahab*. So then, men may fare the *better*; and so they may fare the worse too; for the *vertues*, or *vices* of their Ancestors. *Outwardly*, and *temporally* they may: but *spiritually*, and *eternally* they cannot. For as never yet any man went to *heaven* for his fathers *goodnesse*; so neither to *hell* for his fathers *wickednesse*.

§. 12. *Consid.* 1. *such punishments are only temporall, not spirituall.*

a 4 King 5.27
b 2 Sam. 3.29.
c 2 Sam. 13.29.
d 2 Sa. 18.15.
e Num. 16.27, 33.

f Esay 37.35.

g 4 King. 10. 30.

If it be objected; that for any people or person to suffer a [a] *famine of the word* of God, to be deprived of the use and benefit of the sacred and saving *ordinances* of God, to be left in utter darkenesse without the least glimpse of the glorious light of the

§. 13. *An Objection; with the first.*

a Amos 8. 11.

Gospell of God, without which (ordinarily) there can be no knowledge of *Christ*, nor meanes of *Faith*, nor possibility of *Salvation*; to be thus visited, is more than a *temporall* punishment; and yet this kinde of *spirituall* judgement doth sometimes light upon a Nation or people, for the *unbeliefe*, and *unthankefulnesse*, and *impenitency*, and *contempt* of their Progenitors whilest they had the light: and that therefore the *Children* for their Parents, and *Posterity* for their Ancestry are punished not onely with *Temporall*, but even with *Spirituall* judgements also. If any shall thus object, one of these two answers may satisfie them. *First*, if it should be granted, the *want of the Gospell* to be properly a *spirituall* judgement; yet it would not follow that *one* man were punished spiritually for the fault of *another*. For betwixt *private persons*, and *publike societies* there is this difference: that in *private persons*, every succession maketh a change, so that when the *Father* dyeth, and the *sonne* commeth after him, there is not now *the same* person that was before, but *another*; but in Cities, and countries, and Kingdomes, and all *publike societies*, succession maketh no change; so that when b *One generation passeth, and another commeth* after it, there is not *another* City, or Nation, or People then there was before, but *the same*. If then the people of the same land should *in this generation* bee visited with any such *spirituall judgement*, as is the removeall of their Candlestick, and the want of the Gospell, for the sinnes and impieties of their Ancestors in some *former* generations; yet this ought no more to be accounted the punishment of *one* for *another*; than it ought to be accounted the punishing of *one* for *another*, to punish a man in his *old age* for the sinnes of his *youth*. For as the *body* of a man, though the

b Eccles. 1. 4.

the *primitive moysture* be continually spending and wasting therein, and that decay be still repayred by a dayly supply of new and *alimentall moysture*, is yet truely *the same body*; and as a *River* fed with a living spring, though *the water* that is in the channell be continually running out, and *other water* freshly succeeding in the place and roome thereof, is truly *the same River*: so a *Nation* or People, though *one generation* is ever passing away, and *another* comming on, is yet truely *the same* Nation or People after an hundred, or a thousand yeares, which it was before.

§. 14. *And second answer thereunto.*

Againe secondly; the *want of the Gospell*, is not properly a *spirituall*, but rather a *temporall* punishment. Wee call it indeed sometimes a *spirituall Judgement*, as we doe the free use of it a *spirituall Blessing*: because the Gospell was written for, and revealed unto the Church, by *the Spirit* of GOD; and also because it is the holy Ordinance of GOD, and the proper instrument whereby (ordinarily) the *Spirituall* life of *Faith* and of *Grace* is conveighed into our soules. But yet properly and primarily, those only are [a] *Spirituall blessings*, which are immediately *wrought* in the soule by the spirit of God, and can never be *lost* where they are once placed, and are *proper* and peculiar to those that are borne againe of the spirit: and all those on the contrary, which may be subject to *decay*, or are *common* to the reprobate with the Elect, or may turne to the *hurt* of the receiver, are to be esteemed *temporall* blessings, and not spirituall. And such a *blessing*, is the outward *partaking* of the word and Ordinances of GOD: the *want* thereof therefore consequently, is to be esteemed a *temporall* judgement, rather than spirituall. So that, notwithstanding this instance, still the former consideration holdeth good: that GOD sometimes visiteth the

[a] Ephes. 1. 3.

say first, [*Every evill of paine, whatsoever it be,*] whether naturall defects and infirmities in soule or body, or outward afflictions in goods, friends, or good name; whether inward distresses of an afflicted, or terrours of an affrighted conscience; whether temporall or eternall Death; whether evils of this life, or after it: or whatsoever other evill it be, that is any way grievous to any man; every such evill is for sinne.

§. 7. *howsoever considered,*

I say *secondly*, every evill of paine, *howsoever considered*: whether *formally*, and *sub ratione pœnæ*, as the proper effect of Gods vengeance and wrath against sinne; or as a *fatherly correction* and chastisement, to *nurture* us for some past sinne, or as a medicinall *preservative*, to *strengthen* us against some future sinne; or as a clogging *chaine* to keepe under and *disable* us from some outward worke of sinne; or as a fit *matter* and object whereon to *exercise* our Christian graces of *faith*, *charity*, *patience*, *humility*, and the rest; or as an *occasion* given and taken by Almighty God, for the greater manifestation of the glory of his *wisdome*, and *Power*, and *Goodnesse*, in the removall of it; or as an act of *Exemplary justice*, for the *admonition* and terrour of others; or for whatsoever other end, purpose, or respect it be inflicted.

§. 8. *are for the sinne*

I say *thirdly*, Every such evill of paine, is brought upon us *for sinne*. There may bee other *ends*, there may bee other *occasions*, there may bee other *uses* of such *Evils*: but still the originall *Cause* of them all, is sinne. [a *When thou with rebukes dost chasten man for sinne.*] It was not for any b extraordinary notorious sinnes, either of the *blinde man* himselfe, or of his *parents*, above other men, that he was borne blinde. Our Saviour Christ acquitteth them of that, *Iohn* 9. in answer to his Disciples, who were but too forward (as God knoweth

a Psal. 39. 11.

b Iohn 9. 2, 3.

knoweth most men are,) to judge the worst. Our Saviours answer there, never intended other, but that still the true *cause* deserving that blindnesse was his, and his parents *sinne*: but his purpose was to instruct his Disciples, that that infirmity was not layd upon him rather than upon another man, meerly for that *reason* because he (or his parents) had deserved it more than other men; but for some farther ends which God had in it in his secret and everlasting purpose, and namely this among the rest, *that the workes of God might be manifest in him*, and the Godhead of the Sonne made glorious in his miraculous cure. As in *Nature*, the *intention* of the [c] *End* doth not overthrow, but rather suppose the *necessity* of the *Matter*: so is it in the workes of God, and the dispensations of his wonderfull providence. It is from *Gods mercy*, ordering them to those *Ends* hee hath purposed; that his punishments are *good*; but it is withall from our *sins*, deserving them as the *cause*, that they are *just*: even as the *raine* that falleth upon the earth, whether it moysten it kindly, and make it fruitfull, or whether it choake and flocken and drowne it; yet still had its beginning from the *vapours*, which the earth it selfe sent up. All those *Evils*, which fall so daily and thick upon us from Heaven, (whether to warne us, or to *plague* us,) are but *arrowes* which our selves first shot up against heaven, and now drop down againe with doubled force upon our heads, *Omnis pœna propter culpam*: all evils of *paine*, are for the evils of *sin*.

c *See* Arist. 2. Phys. c. 8. & 9.

I say *fourthly*; all such evils are for our owne sins. The Scriptures are plaine. [a] *God judgeth every man according to his owne workes.* [b] *Every man shall beare his owne burden, &c.* God hath enjoyned it as a *Law* for *Magistrates*, (wherin they have also his *example* to lead them;) that [c] *not the fathers for the children,*

§. 9. *of the sufferer.*

a 1 Pet. 1. 17.
b Gal. 6. 5.
c Deut. 24. 16.

nor

nor the children for the fathers, but every man should be put to death for his owne sinne, Deut. 24. If Israel take up a *Proverbe* of their owne heads, [d *The fathers have eaten sowre grapes, and the childrens teeth are set on edge*;] they doe it without cause, and they are checked for it. *The soule that sinneth, it shall dye: and if any man eate sowre grapes, his owne teeth*, (and not anothers for him) *shall be set on edge* thereby. For indeed, how can it be otherwise? or who can reasonably think, that our most gracious God, who is so ready to take from us the guilt of our owne, should yet lay upon us the guilt of other mens sins? The onely *exception* to be made in this kinde, is that alone *satisfactory punishment* of our blessed Lord, and Saviour Iesus Christ: not at all for *his owne* sinnes, (farre be the impiety from us, so to imagine; for c *He did no sinne, neither was there any guilt found in his mouth*:) but for *ours*. He f *payed* that which he never took; it was *For our transgressions that he was wounded, and the chastisement of our peace was* laid *upon him*. Yet even those *meritorious sufferings* of his, may be said (in a *qualified* sense) to have beene for *his owne* sinnes: (although in my judgement, it bee far better to abstaine from such like speeches, as are of ill and suspicious sound, though they may be in some sort defended.) But how for *his owne* sinnes? His owne by *Commission*? By no meanes: (God forbid any man should teach, any man should conceive so; the least thought of this were blasphemy:) but his owne by *Imputation*. Not that he had *sinned*, and so *deserved* punishment; but that he had h *taken upon him* our sinnes, which *deserved* that punishment. As he that undertaketh for another mans *debt*, maketh it his own, and standeth *chargeable* with it, as if it were *his owne personall* debt: so Christ becomming *surety* for our sins, made them i *his owne*, and so was punishable

d Ezek. 18. 2, &c. Ier. 31. 29.

e 1 Pet. 2. 22.
f Psal. 69. 4. *Non rapui; & exsolvebam: non peccavi, & pœnas dabam*, Aug. Ibi.

g Esay 53. 5.
h *delictorum susceptor, non commissor.* Aug. in Psal. 68.
i *delicta nostra sua debita fecit, ut justitiam suam nostram justitiã faceret.* Aug. exp. 2. in Psal. 21.

punishable for them, as if they had beene *his owne personall* sinnes; k *Who his owne selfe bare our sinnes in his owne body upon the tree*, 1 *Pet.* 2. That he was *punished* for us, who himselfe *deserved* no punishment; it was, because l *He was made sinne for us, who himselfe knew no sinne.* So that I say, in some sense the assertion may be defended *universally*, and without exception: but yet I desire rather it might be thus; Christs only *excepted*, all the *Paines* and *Evills* of men are brought upon them for *their owne* sinnes.

k 1 Pet. 2. 24.

l 2 Cor. 5. 21.

These *three* points then are *certaine*: and it is needfull they should bee well understood and remembred; because nothing can be objected against *Gods Justice* in the punishing of sinne, which may not be easily removed, if we have recourse to some one or other of these *three Certainties*, and rightly apply them. All the *three doubts* proposed in the beginning, have one and the same resolution: answer one; and answer all. *Ahab* here sinneth by *Oppression*: and yet *the evill* must light, though not *all* of it, (for some part of it fell, and was performed upon *Ahab* himselfe,) yet the *maine* of it upon his sonne *Iehoram*. [*I will not bring the evill in his dayes, but in his sonnes dayes will I bring the evill upon his house.*] It is not *Iehorams* case alone: it is a thing that often hath, and dayly doth befall many others. In *Genesis* 9. when *Noahs* ungracious sonne *Ham* had discovered his Fathers nakednesse: the old man (no doubt, by Gods speciall inspiration) layeth the curse not upon *Ham* himselfe, but upon his sonne *Canaan*, [a *Cursed bee Canaan*, &c.] And God ratified the curse, by *rooting out* the posterity of *Canaan*, first out of the pleasant *Land*, wherein they were seated; and then afterwards from the face of the whole *earth*. *Ieroboams* b *Idolatrie* cut off his posterity from the *Kingdome*; and the

§. 10. *The fathers sinnes punished in their children:*

a Gen 9. 25.

b 3 King 15. 29, 30.

c 1 Sam. 2.33. --36.

d 4 King 5.27.

e Mat. 27.25.

f 1 Thes. 2.16

g Exod. 20.5.

c *wickednesse* of *Eli* his sonnes, theirs from the *Priesthood* of Israel. *Gebasi* with the bribe he tooke, purchased a d *leprosie* in fee-simple *to him and his heires for ever*. The Iewes, for *stoning the Prophets* of God, but most of all for *crucifying the Son of God*, brought bloud-guiltinesse not onely upon themselves, but upon their children also, [e *His bloud be upon us, and upon our Children.*] The *wrath of God* therefore comming upon them f *to the utmost*, and the *curse of God* abiding upon their *posterity* even unto this day: wherein they still remaine, (and God knoweth how long they shall) a *base* and *despised* people; *scattered* almost every where, and every where *hated*. Instances might be endlesse, both in private *persons* and *families*, and in whole *Kingdomes* and *Countries*. But it is a needlesse labour to multiply instances in so confessed a point: especially God Almighty having thus farre declared himselfe and his pleasure herein in the *second commandement* of the Law; that he will not spare in his g *Iealousie* sometimes to *visit the sinnes of the fathers upon the children, unto the third and fourth generation*.

§. 11. *And how this may stand with the Iustice of God.*

a Chrysost. in Gen. hom. 28. b Augustin. qu. 42. in Deuter. Theophylact. in Ioh. 9. Perer. 14. in Gen. Disp. 4. Aquin. 1.2. qu. 87. 8. Sasb. quodlib. 3.

There is no question then *de facto*, but so it is; the sinnes of the fathers are visited upon the Children: but *de jure*, with what right and equity it is so, it is (as Saint *Chrysostome* speaketh) a ζήτημα πολυθρύλλητον καὶ πολλαχοῦ φερόμενον, a question famous, and much debated. The *considerations*, which I finde given-in for the resolution of this question, b by those that have purposely handled it, are very many. But multitude breedeth confusion: and therefore I propose no more but *two* only, unto which so many of the rest as are materiall may be reduced; and those two grounded upon the *certainties* already declared. The *former* concerneth the *Nature* of those *Punishments*, which are inflicted upon the Children

dren for the fathers sins; the *later* the *Condition* of those *Children*, upon whom such punishments are inflicted.

As to the first. The *punishments* which GOD bringeth usually upon the Children for the fathers sinnes, are only *temporall* and *outward* punishments. Some have beene plagued with infectious diseases: as [a] *Gehazies* posterity; and [b] *Ioabs* also, if that curse which *David* pronounced against him tooke effect, as it is like it did. Some have come to untimely and uncomfortable ends: and *Davids* children [c] *Amnon* and [d] *Absalon*; and the [e] *little ones* of *Dathan* and *Abiram*, and others. Some have had losses, and reproaches, and manifold other distresses and afflictions in sundry kindes, too long to rehearse. And all these *temporall judgements* their fathers *sinnes* might bring upon them: even as the *faith*, and *vertues*, and other graces of the fathers do sometimes conveigh *temporall blessings* to their posterity. So *Ierusalem* was saved in the siege by *Senacherib*, for [f] *Davids* sake many yeares after his death; *Esay* 37.35. And the succession of the Crowne of *Israel* continued in the line of [g] *Iehu* for foure descents; for the *zeale* that he shewed against the worshippers of *Baal*, and the house of *Ahab*. So then, men may fare the *better*; and so they may fare the worse too; for the *vertues*, or *vices* of their Ancestors. *Outwardly*, and *temporally* they may: but *spiritually*, and *eternally* they cannot. For as never yet any man went to *heaven* for his fathers *goodnesse*; so neither to *hell* for his fathers *wickednesse*.

§. 12. *Consid. 1. such punishments are only temporall, not spirituall.*

a 4 King 5.27
b 2 Sam. 3.29.
c 2 Sam. 13.29.
d 2 Sa. 18.15.
e Num. 16.27, 33.

f Esay 37.35.

g 4 King. 10. 30.

If it be objected; that for any people or person to suffer a [a] *famine of the word* of God, to be deprived of the use and benefit of the sacred and saving *ordinances* of God, to be left in utter darkenesse without the least glimpse of the glorious light of the

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Gospell of God, without which (ordinarily) there can be no knowledge of *Christ*, nor meanes of *Faith*, nor possibility of *Salvation*; to be thus visited, is more than a *temporall* punishment: and yet this kinde of *spirituall* judgement doth sometimes light upon a Nation or people, for the *unbeliefe*, and *unthankefulnesse*, and *impenitency*, and *contempt* of their Progenitors whilest they had the light: and that therefore the *Children* for their Parents, and *Posterity* for their Ancestry are punished not onely with *Temporall*, but even with *Spirituall* judgements also. If any shall thus object, one of these two answers may satisfie them. *First*, if it should be granted, the *want of the Gospell* to be properly a *spirituall* judgement; yet it would not follow that *one* man were punished spiritually for the fault of *another*. For betwixt *private persons*, and *publike societies* there is this difference: that in *private persons*, every succession maketh a change, so that when the *Father* dyeth, and the *sonne* commeth after him, there is not now *the same* person that was before, but *another*; but in Cities, and countries, and Kingdomes, and all *publike societies*, succession maketh no change; so that when b *One generation passeth, and another commeth* after it, there is not *another* City, or Nation, or People then there was before, but *the same*. If then the people of the same land should *in this generation* be visited with any such *spirituall judgement*, as is the removeall of their Candlesticke, and the want of the Gospell, for the sinnes and impieties of their Ancestors in some *former* generations: yet this ought no more to be accounted the punishment of *one* for *another*; than it ought to be accounted the punishing of *one* for *another*, to punish a man in his *old age* for the sinnes of his *youth*. For as the *body* of a man, though the

b Eccles. 1. 4.

the *primitive moysture* be continually spending and wasting therein, and that decay be still repayred by a dayly supply of new and *alimentall moysture*, is yet truely *the same body*; and as a *River* fed with a living spring, though *the water* that is in the channell be continually running out, and *other water* freshly succeeding in the place and roome thereof, is truly *the same River*: so a *Nation* or People, though *one generation* is ever passing away, and *another* comming on, is yet truely *the same* Nation or People after an hundred, or a thousand yeares, which it was before.

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[a] Ephes. 1. 3.

sins of the fathers upon the children with *outward* and *temporall*; but never with *spirituall* and *eternall* punishments.

§. 15. *Temporall evils of children, though not properly;*

Now, if there could no more be said to this doubt, but only this; it were sufficient to cleare *Gods Iustice*: since we have beene already instructed, that these *temporall judgements* are not alwaies *properly* and *formally* the punishments of sinne. For as *outward blessings* are indeed no true blessings *properly*; because *Wicked* men have their portion in them as well as the Godly, and they may turne (and often doe) to the greater *hurt* of the soule, and so become rather *Punishments*, than Blessings: so to the contrary, *outward punishments* are no true punishments *properly*; because the *Godly* have their share in them as deep as the Wicked, and they may turne (and often doe) to the greater *good* of the soule, and so become rather *Blessings*, than Punishments.

§. 16. *Are yet after a sort punishments to the Fathers: and how.*

If it be yet said; But why then doth God threaten them as *Punishments*, if they be not so? I answer. *First*; because they *seeme* to be punishments, and are by most men so *accounted* for their grievousnesse, though they be not properly such in themselves. *Secondly*; for the *common event*; because *ut plurimùm* and for the most part they proove punishments to the sufferer, in case he be not *bettered*, as well as *grieved* by them. *Thirdly*, because they are indeed a kind of punishment, though not then deserved, but formerly. *Fourthly*, and most to the present purpose; because not seldome the [a] *Father* himselfe is punished in them, who through tendernesse of affection

a Σωφρονεῖν αὐτοὺς ὄντως εἰς κολάσεως λόγον, τὸ τοὺς παῖδας ὁρᾶν τιμωρουμένους ἢ ἑαυτοὺς καθ' ὑιὸς γονέας Chrys. in Gen. hom. 20. *Filii bona valetudo, felicitas patrimonium pertinet ad patrem. Felicior futurus, si salvum habuerit filium; infelicior, si amiserit.* Senec. 5. de Benef. 19. *Nihil interest in quo veritus fuerit, an in libris: cum pro affectu parentes magis in liberis terreantur.* lib. 8. §. haec quae E. 42. Quod metus causa.

affection taketh very much to heart the *evils* that happen to his *childe*; sometimes more, than if they had happened to *himselfe*. See *David* [b] weeping and puling for his trayterous sonne *Absalom*, when he was gone; more [c] affectionately, than we finde he did for the hazzards of his owne person, and of the whole State of Israel, whiles he lived. For if it be a *punishment* to a man to sustaine losses in his *cattell*, or *goods*, or *lands*, or *friends*, or any other thing he hath: how much more then in his *children*, of whom he maketh more account than of all the rest, (as being not only an *Image*, but even a [d] *part* of himselfe;) and for whose sakes especially it is, that he maketh so much account of the rest? The Egyptians were plagued not only in the blasting of their *corne*, the murraine of their *cattell*, the unwholesomenesse of their *waters*, the annoiance of *vermine*, and such like; but also and much more in the death of their [e] *first-borne*: that was their *last*, and *greatest* plague. The newes of his *children* slaine with the fall of an house, did put *Iob* (though not quite out of patience, yet) more [f] to the tryall of his patience, than the losse of all his *substance* besides; though of many thousands of Oxen, and Asses, and Sheepe, and Camels. Now if no man charge God with *injustice*, if when a man sinneth he punish him in his *body*, or *goods*, or *good name*, or in other things: why should it be suspected of injustice, when hee sinneth, to punish him in his *children*? at least there, where the evill of the children seene or foreseene, redoundeth to the griefe and affliction of the father? And so was *Davids murther* and *adultery* justly punished in the losse of his *incestuous* son *Amnon*, and of his *murtherous* sonne *Absalon*. Vpon which ground, some thinke that clause [g *Vnto the third and fourth generation*] to have beene added in the

b 2 Sam. 18. 33.

c 2 Sam. 19. 5, 6.

d *Natus à patre & filius eadem esse persona penè intelligitur* l. ult. Cod. 6. 26. de impub. *pars quodammodo corporis ejus* l. 22. Cod. 11. 47. de agric. & cens.

e Exod. 11. 5, 6

f *Then Iob arose*, &c. Iob 1. 20.

g Exod. 20. 5.

the *second Commandement*, respectively to the ordinary *ages* of men; who oftentimes live to see their children to the *third*, and sometimes to the *fourth* generation, but very seldome farther: Implying, as they thinke, that God usually punisheth the sins of the *fathers* upon the *children*, within such a compasse of time, as they may in likelihood *see it*, and *grieve* at it; and then what ever evill it be, it is rather inflicted as a punishment to them, than to their children. This in part satisfieth the doubt: that the *punishments* which God layeth upon the children for the fathers sins, are only *temporall* punishments, and consequently by our *second ground* not properly punishments.

§. 17. *Consid.* 2. *The children that are punished for their fathers sins.*

But yet for so much as these *temporall evills*, (be it properly, bee it improperly,) are still a kinde of *Punishment*; and we have beene already taught from the *third ground*, that all evills of punishment, whether proper or improper, are brought upon men evermore and only for their *owne personall* sins: the doubt is not yet wholly removed, unlesse we admit of a *second Consideration*; and that concerneth the *condition* of those *children*, upon whom such punishments are inflicted for their fathers sins.

§. 18. *Either first, by* 1. *Nature,*

And *first*; it is considerable, that *Children* most times treade in their Fathers *steps*, and continue in their *sinnes*: and so draw upon themselves their *punishments*. And this they doe especially, by a *threefold* conveyance of sin from their Parents; *viz. Nature*, *Example*, and *Education*. First, *Nature*: and this is seene especially in those sinnes, that are more *sensuall* than other, and doe after a sort *symbolize* with the predominant humour in the body. It is plaine from experience, that some *sinnes* (especially the *proneness*, and *inclination* unto them) doe follow some *complexions* and constitutions

ſtitutions of body, more than others; and ariſe from them: As Ambition, Rage, raſhneſſe, and turbulent intermedling in other mens affaires, from *Choller*; Wantonneſſe, and Licentious mirth from *Blond*; Drunkenneſſe, and Lazineſſe from *Flegme*; Envie, and Sullenneſſe, implacable thirſt of Revenge from *Melancholly*. And theſe kinde of ſins (to note that by the way) doe oftentimes proove our *maſter-ſinnes*; ſuch as Divines uſually call our boſome, and *darling*, and *beloved* ſinnes, (*Peccatum in delicijs*) becauſe naturally we have a ſtronger proneneſſe and inclination to theſe, than to other ſinnes. And therefore wee ought to *pray* againſt, and to *ſtrive* againſt, and to *fight* againſt theſe ſinnes, and to avoyde the occaſions of them, eſpecially and above all other ſinnes. And if it ſhall pleaſe God ſo to ſtrengthen us with his *grace*, and enable us by his *ſpirit*, as to have in ſome good meaſure *ſubdued* theſe ſinnes in us, and *denied* our ſelves in them: it is to be comfortably hoped, that we have wrought the maine and the *maſterpiece* of our *Mortification*. But to returne where I was; as *colour* and *favour* and *proportion*, of haire and face and lineament; and as *diſeaſes* and *infirmities* of the Body; ſo commonly the *abilities*, and *diſpoſitions*, and *tempers* of the minde and affections become hereditary, and (as we ſay) [a]*Runne in a blond*. *Natura ſequitur ſeminа quiſque ſua*. An evill *bird* hatcheth an evill *egge*; and one [b]*Viper* will breed a *generation* of Vipers.

Secondly; We are (God knoweth) but too apiſh: apt to be led *much* by examples, *more* by the worſt, *moſt* by the neareſt. —[a]*Velocius & citius nos Corrumpunt vitiorum exempla domeſtica*. *Young ones* will doe, as they ſee the *old ones* doe before them: and they will on; *Non quà eundum, ſed quà itur*; not as their

a Φῦσι, φῦσι πολλαὶς αἷμ' ὡς κακὸς ἔχει. Οὐκ ἂν γένοιτο χρηστὸς ἐκ κακῆς φύσις. Euripid. apud Stob. Serm. 88 b Ἐκ τῆς κακῆς γὰρ φύσις τίκτει κακόν. Ὡς ἐξ ἰοβόλης πάλιν ἔχιδνα γίγνεται. Egdor. ibid.

§. 19.

2. *Example*; a Iuvenal. Satyr. 14.

their father *biddeth* them, but as *he leadeth them.* [b] *Si nociva senem juvat alea*— If the [c] father be given to *swearing*, or *gaming*, or *scoffing*, or *whoring*, or *riot*, or *contention*, or *excesse* in drinke, or any thing else that naught is: let him counsell and advise his sonne as often and as earnestly as hee can; he shall finde one cursed *example*, (without the singular mercy and grace of God) to doe more hurt upon him, than a thousand wholesome *admonitions* will doe good. [d] *—fugienda patrum vestigia ducunt, Et monstrata diu veteris trahit orbita culpæ.*

b Iuven. *ibid.* c—*probum patrem esse oportet, Qui gnatum suum probiorem, quàm ipsus fuerit, postulat.* Plaut. in Pseud.

d Iuvenal. ubi supra.

§. 20.

3. *or education,*

A *third* meanes of conveying vices from parents to children, is *Education*: when parents trayne and bring up their children in those sinfull courses, wherein themselves have lived and delighted. So covetous *worldlings* are ever distilling into the eares of their children *precepts* of parsimony and good husbandry, reading them *lectures* of thrift, and inculcating *principles* of getting and saving. [a] *Sunt quædam vitiorum elementa: his protinus illos Imbuet, & coget vitiorum ediscere sordes.* Idle wandering *Beggars* traine up their children in a trade of *begging*, and *lying*, and *cursing*, and *filching*, and all idlenesse and abominable filthinesse. And *idolatrous* parents how carefull they are to nuzzle up their Posterity in *Superstition* and *Idolatry*; I would our profest *Popelings*, and *halfe-baked* Protestants, did not let us see but too often. Wretched and accursed is our supine carelesnesse; if these mens wicked *diligence*, (whose first care for the fruit of their *bodies*, is to poyson their *soules*, by sacrificing their sonnes and daughters to Idols;) shall rise up in judgement against us, and *condemne* our foule *neglect*, in not seasoning the tender yeeres of our children with such religious, godly and vertuous [b] *informations*, as they are capable of.

a Iuvenal. Satyr. 14.

b Ephes. 6. 4.

How

How ever it be, whether by *Nature, Example, or Education*, one, or more, or all of these: certaine it is, that most times *sinnes* [a] passe along from the father to the sonne, and so downeward, by a kind of *lineall discent* from predecessours to posterity; and that for the most part with [b] *advantage* and encrease: whole *families* being tainted with the *speciall vices* of their stocke. Iohn Baptist speaketh of [c] *a generation of vipers*: and if we should but observe the conditions of some *families* in a long line of succession; might we not espie here and there, even whole generations of *Drunkards*, and generations of *Swearers*, and generations of *Idolaters*, and generations of *Worldlings*, and generations of *seditious*, and of *envious*, and of *riotous*, and of *haughty*, and of *uncleane* persons, and of sinners in other kindes? This ungodly King *Ahab*; see how all that come of him, taste of him, and have some spice and relish of his evill manners. Of his sonne *Ahaziah*, that next succeeded him in the kingdome of Israel, the Text saith in the next Chapter, that [d] *He walked in the way of his father, and in the way of his mother*. And another *Ahaziah* king of Iudah, the grand-childe of *Iehoshaphat* by the fathers side, and of *Ahab* by the mothers; drew infection from the mother, and so trod in the steppes rather of this his wicked Grandfather *Ahab*, than of his good Grandfather *Iehoshaphat*: and of him therefore the Scripture saith remarkeably in 4 *Kings* 8. [e] *Hee walked in the way of the House of Ahab, and did evill in the sight of the Lord, as did the House of Ahab, for he was the Son-in-law of the House of Ahab*. Little doth any man thinke, what hurt he may doe unto, and what plague he may bring upon his posterity, by joyning himself or them in too strict a bond of neerenesse, with an ill or an Idolatrous House or Stock.

§. 21.

a *tread in their fathers steps*; a--*redit ad authores genus, Stirpemq; primam degener sanguis refert.* Senec. in Hippol. act. 3.

b Οἱ πλέονες κακίης σημεῖα φέρουσι τὸ πρόσθε ἐόντες. Homer. Odyss. β.

c Mat. 3. 7.

d 3 Kin. 22. 25

e 4 King. 8. 27.

Here

Here, we ſee, is *Ahabs houſe* taxed, and not his *perſon* onely: even the whole family, and broode, and kinne of them, *branch and root*. And that *Ieboram* alſo, who is the ſon here ſpoken of and meant in my Text, did [f] *Patriſare* too as well as the reſt of the kindred, and take after the father, (though not in that height of impiety, and idolatry, as his father) is plaine from the ſequele of the Story. And ſo doing, and partaking of the *Evils* of *ſinne* with his father; why might not hee alſo in juſtice partake of the *Evils of puniſhment* with his father?

f 4 King 3. 2.

§. 22. *or ſecondly are poſſeſſors of ſomething from their fathers with Gods curſe cleaving thereunto.*

Secondly, the ſins of the fathers are viſited upon the children ſometimes, as *poſſeſſours* of ſomething which their fathers left them, with Gods *curſe* cleaving unto it. As in the Law, not onely he, that had an [a] *iſſue of uncleanneſſe*, made them uncleane that touched him; but even the *ſaddle* or *ſtoole* he ſate upon, the *cloathes* he wore, the *bed* whereon he lay, any *veſſel* of earth or of wood that he did but touch, was enough to bring *legall pollution* & uncleanneſſe upon any other perſon, that ſhould but touch them: So, not only our fathers *ſinnes*, if we touch them by *imitation*; but even their [b] *Lands* and *goods* and *houſes* and other things that were theirs, are ſufficient to derive *Gods curſe* upon us, if we doe but hold them in *poſſeſſion*. What is gotten by any evill and unjuſt and unwarrantable meanes, is in Gods ſight and eſtimation no better than *ſtollen*. Now *ſtollen goods*, we know, though they have paſſed through never ſo many hands before, that man is anſwerable for, in whoſe *hands* they are found, and in whoſe *cuſtody* and *poſſeſſion* they are. God hateth not *ſinne* only; but the very *monuments* of ſinne too: and his *curſe* faſteneth, not onely upon the *agent*; but upon the bruite and dead *materials* too. And where *theft*, or *oppreſſion*, or *perjury*, or *ſacriledge* have layd the

a See Levit. 15. 2.-11.

d Ἀδίκως δὲ μὴ λίθῳ χρήματ', ἂν ᾖ κεκλῃ πολὺν χρόνον. μελαθρεῖς ἐμμένειν. τὰ γὰρ κακῶς οἴκοις ἐσίλθοντ' οὐκ ἔχει σωτείαν. Euripid.

the foundation, and reared the houſe; there the [c] *Curſe of God* creepeth in betweene the *walls* and *ſeelings*, and lurketh cloſe within the *ſtones* and the *timber*, and as a fretting moath or canker, inſenſibly gnaweth aſunder the *pinnes* and the *joynts* of the building, till it have unframed it, and reſolved it into a ruinous heape: for which miſchiefe there is no *remedy*, no *preſervation* from it, but one; and that is, free and ſpeedy *Reſtitution*. For any thing we know, what *Ahab* the father got without *juſtice*, *Iehoram* the ſonne held without *ſcruple*. We doe not finde, that ever he made *reſtitution* of *Nabothis* vineyard to the right heire; and it is like enough he did not: and then betweene *him* and his *father* there was but this difference; the father was the *thiefe*, and hee the *receiver*; which two the Law ſevereth not either in *guilt* or *puniſhment*, but wrappeth them equally in the ſame guilt, and in the ſame puniſhment—[d] καὶ ὁ κλέψας μὲν, καὶ ὁ λήψας. And who knoweth, whether the very *holding* of that *vineyard* might not bring upon him the *curſe* of his fathers oppreſſion? it is plaine that [e] *vineyard* was the place, where the heavieſt part of that curſe overtooke him.

c Zach. 5. 4.

d Ἀμφότεροι κλῶπες, καὶ ὁ ἁρπάσας, καὶ ὁ κλέψας. Phocyl.

e 4 King. 6. 25 26.

§. 23. *Conſid. 3. from the diſtinction of impulſive Cauſes.*

But that which is the upſhot of all, and untieth all the knots both of this and of all other doubts, that can be made againſt *Gods juſtice*, in puniſhing one for another, ariſeth from a *third conſideration*; which is this. That the *children* are puniſhed for the *fathers* ſins, or indefinitely *any one* man for the ſins of *any other* man; it ought to be imputed to *thoſe* ſinnes of the fathers or others, not as to the *cauſes* properly *deſerving* them, but onely as *occaſioning* thoſe puniſhments. It pleaſeth God to take *occaſion* from the ſinnes of the fathers or of ſome others, to bring upon their *children*, or thoſe that otherwiſe

wise belong unto them in some kinde of *relation*, those evils which by their owne corruptions and sinnes they have justly deserved. This distinction of the *Cause* and *Occasion*, if wel heeded, both fully acquiteth *Gods justice*; and abundantly reconcileth the seeming *Contradictions* of Scripture, in this Argument: and therefore it will be worth the while, a little to open it.

§. 24. *The Impulsive Cause what it is.*

There is a kinde of Cause *de numero efficientium*, which the learned for distinctions sake call the *Impulsive Cause*: and it is such a cause as [a] *moveth* and induceth the *principall Agent*, to doe that which it doth. For example; A *Schoolemaster* correcteth a boy with a *rod* for *neglecting* his booke. Of this *correction* here are *three* distinct causes, all in the ranke of efficients; *viz.* the *Master*, the *Rod*, and the boyes *neglect*: but each hath its *proper causality* in a different kinde and manner from other. The *Master* is the Cause, as the *principall Agent*, that doth it; the *Rod* is the Cause, as the *Instrument* wherewith he doth it: and the boyes *neglect* the *impulsive cause*, for which he doth it. Semblably, in this judgement which befell *Ieboram*; the principall efficient cause and *Agent*, was *God*, (as he is in all other punishments and judgement; [b] *Shall there be evill in the City, and the Lord hath not done it? Amos* 3.) and here he taketh it to himselfe, [*I will bring the evill upon his house.*] The *Instrument all* Cause under God, was [c] *Jehu*; whom God raised up, and endued with zeale & power for the execution of that vengeance, which he had determined against *Ahab* and against his house; as appeareth in 4 *Kings* 9. and 10. But now, what the true proper *impulsive cause* should be, for which he was so punished, and which *moved* God at that time and in that sort to punish him; that is the point wherein consisteth the chiefest difficulty in

[a] *quæ principem efficientem impellit ad efficiendum.* Keckerm. 1. Syst. Log. 10.

[b] Amos 3.6.

[c] 4 King 9.

in this matter, and into which therefore we are now to enquire: *viz.* whether that were rather *his owne* ſin, or his father *Ahabs* ſin?

§. 25. *Two ſorts of impulſive Cauſes;*

Whether we anſwer *for this*, or *for that*; we ſay but the truth in both: for both ſayings are true; [God puniſhed him *for his owne*,] and [God puniſhed him *for his Fathers ſinne*.] The difference only this. His *owne ſinnes* were the *impulſive* cauſe that *deſerved* the puniſhment; his *fathers* ſinne the *impulſive* cauſe that *occaſioned* it: and ſo indeed upon the poynt, and reſpectively to the *juſtice* of God, rather *his owne* ſins were the cauſe of it, than his fathers; both becauſe *juſtice* doth eſpecially looke at the *deſert*, and alſo becauſe that which deſerveth a puniſhment is more *effectually*, and *primarily*, and *properly* the impulſive cauſe of puniſhing, than that which only *occaſioneth* it. The termes whereby Artiſts expreſſe theſe two different kindes of *impulſive cauſes* (borrowed from *Galen* and the Phyſitians,) of [a] αἰτιῶν προκαταρκτικῶν & αἰτιῶν συνεκτικῶν, would be excellent, and full of ſatisfaction; if they were of eaſie underſtanding. But for that they are not ſo, eſpecially to ſuch as are not acquainted with the tearmes and learning of the *Schooles*; I forbeare to uſe them: and rather than to take the ſhorteſt cut over hedge and ditch, chuſe to leade you an eaſier and playner way, though it's ſomething about; and that by a familiar example.

[a] *See* Kecker. 1 Syſt. Log. 10. *called by* Bruliſ. *Cauſa Diſpoſitiva, et Excitativa*, apud Altenſt. in dict. Cauſa.

§. 26. *explained by a familiar example;*

A man hath lived for ſome good ſpace in reaſonable ſtate of health; yet by groſſe feeding, and through continuance of time, his *body* the whileſt hath contracted many vitious, noiſome, and malignant *humours*. It happeneth he had occaſion to *ride* abroad in bad weather; taketh wet on his feet or neck, getteth cold with it, commeth home, findeth himſelfe not well, falleth a *ſhaking* firſt, and

and anon after into a dangerous and lasting *fever*. Here is a *fever*, and here are two different *causes* of it an *antecedent* cause within, the abundance of noisome and crude humours, (that is [a] *causa materialis*;) and the *evident* cause *ab extra*, his riding in the wet, and taking cold upon it, (and that is *Galens* [b] *causa procatarctica*.) Let us goe on a little, and compare these causes. The Physitian is sent for, the sicke mans *friends* they stand about him, and inquireth of him and the *Physitian* among them, and enquireth of him and them how he got his fever. They presently give him such *information* as they can, (and the information is both *true*, and *sufficient*, so farre as it reacheth:) they tell him the *one* cause, the occasionall cause, the *outward evident* cause: [Alas, Sir, hee rode such a journey, such a time, got wet on his feet, and tooke cold upon it; and that hath brought him to all this.] That is all they are able to say to it: for other cause they know none. But by and by after some surview of the state of the body, he is able to informe them in the *other* cause, the *inward* and *originall* cause; whereof they were as ignorant before, as hee was of that other outward one: and he telleth them the cause of the malady is superfluity of crude and noysome *humours*, rankenesse of *blood*, abundance of *melancholly*, tough *fleame*, or some other like thing within. Now if he be demanded, which of these two is rather the *cause* of his sickenesse? The truth is, that *inward antecedent* cause within, is the very cause thereof, although perhaps it had not bred a fever at that *time*, if that other *outward occasion* had not beene. For by that *inward hidden* cause the body was *prepared* for an ague: only there wanted some *outward* fit *accident*, to stirre and provoke the *humours* within, and to set them on working. And the parties body being so prepared, might

a *Interiores dispositiones, quæ irritantur ab externis causis.* Melancthon. *causa dispositiva.* Brulifer.

b *Causa externa irritatrix.* Melancthon, *causa excitativa.* Brulifer.

might have fallen into the same sickness, by some *other* accident as well as that; as *over heating* himselfe with exercise, immoderate *watching*, some distemper or surfeit in *diet*, or the like: But neither that, nor any of these, nor any other such accident could have cast him into such a fit, if the *humours* had not beene ripe, and the *body* thereby prepared to entertaine such a disease. So as the *bad humours* within may rather be said to be the true *cause*; and that *cold-taking* but the *occasion* of the Ague: the *disease* it selfe issuing from the *hidden cause* within; and the *outward accident* being the *cause*, not so much of the *disease* it selfe, why the Ague should take him, as why it should take him at that *time*, rather than at another, and hold him in that *part* or in that *manner*, rather than in another.

From this example we may see in some proportion, how *our owne* sins, and *other mens*, concurre as joynt *impulsive causes* of those *punishments*, which God bringeth upon us. *Our owne* sins they are the true *a hidden antecedent* causes, which *deserve* the punishments: our *Fathers* sins, or our *governours* sins, or our *neighbours* sins, or whatsoever *other mens* sins, that are visited upon us, are only the *b outward evident* causes (or rather *occasions*,) why we should be punished at this *time*, and in this *thing*, and in this *manner*, and in this *measure*, and with these *circumstances*. And as in the former Example, the Patients *friends* considered *one* cause, and the *Physitian another*; *they* the *evident* and outward, *he* the inward and *antecedent* cause: so respectively to *Gods Justice*, *our owne* sinnes onely are the causes of our punishments; but in respect of his *Providence* and Wisedome, our *Fathers* sins also, or *other mens*. For *Justice* looketh upon the *desert* onely; and so the punishments are ever laid onely from

§. 27. *And applied to the present Argument.*

a *Causa antecedens, interna, antecedens, dispositiva.*

b *Causa concomitans, externa, irritatrix, extrinseca.*

our owne personall sins, as we learned from our *third Certainty*: but it is *Providence*, that ordereth the *occasions*, and the *seasons*, and the other *circumstances* of Gods punishments.

§. 28. *The seeming Contradictions of Scripture*

Hence may wee learne to *reconcile* those places of Scripture, which seeme to *Crosse* one another in this Argument. In *Ezekiel* and *Jeremy* it is said, that [a] *Every man shall be punished for his own sinne*, and that *the Children shall not beare the iniquity of the Fathers*: and yet the same *Jeremy* complayneth as if it were otherwise, (*Lam.* 5.) [b] *Our fathers have sinned, and are not; and we have borne their iniquities*. Yea God himselfe proclaimeth otherwise, I am [c] *a jealous God, visiting the sins of the Fathers upon the Children*. Not only doth he visit the sins of the *Fathers* upon the *Children*, but he visiteth also the sins of *Princes* upon their *Subjects*; as [d] *Davids* people were wasted for his sin in numbring them: yea and he visiteth sometimes the sinnes even of ordinary *private men* upon *publike societies*; [e] *Did not Achan the sonne of Zerah commit a trespasse in the accursed thing, and wrath fell upon all the Congregation of Israel, and that man perished not alone in his iniquity?* Now how can all this stand together?

a Ier. 31. 30. & Ezek. 18. 20
b Lam. 5. 7.
c Exod. 20 5.
d 2 Sam. 24. 17
e Iosh. 22. 20.

§. 29. *how to be reconciled:*

Yes very well: even as well, as in the act of punishing, Gods *Justice* and his *Wisdome* can stand together. Marke then, whereseever the Scripture ascribeth *one mans* punishment to *another mans* sinne; it pointeth us to Gods *Wisdome* and *Providence*: who for good and just ends maketh choyce of these *occasions*, rather than other sometimes, to inflict those punishments upon men, which their owne sinnes have otherwise abundantly deserved. On the contrary, whereseever the Scripture giveth all punishments, unto the *personall* sinnes of the sufferer, it

pointeth

pointeth at the *Gods Iustice*: which looketh still to the *sinner*, and doth not upon any occasion whatsoever inflict *punishments*, but where there are *personall sins* to deserve them: so that every man that is punished in any kind, or upon any occasion, may ioyne with *Dauid* in that confession of his, *Psalme* 51. a *Against thee haue I sinned, and done euill in thy sight: that thou mightest be iustified in thy sayings, and cleare when thou iudgest.*

a Psal. 51. 4.

§. 30. *With an exemplary instance thereof.*

Say then, an vnconscionable great one by cruell *oppression*, wring, as *Ahab* did here, his poorer neighbours Vineyard from him; or by countenanced *sacrilege* geld a Bishoppricke of a faire Lordship of Mannors; and when he hath done, his *prodigall heire* runne one end of it away in *matches*, drowne another end of it in *Tauernes* and Tap-houses, melt away the rest in *lust*, and beastly sensuality: who doth not here see, both Gods *Iustice*, in turning him out of that, which was so foulely abused by *his owne* sinnes; and his *Prouidence* withall, in fastening the Curse upon that portion, which was so vnjustly gotten by *his fathers* sins? Every man is ready to say, It was never like to prosper, it was so *ill gotten*; and so acknowledge the *Couetous fathers* sin, as *occasioning* it: and yet every man can say withal, It was never likely to continue long, it was so *vainely lauished* out; and so acknowledge the *Prodigall sons* sin, as sufficiently *deserting* it.

§. 31. *The resolution of the maine doubt;*

Thus haue wee heard the *maine doubt* solued. The summe of all is this. God punisheth the *sonne* for the *Fathers* sin, but with *temporall* punishments, not *eternall*; and with those, perhaps so as to redound to the *fathers punishment* in the *sonne*. Perhaps, because the *sonne treadeth* in his fathers steps; Perhaps, because he *possesseth* that from his father, to which Gods curse adhereth; perhaps for other *reasons* best

knowne to God himselfe, wherewith he hath not thought meet to acquaint us: but what ever the occasion be, or the *ends*; evermore for the sons owne *personall sins*, abundantly deserving them.

§. 32. *Applied also to the rest.*

And the same resolution is to be given to the other *two doubts* proposed in the beginning: to that, Why GOD should punish any *one* man for *another*? and to the third, Why God should punish the *lesser* offender for the *greater*? In which, and all other doubts of like kinde, it is enough, for the clearing of *Gods Justice*, to consider: that when *God* doth so, they are *first* onely *temporall punishments* which he so inflicteth; and those *secondly* no more, than what the sufferer by *his owne sinnes* hath most righfully deserved. All those other considerations, as that the *Prince* and *people* are but *one body*, and so each may feele the smart of others sinnes and stripes: that oftentimes we have given *way* to other mens sins, when wee might have *stopped* them; or *consent*, when we should have *withstood* them; or *silent allowance*, when we should have *checked* them; or perhaps *further wise*, when we should rather have *hindered* them: that the *punishments* brought upon us for our fathers or other mens sins, may turne to our great *spirituall advantage*; in the humbling of our *soules*, the subduing of our *corruptions*, the encreasing of our *care*, the exercising of our *graces*? that where *all* have deserved the punishment, it is left to the discretion of the *Iudge*, whom he will picke out, the *Father* or the *Son*, the *Governour* or the *Subject*, the *Ring-Leader* or the *Follower*, the *Greater* or the *Lesser* offender, to shew exemplary *justice* upon, as he shall see expedient. I say, all these, and other like *considerations* mainly, though they are to be admitted as *true*, and observed as *usefull*; yet they are such, as belong rather to GOODS

Providence and his *Wiſedome*, than to his *Iuſtice*. If therefore thou knoweſt not the very particular reaſon, why God ſhould *puniſh* thee in this or that *manner*, or upon this or that *occaſion*; let it ſuffice thee that the *Counſells* and purpoſes of God are *ſecret*: and thou art not to enquire with ſcrupulous *curioſity* into the diſpenſation and courſes of his *Providence*, farther than it hath pleaſed him either to *reveale* it in his *word*, or by his manifeſt *workes* to *diſcover* it unto thee. But whatſoever thou doeſt, never make queſtion of his *Iuſtice*. Begin firſt to make inquiry into thine owne ſelfe: and if after unpartiall ſearch, thou there findeſt not corruption enough to *deſerve* all our as much as God hath layed upon thee, then complaine of *injuſtice*, but not before. And ſo much for the *doubts*.

§. 33. *The firſt inference.*

Let us now from the premiſes rayſe ſome *inſtructions* for our uſe. Firſt; *Parents* we thinke have reaſon to be carefull, (and ſo they have) for their *children*; and to deſire and labour, as much as in them lyeth, their well-doing. Here is a faire courſe then for you that are *parents*, and have children to care for. Doe you that which is good, and honeſt, and right: and they are like to fare the better for it. Wouldeſt thou then, Brother, leave thy lands, and thy eſtate to thy childe, entire and free from *encombrances*? It is an honeſt care: but here is the way. [a] *Abſtineas igitur damnandis*: Leave them free from the [b] guilt of thy *ſins*; which are able to *comber* them beyond any *ſtatute*, or *morgage*. If not the bond of Gods *Law*, if not the care of thine owne *ſoule*, if not the feare of *hell*, if not the inward checkes of thine owne *conſcience*: [c] *At peccature obſtet tibi filius infans*; at the leaſt let the good of thy poore ſweete infants reſtraine thee from doing that ſinne, which might pull downe from heaven a plague upon

a Iuvenal Satyr. 14.

b τὰς ζημιώσεις τὰς περὶ τὸ δίκαιον μεγάλους ἡγοῦμαι πλοῦτον, ἀλλὰ κίνδυνον παιδίων. Iſocrates

c Iuvenal. Satyr. 14.

upon them and theirs. Goe to then, doe not applaud thy selfe in thy witty villanies, when thou hast *circumvented* and *prospered*; when *Ahab*-like thou hast d *killed and taken possession*; when thou hast *larded* thy leaner revenues with fat *collops* sacrilegiously cut out of the sides or families of the *Church*; and hast *nayled* all these with all the *appurtenances*, by *fines*, and *vowchers*, and *entayles*, as firme as *Law* can make them, to thy *childe*, and his *childe*, and his *childes childe* for ever. After all this stirre, cast up thy *bill*, and see what a goodly *bargaine* thou hast made: thou hast *damned* thy selfe, to *undoe* thy childe; thou hast brought *a curse* upon thine owne *soule*, to purchase that for thy *childe*, which shall bring a *curse* both upon *it* and *him*. "When thy *Indentures* were "drawne, and thy learned Counsell feed to *peruse* "the Instrument, and with exact severity to *ponder* "with thee every *clause* and *syllable* therein; could "none of you spie a *flaw* in that clause [*without and* "*singular* th' *appurtenances*,] neither observe, that "thereby thou diddest settle upon thy posterity, to-"gether with thy *estate*, the wrath and vengeance "and *curse* of God, which is one of those *appurte-*"*nances*? Haddest thou not a faithfull Counsellour "within thine owne breast, if thou wouldest but "have conferred and advised with him plainely "and undissemblingly, that could have told thee, "thou hadst by thy oppression and *injustice ipso* "*facto* cut off the *entaile* from thy issue, even long "before thou haddest made it? But if thou wouldest leave thy posterity a firme, and secure and durable estate: doe this rather. *Purchase* for them by thy charitable workes, the *prayers* and *blessings* of the poore; *settle* upon them the fruites of a religious, sober, and honest *education*, *bequeath* them the *legacie* of thy good *example*, in all vertuous and godly

d Ver. 19. hic.

living:

living: and that *portion* thou leavest them besides, of *earthly* things, be it much or little, be sure it be *well gotten*; otherwise never looke it *should* prosper with them. e *A little leaven leaveneth the whole lumpe*, and sowreth it: and a little ill gotten, like a *gangrene* spreadeth through the whole estate; and worse then *aqua fortis*, or the poysoned *shirt* that *Deianira* gave *Hercules*, cleaveth unto it, & feedeth upon it, and by little and little gnaweth, and fretteth and consumeth it to nothing. And surely, *Gods Iustice* hath wonderfully manifested it selfe unto the world in this kinde, sometimes even to the publike astonishment and admiration of all men: that men of ancient *Families*, and great *estates*; well *left* by their Ancestors, and free from *debts*, *legacies*, or other *incombrances*; not *notedly guilty* of any expencefull *sinne* or *vanity*, but wary and husbandly and carefull to thrive in the world; not *kept under* with any great *burden* of needy *friends*, or *charge* of *children*; not much hindred by any extraordinary *losses*, or casualties of *fire*, *theeves*, *suretiship*, or *suits*: that such men, I say, should yet *sinke* and *decay*, and runne behinde hand in the world; and their estates *crumble* and *milder* away, and come to nothing, and no man knoweth how. No question, but they have *sinnes* enough of their owne, to *deserve* all this, and ten times more then all this: but yet withall, who knoweth but that it *might*, may who knoweth not that sometimes it *doth*, (so *legible* now and then are Gods judgements) come upon them for the *greedinesse*, and *avarice*, and *oppression*, and *sacrilege*, and *injustice* of their not long foregoing Ancestors? You that are parents, take heed of these sinnes. It may bee, for some other reasons knowne best to himselfe, God *suffereth* you to goe on your owne time, and *suspendeth* the judgements, your sins have

e αὐ μικρὰ ζύμη ὅλον φθείρει τὸν φύραμα, δίκαιον κἀπὶ τούτου γενέσθαι καὶ μέγα καὶ ὄγκον, ὁ δὲ μὴ τοιοῦτος τυχὸν ἀπόλυται καὶ διαφθείρεται. Chrys. in Eph. hom. 2.

f ἡ Πυθία Γλαύκῳ τῷ Ἐπικύδους ὁμόσαντι, καὶ τὸ ἧ εἶπεν εἰς τὸν ὄνειρον, κρίσιν εἶναι τῶν δίκαιων. Pausan. in Corinthiacis

g 1 Cor. 5. 6.

h---*ardeo*; *Quam'um nec ardo delibutus Hercules Nessi cruore.* Horat. Epod. 17. *See* Sophocl. in Trachin.

have deserved, for a space, as here he did *Ahab* upon his humiliation: but be assured, sooner or later, *vengeance* will overtake *you* or *yours* for it. You have [a] *Coveted an evill covetousnesse to your house*; and there hangeth a *judgement* over your house for it, as *raine* in the clouds; which, perhaps in your *sonnes*, perhaps in your *grand childrs* daies, some time or other, will come *dashing* down upon it, and *overwhelme* it. Thinke not the vision is for many descents to come—*de male quæsitis vix gaudet tertius hæres*: seldome doth the [b] *third*, scarce ever the *fourth* generation passe, before God visit the sinnes of the Fathers upon the Children; if he doe not in the very *next* generation. *In his sonnes dayes will I bring the evill upon his house.*

a Hab. 2. 9.

b Exod. 20. 5.

§. 34. *The second.*

Secondly; if not onely *our owne*, but our *fathers sinnes* too may be, *shall be* visited upon us: how concerneth it us, as to *repent* for our owne, so to *lament* also the sins of our forefathers; and in our confessions and supplications to God, sometimes to *remember* them, that he may *forget* them, and to let them *before his face*, that he may cast them *behind his back*? We have a good president for it in our publike Letany; *Remember not Lord our offences, nor the offences of our forefathers!* A good, and a profitable, and a needefull prayer it is: and those men have not done well, nor justly, that have cavilled at it. (O that men would be wise according to *sobriety*, and allow but *just* interpretations to things advisedly established; rather than busie themselves *nodum in scirpo*, to pick needlesse quarrels where they should not: What *unity* would it bring to brethren, what *peace* to the Church, what *joy* to all good and wise men!) as to this particular, God requireth of the *Israelites* in *Lev.* 26. that they should [a] *confesse their iniquity, and the iniquity of their Fathers*,

a Lev. 26. 39. 40.

b *David*

[b] *David* did so, and [c] *Jeremy* did so, and [d] *Daniel* did so: in *Psal.* 106. in *Jerem.* 3. in *Dan.* 9. And if *David* thought it a fit *curse*, to pronounce against *Judas*, and such as he was, in *Psal.* 109. [e *Let the wickednesse of his fathers be had in remembrance in the sight of the Lord, and let not the sinne of his mother be done away:*] why *may* we not, nay how *ought* we not, to *pray* for the removeall of this very *curse* from us, as well as of any other curses? The present *age* is rife of many enormious *crying sins*, which call loud for a *judgement* upon the land: and if God should bring upon us a right *heavie* one, whereat all eares should tingle; could we say other, but that it were most *just*, even for the sinnes of this *present generation*? But if unto *our owne*, so *many*, so *great*, God should also adde the sinnes of our *forefathers*; the *bloudshed*, and *trayny*, and grievous unnaturall butcheries in the long times of the *civill warres*, and the universall *idolatries* and *superstitions* covering the whole land, in the longer and darker times of *Popery*: and if, as he sometimes threatned to bring upon the *Jewes* of that one generation all the *righteous bloud* that ever was shed upon the earth, from the bloud of the righteous *Abel*, unto the bloud of *Zacharias* the sonne of *Barachias*; so he should bring the sinnes of our *Ancestors* for many generations past, upon this generation of ours: who could be able to abide it? Now, when the *security* of the times give us but too much cause to feare it, and the *regions beginne to looke white* towards the harvest; is it not time for us with all humiliation of *Soule* and *Body* to cast downe our selves; and with all contention of *voyce* and *spirit* to lift up our prayers? and to say: *Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes. Spare us good Lord,*

b Psal. 106. 6.
c Ier. 3. 15.
d Dan. 9. 5.
e Psal. 109. 14.
f Mat. 23. 35, 36.

spare

spare the people, whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever. Spare us good Lord.

Thirdly. Since not onely our *fathers* sinnes, and *our owne*; but our *Neighbours* sins too, (*aliquid malum propter vicinum malum*,) but especially the sinnes of *Princes* and *Governours*, (*—— deliquant reges, plectuntur Achivi*,) may bring *judgements* upon us, and enwrap us in their *punishments*: it should teach every one of us, to seeke his owne *private* in the common and *publike* good; and to endeavour, if but for our owne *security* from punishment, to awaken other from their *security* in sinne. How should we send up [b] *Supplications and prayers and intercessions for Kings and for all that are in authority*; that God would incline their *hearts* unto righteous courses, and open their *eares* to wholesome counsels, and strengthen their *hands* to just actions? when but a sinfull *oversight* in one of them, may prove the *overthrow* of many thousands of us: as *David* but by once numbring his people in the pride of his heart lessened their number at one clap [c] threescore and ten thousand. If [d] *Israel* turne their backs upon their enemies; up *Ioshua*, and make search for the *troubler* of Israel, arrest out the *thiefe*, and doe *execution* upon him: one *Achan* if but *suffered*, is able to undoe the whole hoast of Israel; what mischiefe might he doe if *countenanced*, if *allowed*? The houre I see hath overtaken me, and I must end. To wrap up all in a word then, and conclude: Thou that hast *power* over others; suffer no sin in them by base *connivence*, but *punish* it: thou that hast *charge* of others; suffer no sin in them by dull *silence*, but *rebuke* it: thou that hast any *interest* in, or *dealing* with others; suffer no sinne upon them, by easie *allowance*, but *distast* it: thou that hast nothing else; yet by thy charitable

prayers

§. 35. *the third inference.*

a Horat. 1. Epist. 2.

b 1 Tim. 2. 1, 2

c 2 Sam. 24. 15

d Ios. 7. 8, 10, 15.

prayers for them, and by constant *example* to them, *stop* the course of *sinne* in others, *further* the growth of *grace* in others, *labour* by all meanes (as much as in thee lyeth) to *draw* others unto God; lest their sins *draw* Gods *judgements* upon themselves and thee. This that *thou* mayest doe, and that I may doe, and that *every one* of us, that feareth God, and wisheth well to the Israel of God, may do, *faithfully* and *discreetly* in our severall stations and callings: let us all humbly beseech the *Lord*, the *God* of all grace and wisdome, for his *Sonne Iesus* sake, by his *holy Spirit* to enable us. To which blessed *Trinity*, one only wise, Immortall, Invisible, Almighty, most gracious and most glorious Lord and God, be ascribed by every one of us, the kingdome, the power, and the glory, both now and for ever.

Amen.

THREE

THREE SERMONS PREACHED at St. Pauls *London.*

Being the *Fourth*, *Fifth*, and *Sixth* *AD POPULUM.*

By

ROBERT SAUNDERSON
Batchellor in Divinity, and sometimes Fellow of *Lincolne* Colledge in Oxford.

LONDON,
Printed by *R. B.* for Robert Dawlman, and Luke Fawnes, and are to be sold at the signe of the Brazen Serpent in Pauls *Church-Yard.* 1637.

THREE SERMONS PREACHED at St. PAUL'S London.

Being the Fourth, Fifth, and Sixth ADVENTUAL.

By ROBERT SANDERSON Batchellor in Divinity, and formerly Fellow of Lincolne College in OXFORD.

LONDON, Printed by R. B. for ROBERT DAWMAN, and are to be sold at the Signe of the Bear in S. Dunstans Church-Yard. 1657.

To the VVorshipfull my very kinde Neighbour and Patron, THOMAS HARINGTON of *Boothby Paynell*, in the County of *Lincolne* Esquire.

SIR, *although I neither have, nor ought to have any other* prime intention *in the* Publishing *of these three Sermons, than I had in the* Preaching *of them, and than every* Minister *that fore-casteth to make his last account with comfort ought to have in the whole course and exercise of his Ministery*, viz. *the building up of the people of God in* Faith *and* Godlinesse; *yet I cannot but desire withall, that as they passe abroad in the world, they may stand up every where as a* publique *testimony of my* private *obligations to you. Whereof (omitting those daily kind offices of* Friendship *and* Neighbourhood, *which you are ever ready to doe mee and mine upon all occasions; as also your* zeale *unto* Iustice *and the* Common-good, *abundantly manifested in managing the affaires of your* Country *with singular* Skill, Industry, *and* Faithfulnesse

Faithfulnesse:) *I need produce no other argument than this; that living so long under my* Charge, *& I dye also under your* Patronage, *you never yet gave me the least cause to thinke my selfe, either* despised *in the* Work, *or* defrauded *in the* Wages *of my Ministery. Which, as it is a gracious evidence of a* pious *and* sincere *heart in you; so it is a Circumstance, wherein I am happy beyond the condition of most of my* Brethren *in the same* Calling. *God make me truly* Thankfull *to him for his good* Providence *over me therein, and for all other his* Mercies *towards me: and both* continue *and* increase *your* Comforts *and abate Afflictions of this present evill world, and in the end make you* partaker *of the Joyes of the world to come:*

Bothby Paynell Line.
1 Iuly 1628.

Yours in the Lord,
Robert Sanderson.

THE FOVRTH SERMON.

In S. Pauls Church London, fourth *Nov.* 1621.

1 Cor. 7. 24.

Brethren, let every man wherein he is called, therein abide with God.

§. 1.

The Occasion, and scope of the Text.

FLesh, and blood be suffered to make the *Glosse*, it is able to corrupt a right good *Text*. It easily turneth the doctrine of *Gods grace* into [a] *wantonnesse*: and as easily the doctrine of *Christian liberty* into *licentiousnesse*. These Corinthians being yet but [b] *Carnall*; for the point of *Liberty* consulted, it seemeth but too much with this *carnall stuffe*. Which caught them to interpret their *Calling* to the *Christian* Faith, as an *Exemption* from the duties of all other *callings*: as if their spirituall *freedome* in *Christ* had cancelled *ipso facto* all former obligations, Whether of *Nature* or *Civility*. The *Husband* would put away his *Wife*, the *servant* disclaim his *Master*, every other man breake the bonds of *relation* to every other man: and all under this pretence, and upon this ground, that Christ hath made them *free*. In this passage of the Chap. the

a Iude 4.

b 1 Cor. 3. 1, 3, 4.

Apostle occasionally correcteth this errour: principally indeed as the present Argument led him to the particulars of *Marriage*, but with a further and more universall extent to all outward *states* and *conditions* of life. The summe of his Doctrine, this. He that is yoaked with a *wife*, must not put her away, but count her *worthy* of all *love*; he that is bound to a *Master*, must not despise him, but count him *worthy* of all *honour*; every other man that is tyed in any *relation* to any other man, must not neglect him, but count him *worthy* of all good *offices* and civill *respects* futable to his place and person: though *She* or *He*, or that *other*, be Infidels and Vnbeleevers. The *Christian Calling* doth not at all *prejudice*, much lesse *overthrow*; it rather establisheth and strengtheneth, those interests, that arise from *naturall relations*, or from voluntary *contracts* (either *domesticall* or *civill*) betwixt Man and Man. The *generall rule* to this effect he conceiveth in the forme of an *Exhortation*; that every man (notwithstanding his calling unto liberty in Christ) abide in that *station* wherein God hath placed him, containe himselfe within the *bounds* thereof, and cheerefully and contentedly undergoe the *duties* that belong thereto: ver. 17. [*As God hath distributed to every man, as the Lord hath called every one, so let him walke.*] And lest this *Exhortation* (as it fareth with most other, especially such as come in but upon [c] *the by*, as this doth) should be slenderly regarded: the more fully to [d] *commend* it to their consideration and practise, he *repeateth* it once againe, verse 20. [*Let every man abide in the same calling, wherein he was called.*] And now again once more; in the words of this verse; concluding therewith the whole discourse into which he had digressed. *Brethren, let every man, wherein he is called, therein abide with God.*]

c *Ex incidenti dat documentum generale.* Lyran. ad. vers. 17.

d *Quod, ut plenè commendet, reiterat.* Ambros. in 1. Cor. cap. 37.

From

From which words, I desire it may be no prejudice to my present discourse, if I take occasion to entreat at this time of a very needefull argument, *viz.* concerning the *Necessity, Choyce,* and *Use of particular callings*. Which whilest I doe, if any shall blame me for shaking hands with my text; let such know, *First*, that it will not be very *charitably* done, to passe a hard censure upon anothers labour; no nor yet very *providently*, for their owne good, to slight a profitable truth for some little seeming impertinency. *Secondly*, that the points proposed are indeed not *impertinent*: the last of them (which supposeth also the other two) being the very substance of this Exhortation; and all of them such as may without much violence bee drawne from the very words themselves, at least wise if we may be allowed the liberty (which is but reasonable) to take in also the other two verses the 17. and the 20. in sense, and for substance, all one with this: as anon in the severall handling of them will in part appeare. But howsoever, *Thirdly*, (which Saint *Bernard* deemed a sufficient Apology for himselfe in a case of like nature, [a] *Noverint me non tàm intendisse*, &c.) let them know, that in my choyce of this Scripture my purpose was not so much to binde my selfe to the strict *exposition* of the Apostolicall Text, as to take *occasion* therefrom to deliver what I desired to speak, and judged expedient for you to heare; concerning, 1. the *Necessity*, 2. the *Choyce*, and 3. the *Use* of particular Callings.

§. 2. *The pertinency;*

[a] *Noverint — me non tàm intendisse exponere evangelium, quàm ex Evangelio sumere occasionem loquendi, quod loqui delectabat.* Bernard. super Missus est.

Points, if ever needfull to be taught and knowne; certainely, in these dayes most. Wherein some habituated in idlenesse, will not betake themselves to any *Calling*; like a *heavy* jade, that is good at bit, and nought else. These would be soundly *spurred* up, and whipped on end. Othersome, through weakenesse,

§. 3. *And Needefulnesse of the Points,*

1

2

doe not make a good *choyse* of a *fit Calling*: like a young *unbroke colt*, that hath mettall, and is free, but is ever wrying the wrong way. These would be fairely checkt, turned into the right way, and guided with a steddy and skilfull hand. A *third* sort (and I think the greatest) through unsetledness or discontentednesse, or other untoward humour, walk not soberly, and uprightly, and orderly in their *Calling*: like an *unruly Colt*, that will over hedge and ditch, no ground will hold him, no fence tame him. These would be well fettered and side-hanckled for leaping. The *first* sort are to be taught the *Necessity* of a Calling: the *second*, to bee directed for the *Choyce* of their Calling: the *third*, to be bounded and limited in the *Exercise* of their Calling. Of which three in their order: and of the first, first: *the Necessity of a calling.*

§. 4. *The General & the particular calling*

The Scriptures speak of two kinds of *Vocation* of *Calling*: the one *ad Fidem*; the other *ad Mensuram*. The usuall knowne termes are: the *General* and the *Particular* Calling. *Vocatio ad Fidem*, or the *Generall Calling*: is that wherewith God calleth us, either *outwardly* in the ministery of his *Word*, or *inwardly* by the efficacy of his *Spirit*, or jointly by both, to the faith and obedience of the *Gospell*, and to the embracing of the *Covenant* of grace and of mercy and salvation by Iesus Christ. Which is therefore termed the *Generall Calling*, (not for that it is of larger extent than the other, but) because the thing whereunto we are thus called, is *one* and the same, and common to all that are called. The same *duties*, and the same *promises*, and every way the same *conditions*. Here is no difference in regard of Persons: but [a] *One Lord, one faith, one baptisme, one body, and one Spirit: even as we are all called in one hope of our Calling*: Thats the *Generall Calling*. *Vocatio ad Mensuram*, or our *Particular*

a Eph. 4. 4, 5

Particular Calling; is that wherewith God enableth us and directeth us and putteth us on to some speciall course and condition of life, wherein to employ our selves, and to exercise the gifts he hath bestowed upon us, to his glory, and the benefit of our selves, and others. And it is therefore termed a *Particular Calling*, not as if it concerned not all in generall; for we shall prove the contrary anone;) but because the thing whereunto men are thus called is not one and the same to all, but differenced with much variety according to the quality of particular persons b *Alius sic, alius vero sic*: [*Every man hath his proper gift of God; one man on this manner, another on that.*] Here is c ἴδιον χάρισμα, some called to bee *Magistrates*, some *Ministers*, some *Merchants*, some *Artificers*: some one thing, some another, as to their *particular Callings*. But as to the *Generall Calling*, there is d κοινὴ σωτηρία, the *common Salvation*: all called to the same *State* of being the *servants* and *children* of *God*; all called to the performance of the same *duties* of servants, and to the expectation of the same *inheritance* of children; all called to be *Christians*. Of both which Callings, the *Generall* and *Particular*, there is not (I take it) any where in Scripture mention made so expresly and together, as in this passage of our Apostle, especially at the 20. ver. [*Let every man abide in the same calling wherein he was called.*] Where, besides the *matter*, the Apostles *elegancy* is observable in using the same word in e both significations: the *Nowne* signifying the *Particular*, and the *Verbe* the *Generall Calling*. Let every one abide in the same calling wherein he was called; bearing sense, as if the Apostle had said, Let every man abide in the same *Particular Calling*, wherein he stood at the time of his *Generall Calling*. And the same, and no other, is the meaning of the word of any Text.

b Ver. 7. *hic*

c Ibid.

d Iude 3.

e αὐτὴν ἐν ἣ ἐκλήθη. Piscat. *hic.*

§. 5. *A particular Calling*

Whence it appeareth, that the *Calling* my Text implyeth, and wherein every man is here exhorted to abide, is to be understood of the *Particular*, and not of the *Generall Calling*. And of this *Particular Calling* it is we now intend to speake. And that in the more Proper and *restrained* signification of it; as it importeth some setled course of life with reference to businesse, office, and employment: accordingly as we say a man is called to be a *Minister*, called to be a *Lawyer*, called to be a *Tradesman*, and the like. Although I cannot be ignorant, that our Apostle (as the streame of his argument carved him) here taketh the word in a much *wider* extent; as including not only such *speciall courses* of life as refer to imployment, but even all outward *personall states* and conditions of men whatsoever, whether they have such reference, or no: as we may say, a man is called to *Marriage* or to single life, called to *riches* or poverty, and the like.

§. 6. *Necessary for all men.*

But omitting this larger signification, wee will hold our selves either only or principally, to the former: and by *Calling* understand a *speciall setled course of life*, wherein mainly to employ a mans *gifts* and *time* for his *owne* and the *common* good. The *Necessity* whereof whilest we mention, you are to imagine, not an *absolute* and *positive*, but a *conditional* and *suppositive* necessity. Not as if no man could be without one *de facto*, (daily experience in these dissolute times manifesteth the contrary:) but because *de jure* no man should be without one. This kind of *Calling* is indeed *necessary* for all men: But how? Not as a necessary *thing naturall vel morall*, so as the *want* thereof would be an absolute *impossibility*; but *virtute præcepti*, as a necessary *duty*, the *neglect* whereof would be a grievous and sinnefull *enormity*. He that will doe that which he ought, and is in conscience bound

bound to doe; must of neceſſity live in ſome Calling or other. That is it we meane by the *Neceſſity* of a *Calling*. And this Neceſſity we are now to proove.

§. 7.

And that *Firſt*, from the *Obedience* we owe to every of Gods *Ordinances*; and the *accounts* we muſt render for every of Gods *Gifts*. Amongſt thoſe *ordinances* this is one, and one of the firſt; that [a] *in the ſweate of our faces* every man of us *ſhould eate our bread, Gen. 3.* The force of which *precept*, let none thinke to avoide by a quirke: that forſooth it was layed upon *Adam* after his tranſgreſſion, rather as a *Curſe*, which he muſt *endure*; than as a *Duty* which he ſhould *performe*. For *firſt*; as ſome of Gods *Curſes* (ſuch is his *goodneſſe*) are *promiſes* as well as Curſes; as is that of the [b] *Enmity* betweene the Womans ſeed and the Serpents: ſo ſome of Gods *Curſes* (ſuch is his *Juſtice*) are *Precepts* as well as Curſes; as is that of the [c] Womans *ſubjection* to the Man. This of eating our bread in the ſweate of our face, is all the three: it is a *Curſe*; it is a *promiſe*; it is a *precept*. It is a *Curſe*; in that God will not ſuffer the earth, to affoord us bread, without our ſweate. It is a *promiſe*; in that God aſſureth us, we ſhall have bread for our ſweate. And it is a *precept* too; in that God enjoyneth us, if we will have bread, to ſweate for it. *Secondly*; although it may not bee gainſayed, but that that *injunction* to *Adam*, was given as a *Curſe*; yet the *ſubſtance* of the *injunction* was not the thing wherein the *Curſe* did *formally* conſiſt. Herein was the *Curſe*: that whereas before the fall, the taske which God appointed man was with [d] *pleaſure* of *body* and content of *minde*, without ſweate of *brow* or *braine*; now after the fall he was to *toyle* and *forecaſt* for his living, with [e] *care* of *mind* and travell of *body*, with [f] *wearineſſe* of *fleſh* and *vexation* of *ſpirit*. But as for the *ſubſtance* of

a Gen. 3. 19.

b Gen. 3. 15.

c Gen. 3. 16. Epheſ. 5. 22. Col. 5. 18. 1 Tim. 2. 11, &c.

d *Non erat laboris afflictio ſed exhilaratio voluntatis.* Auguſtin. 8. de Gen. ad lit. 8. —*Non labore ſervili, ſed honeſtâ animi voluptate.* Ibid. c. 9.

e *Sore travell.* Eccl. 1. 13. *Great travell, and a heavy yoake.* Sirac. 40. 1.

f Eccl. 1. 2. 18.

g Eccl. 1. 14, 17.

the *injunction*, which is, that every man should have somewhat to do, wherein to *bestow himselfe* and his *time* and his *gifts*, and whereby to *earne* his bread: in this it appeareth not to have beene a *curse*, but a *Precept* of divine institution; that *Adam*, in the time and state of *innocency*, before he had deserved a *curse*, was yet enjoyned his *Tasks*, [h] *To dresse and to keepe the garden*. And as *Adam* lived himselfe, so he bred up his *children*. His two first borne, though *heires apparent* of all the world, had yet their peculiar *employments*; the one in [i] *tillage*, the other in *pasturage*. And as many since, as have walked *orderly*, have observed Gods *Ordinance* herein; [k] *Working with their hands the thing that is good* in some kinde or other: those that have set themselves in no such good way, our Apostle elsewhere justly blaming as [l] *inordinate*, or *disorderly* walkers. And how can such *disorderly* ones hope to finde approvance in the sight of our God, who is a *God of Order*? He commandeth us to live in a Calling: and woe to us, if we neglect it.

h Gen. 2. 15.

i Gen. 4. 2.

k Ephes. 4. 28.

l ἀτάκτως. 1 Thes. 5. 14.

§. 8. *And Gifts of God;*

But say there were no such expresse *Command* for it: the very *distribution* of Gods *gifts* were enough to lay upon us this necessity. Where God *bestoweth*, he *himself*: and to whom any thing is [a] *given*, of him *something shall be required*. The inference is stronger, than most are aware of; from the *Ability* to the *Duty*, from the *Gift* to the *Works*, from the *Fitting* to the *Calling*. Observe how this Apostle knitteth them together at the 17. verse. [b] *As God hath distributed to every man; as the Lord hath called every one, so let him walke.*] God hath distributed to every man some proper *gift*, or other: and therefore every man must glorifie God in some peculiar *Calling*, or other. And in *Eph.* 4. having alleaged that of the Psalme, *He hath given gifts unto men*; immediately

a Luk. 12. 48.

b Ver. 17. hic.

c Psal. 68. 18.

diately he inferreth, [h] *He gave some Apostles, some Prophets, &c.* as giving us to understand, that for no other end God did bestow upon some *Apostolicall*, upon others *Prophetically*, upon others *gifts* in other kindes, but that men should imploy them some in the *Apostolicall*, some in the *Prophetical*, some in *Offices* and *Callings* of other kindes. And if we confesse, that [e] *Nature* doth not, we may not thinke the *God of Nature* doth bestow *abilities*, whereof he intendeth not *use*: for that were to bestow them [f] *in vaine*. Sith then he *bestoweth* gifts and graces upon every man some or other, and none *in vaine*; let every man take heed that he *receive* them not in *vaine*: let every man beware of [g] *napkening* up the *talent*, which was delivered him to *trade* withall: Let all, [h] *As every one hath received the gift, even so minister the same one to another, as good Stewards of the manifold graces of God.* The manifestation of the Spirit being given to every man [i] *to profit withall*; he that liveth *unprofitably* with it, and without a Calling, abuseth the intent of the giver, and must answer for his abuse.

d Eph 4. 8, &c.

e *Deus & Natura nihil faciunt frustra.*

f *Frustra est potentia, quæ non perducitur in actum.*

g Luke 19. 20.

h 1 Pet. 4. 10.

i 1 Cor. 12. 7.

Secondly, the necessity of a Calling is great, in regard of a *mans selfe*: and that more wayes than one. For man being by nature active, so as he cannot be long; but hee must bee doing: he that hath no honest vocation to busie himselfe in, that hath nothing of his owne to doe, must needs from doing nothing proceed to doing *naught*. That saying of *Cato* was subscribed by the wiser Heathens as an [a] Oracle, *Nihil agendo male agere discet*: [b] *Idlenesse teacheth much evill*, saith the wise son of *Syrac*: nay *all kinde of evil*, as some copies have it. It hath an eare open to every extravagant motion; it giveth entertainement to a thousand sinfull fancies: it exposeth the soule to all the assaults of her Ghostly enemies: and

§. 9.

2. *of every mans selfe*;

a *Catonis oraculum, quo nihil verius.* Colum. 11. de re rust. 1.

b Syrac. 33. 28.

and whereas the *Devils* greatest busineſſe is, to *tempt* other men; the *idle mans* only buſineſſe is to *tempt the Devill*. Experience of all hiſtories and times ſheweth us, what advantages the Devill hath won upon godly and induſtrious men otherwiſe, (as upon *David* in the matter of *Vriah*, and many others) onely by watching the opportunity of their idle houres, and plying them with ſuggeſtions of nopſome luſts, at ſuch times, as they had given themſelves but ſome little intermiſſion more than ordinary, from their ordinary imployments. How will he not then *leade captive at his pleaſure* thoſe, whoſe whole lives are nothing elſe but a *long vacation*, and their whole care nothing but to make up a [d] *number*, and to *waſte* the *good creatures* of God? There is no readier *ſanctuary* for thee then, good Chriſtian, when the Devill purſueth thee, than to betake thy ſelfe at once to *prayer*, and to the *workes* of thy Calling: flye thither, and thou art ſafe, as in a [e] *caſtle*. *Non licet* is a very good, and proper, and direct anſwer, when the Devill would tempt thee to ſinne; it is *evill*, and I *may not* doe it: but yet *Non vacat* is the ſtronger anſwer and ſurer; I am *buſie*, and I cannot do it. That giveth him ſcope to *reply*; and it is not ſafe to hold argument with the Devill upon any termes: he is a *cunning Sophiſter*, and thou mayeſt be circumvented by a ſubtilty before thou art aware. But this ſtubborne and blunt anſwer cutteth off all reply; and diſheartneth the Tempter for that time. It was Saint *Hieromes* advice to his friend; [f] *Semper boni aliquid operis facito, ut Diabolus te ſemper inveniat occupatum*: Be alwayes doing ſomething, that the Devill may never finde thee at leyſure. There is no *croſſe*, no *holy-water*, no *Exorciſme* ſo powerful to *drive* away and to *conjure* downe the Fiend; as *employment* is, and faithfull labour in ſome honeſt Calling.

d *Non numerus ſumus, & fruges conſumere nati.* Horat. 1. Epiſt. 2.

e *--res agit, tutus eris.* Ovid. de remed.

f Hieron. ad Ruſticum. Tom. 1. Ep. 4.

Thirdly,

Thirdly, *Life* must be preserved, *Families* maintained, the *poore* relieved: this cannot be done without *Bread*, for that is the [a] *staffe of life*: and Bread cannot be gotten, or not honestly, but in a Lawfull vocation or Calling. Which who ever neglecteth, is in very deed no better, than a very [b] *thiefe*: the Bread hee eateth hee cannot call his owne. [c] *Wee heare*, saith Saint *Paul* writing to the Thessalonians, *That there are some among you that walke inordinately, and worke not at all, but are busie bodies: Them therefore that are such, we command and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread.* As if it were not their *owne bread*, if not gotten with the *worke* of their owne *hands*, and in the *sweate* of their owne *faces*. And againe writing to the Ephesians, [d] *Let him, that stole, steale no more: but rather let him labour, &c.* If he will not steale, he must labour; and if he doe not labour, he doth steale: steale from *himselfe*, steale from his *Family*, steale from the *poore*.

§. 10. 3. *of Iustice; the Idle person being a thiefe.*

a Levit 26. 26.

b πῶς γὰρ οὐ γίγνεται ἀνὴρ ζώντα λοιπὸν ἀπὸ χειρῶν. Phocylides. τὸ γὰρ κλέπτειν, ἀργίας ἐστὶν. Chry. in Eph. Hom. 2

c 2 Thes. 3. 11. 12.

d Eph. 4. 28.

He stealeth from *himselfe*, and so is a kind of *Felo de se*. Spend he must: and if there be no gettings to repaire what is spent, the stocke will shrink and waste, and [a] beggary will be the end. God hath ordained *Labour* as the Proper *meanes* whereby to obtaine the good things of this life: without which, as there is no *promise*, so ordinarily there is no *performance* of those blessings of *plenty* and *sufficiency*. God hath a *bountifull hand*; [b] *He openeth it, and filleth all things living with plenteousnesse*: but unlesse we have a *diligent hand*, wherewith to receive it, we may starve. [c] *No Mill*, we say, *no meale*. And he that by the sloath of his hands disfurnisheth himselfe of the meanes of getting, hee is as neere of kinne to a waster as may be: (they may call [d] *Brothers*:) and it is but just, if Gods curse light upon him,

§. 11. *to himselfe.*

a λιμὸς γὰρ τὰ μάλιστα αἰσχύνει καὶ ἀνδρί. Hesiod. in ἔργ.

b Psal. 145. 16

c Qui vitat malam, vitat farinam. Adag.

d Psal. 38. 9.

him, and that hee hath, and bring *him* to want, *is* to nothing.

§. 12. *to his family,*

He stealeth also from his *Family*, which should eate the fruit of his labours. The *painefull housewife*; see, in what a happy case her *husband* is, and her *children*, and her *servants*, and all that belong to her. They [a] are not afraid of *hunger*, or *cold*, or any such thing: they are well *fed*, and well *clad*, and carefully *looked unto*. *Her Husband prayseth her*, and her *servants*: and her *children*, when they have kneeled downe, and asked her blessing, *arise up, and call her blessed*, *Prov.* 31. But the *idle man*, that for want of a course to live in, impoverisheth himselfe, and his family, whom he is bound to maintaine; is a burden to his *friends*, an eye-sore to his *kindred*, the shame of his *name*, the ruine of his *house*, and the bane of his *posterity*. Hee bequeatheth *misery* to his offspring in stead of plenty: they that should fare the better for him, are undone by him: and he that should give his children *Gods blessing* and *his*, purleth upon himselfe *Gods curse* and theirs. [b] *If any provide not for his owne, and specially for those of his owne house, he hath denied the faith, and is* in that respect even *worse than Infidel*. 1 *Tim.* 5. 8. The very *Infidels* take themselves bound to this care: Let not him that *professeth* the faith of Christ, by his supine carelessenesse this way, *justifie* the Infidel, and *deny* the Faith.

[a] Prov. 31. vers. 15. 21. 27 28.

[b] 1 Tim. 5. 8.

§. 13. *and to the Poore;*

He stealeth also, (which is the basest theft of all) from the *poore*: in robbing them of that reliefe, which he should minister unto them out of his honest gettings: the overplus whereof is their proper revenew. The *good housewife*, of whom we heard something already out of the 31. of the *Proverbs*, [a] *Seeketh wooll and flax*, [b] *Layeth her hands to the spindle, and her hands hold the distaffe*. But *cui bono*,

[a] Prov. 31. Vers. 13. [b] vers. 19.

and

and to what end, and for whose sake, all this? Not only for her self, c *To make her coverings of tapestry*, though that also, nor yet only for his household, d *To cloath them in Scarlet*, though that also: but withall that shee might have sumewhat in her hands e *To reach out to the poore and needy*; like another *Dorcas*, to make *coates and garments* for them, that f *their harmes might bless him*: so every man should be painfull and carefull, to get some of the things of this Earth by his faithfull labour, not as a foolish worldling, to make a *Mammon* of it; but as a wise Steward, to g *make him friends* with it. So i *Distributing it to the necessities* of the poore Saints, that it may redound also upon the by to his owne advantage: whilest sowing to them *temporall things*, the comfort of his *Almes*, he reapeth in recompence of it their *spirituall things*, the benefit of their *Prayers*. Saint *Paul* exhorteth the Ephesians by word of mouth, (and it was the very close of his solemne farewell, when he tooke his last leave of them, and should see their face no more;) that k *By their labour they ought to support the weake, and minister to the necessities of others*: *remembring the words of the Lord Iesus, how he said, It is more blessed to give than to receive*. And after his departure, he thought it needfull for him to put them in minde of the same duty once againe by letter; l *Let him that stole, steale no more, but rather let him labour, working with his hands the thing that is good, that hee may have to give to him that needeth*. Lay all this, that I have now last said, together, and say, if you know a verier *thiefe* than the Idle person? that stealeth from *himselfe*, and so is a *foolish thiefe*, stealeth from his *family* and friends; and so is an *unnaturall thiefe*, stealeth from the *poore*, and so is a *base thiefe*.

c Vers. 22.
d Vers. 22.
e Vers. 20.
f Acts 9. 39.
g Iob 31. 20
h Luke 16. 9.
i Rom. 12. 13.
k Acts 20. 34. 35.
l Ephes. 4. 28.

Fourthly

Fourthly, and lastly: a Calling is necessary in regard of the *Publike*. God hath made us [a] *sociable creatures*; contrived us into policies, and societies and common-wealths; made us [b] *fellow-members* of one body, and [c] *every one another's members*. As therefore we are not [d] *borne*, so neither must we *live*, to and for *our selves* alone: but our *Parents*, and *Friends*, and *acquaintance*, nay *every man* of us hath a kind of right and interest in every other man of us, and our [e] *Country* and the Common-wealth in us all. And as in the *artificiall body* of a *Clocke*, one wheele moveth another, and each part giveth and receiveth help to and from other; and as in the *naturall body* of a *Man*, consisting of many members, all the members [f] *Have not the same office*, (for that would make a confusion,) yet there is no member in the body so meane or small, but hath its proper faculty, function and use whereby it becommeth *usefull* to the whole body, and *helpfull* to its fellow-members in the body: so should it be in the *civill body* of the *State*, and in the *Mysticall body* of the *Church*. Every man should *conferre aliquid in publicum*, put to his helping hand to advance the common good, employ himself some way or other, in such sort, as he may be [g] *serviceable* to the *whole* body, and *profitable* to his *fellow-members* in the body. For which reason, the ancient renowned Common-wealths were so carefull to ordaine, that no man should live but in some profession; and to take district examination who did otherwise; and to punish them, some with *fasting*, some with *infamy*, some with *banishment*, yea and some with *death*. The care of the *Indians*, *Egyptians*, *Athenians*, and others herein; [h] Historians relate, and I omit. It were to be wished that Christian Common-wealths would take some greater care, if but from their example, to rid themselves of such unnecessary

§. 14. 4. *of the common wealth.*

a ἄνθρωπος φύσει πολιτικὸν ζῶον. Arist. 1. Polit. 2.

b *Membra sumus corporis magni.* Senec. Epist. 93.

c Rom. 12. 5.

d *Non nobis solùm nati sumus: sed partem patria, partẽ parentes, &c.* Cic. ex Platonis Epist. 9. *In commune nati sumus.* Senec. Ep. 95.

e ὑπολὴ νομίζειν αὐτὸν αὑτῷ πατρὰ εἶναι ἢ πολίτην, ἀλλὰ πάντας τῆς πόλεως, Arist. 8 Polit. 1.

f Rom. 12. 4.

g μέρεσιν ἔοικε καὶ τῆς πόλεως ὁ ἐπιμελὴς ἀεὶ φύσει ἐσόμενος μέρεσι καὶ τῶν ἄλλων ἐπιμέλεσθαι. Arist. 8. Pol. 1.

h See Valer. Max. 2. 6. Patric. 1. de Rep. 8. Cassan. 11. Catal. glor. consid. 1.

ceſſary burdens, as are good for nothing but to devoure the fruits of the Land; and either force theſe i *droanes* to take paines for their living, or elſe thruſt them out of the Hives for their Idleneſſe.

i --ἔσχατον ἄρρηκτος Ζεὺς, κηφῆνα κοθύρεσιν ἴκελ' ἀφαμιλῶ, οἵτε μαλακὸν πόνον ἀλλοτρίων πεπάσασθαι νέμονται ἀτάρ τε μελίσσας. Hesiod. in ἔργ. —ὡς ἐν κυψέλῃ κηφῆνες ἐγγίνονται πονηρὰ πόλεως. Plat. de Rep.

Which courſe if it were taken; what would become of many thouſands in the world, *quibus anima præſalo*, who like *Swine* live in ſuch ſenſuall and unprofitable ſort, as we might well doubt whether they had any living ſoules in their bodies at al or no, were it not barely for this one argument, that their bodies are a degree ſweeter than carrion? I meane all ſuch, of what ranke and condition ſo ever they be, as for want of a *calling miſ-ſpend* their precious *time*, *bury* their maſters *talent*, *waſte* Gods good *creatures*, and *weare* away themſelves in idleneſſe, without doing good to *themſelves*, to their *friends*, to humane *ſociety*. Infinite is the number of ſuch a *unprofitable burdens of the earth*; but there are amongſt other, three ſorts of them eſpecially, whereof the world ringeth, and ſuch as a man that hath to ſpeake of this argument can ſcarce balk without ſome guilt of unfaithfulneſſe. It is no matter how you ranke them, for there is never a better of the three. And therefore take them hand over head as they come: they are *Monkes*, *Gallants*, and *Rogues*.

§. 14. *A juſt reproofe of idle*

a --ἀνώνυμον ἄχθος ἀρούρης. Homer. Iliad. 6. --λῆγε εἰδὼς γῆς ἄχθος. Plat. in Theæt.

First, thoſe τὸ ἀργὸν γένος, a *Evill Beaſts, ſlow bellyes*; ſtall-fed *Monkes* and *Friers*: who live mued up in their *Cels* and *Cloyſters*, like *Boares* in a *ſtranke*, pining themſelves into *Lard*, and beating downe their bodies till their girdles crack. I quarrell not the firſt *inſtitution* and Original of theſe kind of men: which was then *excuſably* good, the condition of thoſe times

§. 15. 1. *Monkes*; *with the limitation*,

a Tit. 1. 12.

times considered, and might not be reasonably followed even in these times, all those grosse *superstitions* and foule *abuses* which in processe of time have adhered, and are by long and universall custome growne almost essentiall thereunto, could be fairely removed. But *Monkery* was not then that thing, which it is now. There was not then that opinion of sanctity and *perfection*, in the *choyse*; that imposition of *unlawfull*, *unnatural*, and (to some men) *impossible vowes*, in the *Entrance*; that clogge of ridiculous *habits* and *Ceremonies* and *Popish* irregular *observances*, in the *use*; that brave ie note of *Apostacy* upon such as altered their course, in the *losse*: all which now there are. Those by their *fastings* and *watchings*, and *devotion*, and *charity*, and *learning*, and *industry*, and *temperance*, and unaffected *austerity*, and strictnesse of life, wonne from many of the *ancient Fathers* (as appeareth in their writings) ample and large *testimonies* of their vertue and piety. And that most deservedly; although their willingnesse (out of a zealous desire to incite others to the imitation of their vertues,) to set forth their prayses in the highest *Panegyrick* straines they could, drew from their pens now and then such *hyperbolicall* excesses *in modo loquendi*, as gave occasion to those superstitions in after ages, which they then never dreamed of. But such were those *Monkes* of old; so good, so godly. Whereas these of later times, by their affected absurd *habits*, and *gestures*, and *rules*; by their grosse and dull *ignorance*; by their insufferable *pride*, though pretending *humility*; & their more than *Pharisaicall overlooking* of others: by their infinite *avarice*, and palpable *arts* of getting into their hands the *Summa* of the earth, and that under colour of *Religion*, and pretences of *poverty*; by their *sensuall* wallowing in all *ease* and *idlenesse* and *fulnesse*

of

b V. Erasm. in Adag. *Monachus in adultis*. Nic. de Clemang. 3 de corrupto Eccl. statu c. 21.-23. Camden. in Brit. p. 766. Pr. Mod. in l. de ordin. Eccl. Polyd. Virg. 7. de invent. 4. Alu. Pelag. 2. de plan. Eccl. a. 73. &c. Palingen. in Leo. Virg. Sagittar. &c.

of bread, and (the fruits of these) in abominable and prodigious *filthinesse* and *luxury*: became as Proverbs and as by-words in the mouths and pennes of men of all sorts. No sober writer almost of any note, even in those darker times, but noted and bewailed the corrupt estate of the *Church* and *Clergy* in that behalfe: for by this time, you must know, these droanes had thrust themselves, against al reason and common sense, into the ranke of *Church-men*, and shrouded themselves under the title of the *Clergy*. Diverse godly and learned men [c] wrote against the *abuses*, desired a *reformation*, laboured to have *Monkery* reduced, if not to the first *Institution*, (there seemed to be little hope of that, things were so farre out of course;) yet at least-wise to some *tolerable expression* of it. The *Poets* wanted no sport the while; who made themselves bitterly merry with descanting upon the *fame skuls*, and the [d] *fatte paunches* of these lasie gutlings: there was flesh-hould enough for the riming *Satyrists*, and the *wits* of those times, whereon to fasten the forest and the strongest teeth they had.

c Ricard. Armachanus Gul. de S. Amore; Nic. de Clemangis; Rob. Abbas Mollismenſis; &c.

d O Monachi, vestri stomachi, sunt amphora Bacchi, &c.

§. 17. *And explication.*

Not to insist upon other differences; that which concerneth the point we have in hand, argueth a manifest and wide declination in these kind of men from their primitive purity. The ancient *Monkes* lived upon the *labour* of their *hands*: and thereby not only *maintained themselves*, (which they might doe with a very little in that course of abstinence and austerity wherein they lived) but *relieved* many *others*, and did many pious and charitable workes, out of that they had earned with their fingers. And when about Saint *Augustines* and Saint *Hieromes* times, Monkes began to relish ease, and under pretence of reading and prayer to leave off working, and to live upon the sweate of other mens browes;

both those good Fathers misliked it: Saint *Hierome* to [a] *Rusticus* alleaging the laudable custome of the Monasteries in *Ægypt*, which admitted none to be *Monkes* but with *expresse* condition of *labour*; and Saint *Augustine* in a just [b] Treatise opposing it not without some bitternesse, rebuking them as contumacious and peevishly [c] perverse, who reading in the Scriptures, that *he that will not labour should not eate*, do yet resist the *Apostles* admonition, and under *pretence* that they may have leisure to *read*, refuse to *doe* what they do *read*. But *ease* is [d] *pleasing* to flesh and bloud, and will not be easily wrung from those that have any while given themselves to it; especially when it can pretend the face and colour of *religion*. So that for all this the humour still encreased, and spred; till at the length there grew whole *Orders* of *disorderly* Mendicants, begging runnagate Friers: who by their *affected poverty*, diverting the *Charity* of well-minded people from those that were truely poore, enriched themselves with the spoyles of the *poore*; and *under colour of long prayers, made a prey* not now (as those craving *Pharisees* of old, whose simplicity they pity) of [e] *widdowes houses*, but of *goodly Lordships*, and *whole countries* before them. It is well knowne in this our Land, how both *Church* and *Common-wealth* groaned under the burden of these heavy lubbers: the *Common-wealth*, whilest they became Lords of very little lesse (by their computation who have travelled in the search) than the one halfe of the *Temporalities* of the Kingdome; and the *Church*, whilest they engrossed into their hands the fruits of most of the best *Benefices* in the Realme; allowing scarce so much as the *chaffe* towards the maintenance of those that [f] *tread out the corne*. Their profession is (God be thanked) now long since *suppressed*, and their habitations *demolished*, by the violent

a *Aegyptiorum monasteria hunc ordinem tenent, ut nullum absque operis labore suscipiant.* Hier. Tom. 1 Epist. 4

b Tom. 3. libro de opere Monachorum.

c *Qui autem se dicunt vacare lectioni, quoniam illic inveniunt quod præcipit Apostolus? Quæ est ista ergo perversitas, lectioni nolle obtemperare, dum vult ei vacare; & ut quod bonum est diutius legatur, id facere nolle quod legitur.* c 17. ib.

d ἡδὺ πλοῦτον κακόν. Euripid. in Hirp. coron.

e Mat. 23. 14.

f 1 Cor 9. 9.

lent and *Iehu-like* reformation of a mighty King: and the land by that meanes well purged of these overspreading *Locusts*. There is nothing of them now remaineth, but the *rubbish* of their *nests*, and the *stinke* of their *memory*: unlesse it be the *stinke* of their diveliſh *sacriledge* in robbing the Church by damnable *Impropriations*.

But let them go. The next we meet withall are those, with whose either *birth*, or *breeding*, or *estate* it forteth not (as they thinke) to be tyed to labour in any vocation. It is the sinne of many of the *Gentry*, whom God hath furnished with meanes and abilities to doe much good; to [a] spend their whole dayes and lives, in an unprofitable course of doing either *nothing*, or as *good* as nothing, or *worse* than nothing. I cannot be so either stupid, as not to apprehend; or rigorous, as not to allow, a difference in the *maner* of imploiment, and in other *circumstances* thereto belonging, betweene those that are *nobly* or *generously* borne and bred, and those of the meaner and ordinary ranke. *Mannall* and *servile* and *mechanicke* trades, and arts, are for men of a lower condition. But yet no man is *borne*, no man should be *bred* unto idlenesse. There are *generous* and *ingenuous* and *liberall* imploiments, sortable to the greatest *births* and *educations*. For some man whom God hath blessed with power and authority in his countrey; with faire livings and large revenues; with a numerous family of servants, retainers and tenants, and the like: it may be a sufficient *Calling*, and enough to take up his whole time, even to keepe *hospitality*, and to order and overlooke his *family*, and to dispose of his lands and rents, and to make *peace* and preserve love and *neighbourhood* among them that live *neere* or *under* him. He that doth but this, as he ought to do, or is otherwise industri-

§. 18.

2. *Gallants with the limitation,*

a Πολλὰ μὲν, καὶ πολλὰ φάγον, καὶ πολλὰ πέπαυμαι εἰπὼν Ἄνδρωπος, κενὴν Τιμοκρέοντ' ἐλέγων. Epitaph. Timocreontis, apud *Athen. dipnos.* 5.

b *Non sciat vivit, qui qualicunque utiliter.* 2. 3. qu. 187. 5. ad. 2.

ous for the *common good*; must be acknowledged a worthy member of the Common-wealth: and his course of life, a *calling* (although perhaps not so toylsome, yet) *in suo genere* as necessary and profitable, as that of the Husbandman, Merchant, Lawyer, Minister, or any other.

§. 19. *Explication.*

But for our (*meere* or *parcell*) *Gentlemen*, who live in no setled course of life, but spend halfe the *day* in *sleeping*, halfe the *night* in *gaming*, and the rest of their time in other *pleasures* and *vanities*, to as little purpose as they can devise, as if they were borne for nothing else but to eate and drinke and sport and sport; who are spruce and trimme as the *Lilies* (a *Salomon in all his royalty was not clothed like one of these*:) yet they neither *sow*, nor *reape*, nor carry into the barne, they neither *labour* nor *spin* nor doe any thing else for the good of humane society: let them know, there is not the *poorest contemptible* creature, that cryeth Oysters and Kitchin-stuffe in the streetes, but deserveth his bread better, than they; and his course of life is of better esteem with God and every sober wise man, than theirs. A *horse*, that is neither good for the *way*, nor the *cart*, nor the *race*, nor the *warres*, nor any other *service*; let him be of never so good a *breede*, never so well *marked* and *shaped*, yet he is but a *jade*; his Master setteth no store by him, thinketh his meate ill bestowed on him; every man will say better knocke him in the head than keepe him; his *skin*, though not much worth, is yet better worth than the whole *beast* besides.

a Mat. 6. 29.

b--*Nempe valuerem Sic laudamus equum. Nobilis hic, quocunq; venit de gramine--- Sed venale pecus Coryphæ, posteritas & Hirpini, si vera jugo victoria venit; Nil ibi majorum respectus, gratia nulla Umbrarum: dominos pretiis mutare jubentur Exigui.* Iuvenal. Satyr. 8.

§. 20. *And exhortation.*

Consider this, you that are of *Noble* or *Generous* birth. Looke unto the *Rocke*, whence you were hewen; and to the *pit*, whence you were digged. Search your *Pedigrees*: collect the scattered *Monuments* and *Histories* of your *Ancestors*: and observe by what steps your worthy *Progenitors* raysed their

houses

houses to the height of *Gentry*, or *Nobility*. Scarce shal you find a man of them, that gave any accession, or brought any noted eminency to his house; but either serving in the *Campe*, or sweating at the *Barre*, or waiting at the *Court*, or adventuring on the *Seas*, or trucking in his *Shop*, or some other way [a] industriously bestirring himselfe in some setled Calling, and Course of life. You *usurpe* their *Armes*, if you *inherite* not their *vertues*: and those [b] *ensignes* of *honour* and *Gentry* which they by industry atchieved, sit no otherwise upon your shoulders, than as rich *trappings* upon *Asses* backes; which serve but to render the poore beast more ridiculous. If you by brutish sensuality, and spending your time in swinish luxury, *staine* the *colours*, and *embase* the *mettalls* of those badges of your *Gentry* and *Nobility*, which you claime by descent: think, when we *worship* or *honour* you, we do but [c] flout you; and know, the [d] *titles* we in courtesie give you, we bestow upon their memories whose degenerate off-spring you are, and whose *Armes* you unworthily beare; and they doe [e] no more belong to you, than the reverence the good man did to *Isis*, belonged to the *Asse* that carryed her Image.

The third sort of those that live unprofitably and without a Calling, are but idle sturdy *Rogues* and vagarent towne-end *Beggars*: the very scabs, and filth, and vermine of the Common-wealth. I meane such as have *health*, and *strength*, and *limbs*, and are in some measure able to *work*, and take paines for their living; yet rather chuse to *wander* abroad the Countrey, and to spend their dayes in a most base and ungodly course of life: and, which is yet more lamentable, by I know not what connivence, contrary to all *Conscience*, *Equity*, and *Law*, are suffered. All Christian Common-wealths should be the [a] *Israels*

a ἀλλὰ γὰρ ἀνὴρ ἄπραγμων ἐν κακοῖς ἀνὴρ; Ἀλλ' ὃς πρὸς τίκτουσαν τὸν ἐναρέτην. Eurip.

b--*Effigies quo Tot bellatorũ, si luditur alea pernox Ante Numantinos?* Iuven. Sat. 8.

c *Nanum cujusdam, Atlanta vocamus; Æthiopem Cygnum.* Iuven. Ibid.

d--*Honores, Quos illis damus, & dedimus, quibus omnia debet.* Iuven. Ibid.

e--*Quis enim genitrosum dixerit hunc, qui indignus genere?* Ibid.

§. 21.

3. *Beggars; with the limitation.*

a Gal. 6. 16.

raele of God; and in his *Israel*, God as he *promised* there should be [b] alwaies some *poore*, on whom to exercise charity; so he *ordained* there should be [c] no *beggar*, to make a trade and profession of begging. *Plato*, than whom never any layed downe a more exact *Idea* of an happy Common-wealth, alloweth not any [d] *beggar* therein: alleaging, that where such were tolerated, it was impossible but the State must abound with [e] *pilfering* and *whoring*, and all kind of base villany. The *Civill Lawes* have stat constitutions against them, in the titles [f] *de mendicantibus non invalidis*. But I thinke never kingdome had more wholesome lawes in both kindes, I meane both for the competent *reliefe* of the *orderly poore*, and for sharpe *restraint* of *disorderly vagabonds*; than those provisions which in many of our owne memories have beene made in this land. But [g] *Quid leges sine moribus?* Those *Lawes* are now *no Lawes*, for want of due *execution*: but *Beggars* are *Beggars* still, for want of due *correction*. [h] *Ea vetabitur semper, & retinebitur*; the saying is truer of *Roagues* and *Gypsen* in England, than ever it was of *Mathematicians* in Rome. You to whose care the preservation of the *Iustice*, and thereby also of the *Peace* of the Land is committed; as you tender the *Peace* and *Iustice* of the Land, as you tender your own *quiet* and the *safety* of your neighbours, as you tender the *weale* of your Country and the honour of *God*: breath fresh life into the languishing *Lawes* by severe *execution*; be rather cruell to these *Vipers*, than to the State. So shall you free *us* from the *Plague*, and *your selves* from the *guilt*, and *them* from the *opportunities* of infinite sinfull abominations.

§. 22. *and Remedy.*

But we are unreasonable to presse you thus farre, or to seeke to you or any others for Iustice in this matter; having power enough in our own hands to doe

b Mat. 26. 11.
c *As some understand that in* Deut. 15. 4.
d πλουσίοις μὲν λίαν ἡμῖν ἡ τῇ πόλει χρήσιμα Plat. de legib. 11.
e ἐρασταὶ, ἃ ἂν ἴδοις πολλαχοῦ, ὂν ἐνοίκησε τούτῳ τῷ τόπῳ ἀπεχθημένοι κλοπαῖσιν καὶ βαλαντιοτόμοις, καὶ ἱερόσυλοι, καὶ πάντων τούτων κακῶν δημιουργοί. Id. de Rep. lib. 8.
f Cod. Iustin. lib 11. Tit. 27. & Cod. Theo. 14. Tit. 18.
g Horat. lib. 3. Carm. 24.
h Tacit. lib. 1. Histor.

doe our selves Iustice upon these men, if we would but use it. Even by making a strait Covenant with our *Eares*, not to *heed* them; and with our *Eyes*, not to *pitty* them; and with our *Hands*, not to *relieve* them. Say I this altogether of my selfe? or saith not the Apostle even the same? a *He that will not labour, let him not eate*: relieve him not. But hath not Christ required us to *feed* the *hungry*, and to *cloath* the *naked*, and to be free and *charitable* to the *poore*? Nothing surer: God forbid any man should preach against Charity and Almes-deeds. But remember, that as *God* approoveth not b *Almes* or any other worke, if without *Charity*; so nor *Charity* it selfe, if without *Discretion*. c *Honour Widdowes*, saith Saint *Paul*, *But those that are Widdowes indeed*: so relieve the poore, but relieve those that are *poore indeed*. Not every one that *asketh*, not every one that *wanteth*, nay more, not every one that *is poore*, is *poore indeed*: and he that in his indiscreete and mis-guided charity should give to every one that *asketh* or *wanteth* or *is poore*, meate or clothing or Almes; would soone make himselfe more *hungry* and *naked* and *poore*, than he that is most hungry or naked or poore. The *poore*, whom Christ commendeth to thee as a fit object for thy charity, the *poore indeed*; are those that want not onely the *things* they aske, but want also *meanes* to get without asking. A man that is *blind* or aged and past his work; a man that is sick or weak or lame and *cannot* work; a man that desireth it, and seeketh it, and *cannot get* work; a man that hath a greater *charge* upon him than his honest paines can maintaine; such a man as one of these, he is *poore indeed*. Let thine *Eares* be open, and thine *Eyes* open, and thy *Bowels* open, and thy *hands* open to such a one; it is a charitable deed, and a d *Sacrifice of sweet smelling*, e *With such sacri-*

a 2 Thes. 3. 10

b 1 Cor. 13. 3.

c 1 Tim. 5. 3.

d Phil. 4. 18.

e Heb. 13. 16.

fices God is well pleased: Forget not thou to offer such sacrifices upon every good opportunity, and be well assured God will not forget in due time to reward thee. But for a lusty able *upright man* (as they stile him in their own dialect) that had rather *beg*, or *steale*, or both, than *dig*: he is no more to be *relieved* as a *poore* man, than a woman that hath poysoned her husband is to be *honoured* as a *widow*. Such a woman is a *widow*, for she hath no more an husband than any other Widow hath: but such a Woman is not [f] *a Widow indeed*, as Saint *Paul* would be understood; not such a Widow as he would have honoured: it is almes to *hang* up such a *widow*, rather than to *honour* her. And I dare say, he that helpeth one of these *sturdy Beggars* to the stockes, and the whip, and the house of correction, not only deserveth better of the *Common-wealth*, but doth a work of greater *Charity* in the sight of God, than he that helpeth him with meate and money and lodging. For, he that doth this, corrupteth his *Charity* by a *double* errour. *First*, he maintaineth, and so *encourageth* the other in idlenesse; who, if none would relieve him, would be glad to doe any work rather than starve. And *Secondly*, he disableth his Charity, by *mis-placing* it; and unawares robbeth the poore, whilest he thinketh he relieveth them. As he that giveth any *honour* to an *Idol*, robbeth the *true* God, to whom alone all religious *honour* is due: so he that giveth any *Almes* to an *idle Beggar*, robbeth the truely *poore*, to whom properly all the fruits of our *Almes* are due. And so it commeth to passe oftentimes (as Saint *Ambrose* sometimes complained) that the [g] maintenance of the poore is made the spoyle of the loyterer.

But I forget *my selfe*, and you and the *time*, whilest I give way to my just indignation against these base

excrements

f 1 Tim. 5. *Compare* ver. 3. *with* v. 5. and 16.

g *Pars sacrilegii est, rem pauperum dare non pauperibus.* Hieron. ad Hæmach. Epist. 26

h *Neque transcribatur vita pauperum in stolia fraudulentorum.* Ambros. 2. Offic. 16.

§. 23. *The conclusion of the first point.*

excrements of the Common-wealth. You have seene the *Necessity* of a *Calling*: without it, we despise Gods *ordinance*, and smother his *gifts*; we expose our selves to *sinnefull temptations*; we deprive our selves, our families and the poore of *due maintenance*; we withdraw our bounden service from the *Common-wealth*. It is not the pretence of *Devotion*, that can exempt the lazie *Monke*; nor of *Birth*, the riotous *Gallant*; nor of *Want*, the able *Beggar*; nor of any other thing, any other man, from this common Necessity. And that is the summe of our first point, *viz. the Necessity of a Calling*. Proceed wee now to the second, *the Choyce of a Calling*.

§. 24. *The choyce of a Calling.*

A Point indeed (I must confesse) not directly *intended* in the words of my Text: yet being after a sort *implyed* therein (for the Apostles wish that every particular man would abide in his owne proper station and particular Calling, cannot but imply that there is a *difference* and *choyce* of such Callings;) and being withall a matter of such great consequence to be taught and knowne; I thought it would be more expedient for the present discharge of my duty in this place, to take it in, (though with some hazzard of the imputation of *impertinencie* to my selfe) than by passing it over to defraud them (and it is likely there are many such here present) whom it may concerne in point of *conscience*, of such instructions, as may give them profitable directions in a businesse so materiall. Concerning which, it behooveth every man the rather to have an especiall care, because much of a mans comfort and content in this life dependeth thereupon: it being scarce possible, that that mans life should bee *comfortable* to him, or hee goe on with any *cheerefulnesse* in his course, that

a Ciō δεμβ-ζω, ἀλυπότη-Ō Socratis dictum apud Stob. serm. 1.

that liveth in a Calling for which neither he is fit, nor the Calling fit for him. Neither will the consideration hereof be usefull onely for such, as are yet free to choose; but even for those also, who have already made their choyce. For, since the very same *rules* which are to direct us in the *choyce* of our *Calling*, are to help us also for the *triall* of our *Callings*; it can be no losse to the best of us all to give heed to those *Rules*; thereby either to *rectifie* our choyce, or to *quicken* our alacrity in what we have chosen, by *warranting* our courses to our own soules, and *silencing* many unnecessary scruples, which are wont frequently to arise concerning this matter, in the Consciences of Men.

§. 25. *That is our proper Calling, whereunto God calleth us:*

And first, we are to lay this as a sure ground, that that is every mans *Proper* and right Calling, whereunto *God* calleth him. For he is the *Author*, as of our *generall*, so of our *particular Callings* too: [*As the Lord hath called every one*, vers. 20.] When therefore we speak of the choyce of a *Calling*, you are not so to understand it, as if it were left free for us ever, to make our choyce *where*, and *as* we list. The *choyce* that is left to us, is no other but a conscionable *enquiry* which way God calleth us, and a conscionable *care* to take that way. So that if it shal once appeare, that God calleth us this way or that way, there is [a] no more place for choyce; all that we have to doe, is to obey.—[b] *Obsequium sufficit esse meum.* The enquiries we are to make ordinarily, are (as you shal heare anon) what *lawfulnesse* there is in the *thing*, what *abilities* there are in *us*, what *warrant* we have from *without*. But all these must cease, when God once expresseth himselfe, and calleth us with an audible voyce. No more enquiry then into the *thing*, how *lawfull* it is. If God bid *Peter kill and eate*, and send him to preach unto the Gentiles; there is no answe-

a—*mortalia quærunt Consilium; certus jussa capesse Dei.* Auson. Theodosio.
b Auson. ibid.
c Acts 10. 13. &c.

anſwering *iudicauit vos*, *not ſo Lord*, nor alleaging the *uncleannesse* of the meat, or the *unlawfulnesse* of going into the way of the Gentiles: *Iniuſta iuſta bendo*—what God will have *cleane*, he [d] muſt not account *common*. His very call to any thing, maketh it lawfull. No more enquiry into *our ſelves* how *able* we are. If God call [e] *Moſes*, one of a ſlow ſpeech and not eloquent, from the *ſheepefold*, to pleade for his people before a Tyrant; or [f] *Gideon*, a meane ſtripling of a ſmal family and Tribe, from the *threſhing floore*, to deliver Iſrael out of the hands of their oppreſſors; or [g] *Ieremy*, a very childe and one that could not ſpeake, from his *cottage* in *Anathoth*, to ſet him over nations and kingdomes, to root out and to plant; or [h] *Amos*, a plaine countrey fruit-gatherer, from the *Heard* in *Tekoah*, to propheſie at Bethel, and in the Kings Court: it is a fruitleſſe and unſeaſonable modeſty to alledge unſufficiency or unworthineſſe. [i] *Iuvat idem Qui jubet.* Where he ſetteth on worke, he giveth ſtrength to goe through with it. His very calling of any man maketh him able. No more enquiry into *outward meanes*, what *warrant* we have. If God [k] *call Paul to be an Apoſtle*, and [l] *to beare his name before the Gentiles, and Kings, and the children of Iſrael*; it is needleſſe to [m] *conferre with fleſh and bloud*, or to ſeeke confirmation at *Ieruſalem* from them which were *Apoſtles before him*, by the impoſition of their hands: Gods worke in him ſupplyeth abundantly the want of thoſe ſolemnities; and *Paul* is as good an *Apoſtle* as the beſt of them, although he be [n] *an Apoſtle not of men, neither by man*. *Gods* calling any man to any *office*, ſealeth his warant [o] *Non tutum vtinam ſit Deo*. Away with al excuſes, & pretences, and delayes: when *God* calleth, *ſubmit* thy wil, *ſubdue* thy reaſon, *anſwer him* Cal, as *Samuel* was taught to do, [p] *Speake Lord, for thy ſeruant heareth.*

d Ib. verſ. 48.

e Exod. 4 10, &c.

f Iudg. 6. 14, 15

g Ieſem. 1. 6, &c.

h Amos 7. 13, 14, 15.

i Auſon. ubi ſupra.

k Rom. 1. 1.

l Acts 9. 15.

m Gal. 1. 16. 17

n Ibid. verſ. 1.

o Auſon. ubi ſupra.

p 1 Sam. 3. 9, 10.

§. 26. *and by what Enquiries that may be knowne.*

If it were expedient for us, that God should still deale with us, as he did long with the *Iewish*, and a while with the *infant Christian* Church, by immediate inspirations: and call us either by *secret Enthusiasmes*, or *sensible insinuations* (as hee did many of them) into the way wherein hee would have us walke: the *Rule* for our *Choyce* would be easie; or rather there would need no *Rule* at all, (because indeed there would be left no *choyce* at all;) but this onely, even to get up and be doing, to put our selves speedily into that way whereunto he did point us. But since the wisdome of God hath thought it better for us, to take counsell from his *written word*, which he hath left us for our ordinary direction in this and all other difficulties; rather than to depend upon immediate and *extraordinary inspirations*: it will be very profitable for us to draw thence some few *Rules*, whereby to make reasonable judgement concerning any course of life, whether that it be, whereunto God hath called us, or no. The *Rules*, as I have partly intimated already, may be reduced to *three* heads: according as the *enquiries* we are to make in this businesse are of three sorts. For they either concerne the *course* it selfe; or else *our selves*, that should use it; or else thirdly those that have *right and power* over us in it. If there be a faile in any of these; as if either the *course* it selfe be not *lawfull*, or *we* not competently *fit* for it, or our *superiours* will not *allow* of us, or it: we may well think, God hath not called us thither. God *is just*; and will not cal any man to that, which is not *honest* and *good*: God is *all-sufficient*; and will not call any man to that which is above the proportion of his strength: God is *wonderfull* in his *providence*; and will not call any man to that, whereto he will not open him a fair, and orderly passage. Somewhat, by your patience, of each of these.

1

2

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And

And *first*, of the *Course* we intend. Wherein let these be our *Enquiries*: *First*, whether the thing be simply and in it selfe lawfull, or no; *Secondly*, whether it be lawfull so as to be made a Calling, or no: *Thirdly*, whether it will be profitable, or rather hurtfull to the Common-wealth. Now observe the *Rules*. The fifth *Rule* this, *Adventure not on any course, without good assurance that it be in it selfe lawfull*. The ground of this Rule is plaine and evident. For it cannot be that God, who *hateth*, and *forbiddeth*, and *punisheth* every sinne in every man, should call any man to the practice of any sin. [a] *Let him that stole, steale no more*, saith S. *Paul*; *But rather let him labour with his hands the thing that is good*, *Ephes.* 4. If it be not something *that is good*; it is good for him to hold his hands off: let him be sure God never called him to labour in that: and hee were as good hold to his old trade, and steale still, as labour with his hands the thing that is not good. If [b] *Diana* of Ephesus bee an *Idol*, *Demetrius* his *occupation* must downe: he must make no more silver shrines for *Diana*, though *by that craft* hee have his wealth. *Tertullian* excellently enlargeth himselfe in this argument in his [c] Booke *de Idololatria*; strongly disapproving their practice, who being *Christians*, yet got their living by making *Statues* and *Images* and other *ornaments* to sell to *Heathen* Idolaters. Offenders against this Rule are not only such as live by *Stealing*, and *Robbing*, and *Piracy*, and *Purse-cutting*, and *Witch-craft*, and other such like ungodly practices as are made capitall even by the *Lawes of Men*, and punishable by death: but all such also, as maintaine themselves by, or get their living in any course, absolutely condemned by the *Law of God*; howsoever they may finde amongst men either expresse *allowance*, as *Whores* and *Baudes* doe

§. 27. *Three conditions requisit in every lawfull calling*: 1. *as considered in it selfe*;

a Eph. 4. 28.

b Acts 19. 25. —27.

c *præsertim* cap. 5.—8.

doe in the holy Mother Church of *Rome*; or at least some kinde of toleration by *connivence*, as *Charmers*, and *Fortune-tellers*, and *Wisards* doe amongst us. Which sort of people, it is scarce credible how generally and miserably our *common ignorants* are besotted with the opinion of their skill, and how pitifully they are gulled by their damnable impostures, through their owne foolish credulity. These *superstitions* helped to root out the [d] *Amorites* out of the *Land of Canaan*: and it may passe among *Sauls* best Acts, that he rooted out these [e] *superstitions* out of the *Land of Israel*: And great pitie it is, that such as make a trade of these *superstitions* are not by some severe provisions rooted out of this, and every other *Christian Land*. Let this first Rule be remembred of us in every choyce and triall of our Callings; *No unlawfull thing, can be a lawfull Calling.*

d Deut. 18. 10. --12.

e 1 Sam. 28. 9.

§. 28.

2. *Considered as a Calling.*

No, nor yet every *lawfull thing* neither. For many things may be lawfull in the *private use*, which yet may not lawfully be made a *Calling*, or trade of life. Who can reasonably deny the lawfulnesse of many disports and recreations, as *Bowling*, or *Shooting*, or even *Cards* and *Dice*? and yet who can [a] reasonably thinke it should be a commendable *Calling* for any man to be a profest *Bowler*, or *Archer*, or *Gamester*, and nothing else? Therefore take a *second Rule*; *Make not a Calling of that, which was not made to be a Calling.* If you shall aske how you shall know a thing to be such. I answer, *generally* all such things are of this nature, as are *indifferent* for men of *all sorts and callings* to use with due caution and circumstances; and more *especially* matters of delight, and *recreations* are such. And the reasons are good. The [b] *ground* of particular Callings is some [c] *peculiar gift* of God, according to the differences that are to bee found in particular men in regard either of the *soule*,

a τὸ δὲ εἶναι τῶν βίων τινὰ ταύτην ἀδύνατον. Arist. 8. Pol. 3.

b *hic* vers. 17.

c ἴδιον χάρισμα. vers. 7.

or

or of the *body*, or of *outward things*: whereas ſuch things as theſe, whereof we now ſpeake, become of Lawfull and commendable uſe, not ſo much from any *ſpeciall ability* received from *God*, which ſhould be *exerciſed* therein, as from the *common neceſſity* of our weak nature, which is to be *refreſhed* thereby. And the *End* alſo, for which God permitteth us theſe things, is not to employ our ſtrength and time in them; but to give us ſome [d] *refreſhing*, when we are *wearied* with former labour, and ſo to *fit* us for freſh and future employment. The workes of our *Callings*, they are as our *Meates* and *Drinkes*: theſe of *Delight*, as *Sauces*, or as [e] *Phyſicke*; and as *ſauces* or *Phyſicke* they are to be uſed, and not otherwiſe. As abſurd then as it would be for a man to accuſtome himſelfe to no other dyet but *ſlubber-ſauces*, and *Drugs*: ſo abſurd a thing it is for a man to have no other *Calling* but *Dicing*, and *Carding*, and *Gaming*. Amongſt offenders againſt this Rule, that I reckon not *Iuglers*, and *Fidlers*, and *Tumblers*, and *Beawards*, and *Rope-dancers*, and *Rymers*, and the reſt of that Rabble; they may thank the *baſeneſſe* of their condition, rather than the *Lawfulneſſe* of their Courſe. I ſtrike rather, at thoſe that are more both eminent and pernicious; eſpecially thoſe *Bawdes* of *unthriftineſſe*, and almoſt every other *Vice*; (for where unthriftineſſe is, there is almoſt every other *Vice*,) I meane thoſe *parcell-Gallants* that have nothing to live on but their *wits*, and no other uſe of their wits, but to diſtill a kinde of maintenance from iuicie heires and fluſh novices by *play*. I would our *Pantomimes* alſo and *Stage-players* would examine themſelves and their Callings by this *Rule*. If they ſhould have beene tryed by the bench of *Fathers* and *Councels* of old, or would have put it to moſt voyces among later *Diuines* both *Popiſh* and *Reformed*;

d *Vtì quidem illis licet: ſed ſicut ſomno, & quietibus cæteris, tum cum grauibus ſeriiſque rebus ſatisfecerimus.* Cic. 1. Offic.

e εἰς ϕαρμακείαν χάριν. Ariſt. 8. Pol. 3.

med; they had beene utterly cast and condemned by the *first Rule*, and not have been reprieved till now: most holding, not the *Calling* onely, but the very *Traffick* and *Thing* it selfe unlawfull and damnable. For my owne part, I dare not at all say the *Traffick* is, neither will I now say the *Calling* is unlawfull: onely let them that make a *Calling* of it, consider themselves and their *Calling* well, and examine whether God hath not bestowed upon them some *gifts*, which they might have employed a better way, and what *inducements* they have, and of what weight those inducements are, to give their consciences security, that they have done well in embracing this as their Calling. And when they have thus done, freely and faithfully as in the sight of God; if *their owne hearts condemne them not*, neither doe I: in the meane time, I would but be their remembrancer of thus much onely, that there are somethings lawfull to doe, which are not lawfull to *live by*; some things lawfull as *Delights*, which are not lawfull as *Callings*. And so much for that second Rule.

§. 29. 3. *considered, with respect to common utility.*

There is yet a *third Rule* behinde, and that is this. *Resolve not upon that course for thy Calling*, what pretences soever, or what reasons thou mayest have for the lawfulnesse of it otherwise, *which is rather hurtfull, than profitable for the Common-wealth.* The [a] *Publike good* is one of those maine respects which enforce the necessity of a *Calling*: the same respect then must of necessity enforce such a *Calling*, as may at leastwise stand with the *Publike good*. [b] *The manifestation of the Spirit is given to every man* (saith our Apostle after at the twelfth Chapter) *to profit withall.* Yea perhaps, to profit himselfe withall. If it were but so, yet that were enough to inferre more; sith the [c] *private* good is included in the

a See before §. 14.

b 1 Cor. 12. 7.

c οὐν γὰρ τῆ πόλει ὠφέλιμα καὶ ἀνήλυτα τὰ ἰδίᾳ ἑκάστῳ ἀσκεῖται. Xenop. de Venatione.

the *publike tanquam trigonum in tetragono*. But the Apostle meant to speake home; and therefore hee made choyce of a word that will not admit that glosse of *private* profit *ἐξ ἀντιθέσεως*. That very word impliedly preferreth the *publike* good before the *private*; and scarce alloweth the *private* otherwise than as it is enterwoven in the *publike*. Now things in themselves lawful, and at some times usefull, may, in regard of the *End*, or of the *Matter*, or by some *accident* otherwise, happen at some other times to be hurtfull to the Common-wealth: and hereof such due consideration would be had in the choyce and exercise of our Callings, as ever to have one eye upon the *common good*, and not wholly to looke after our own *private gaine*. Offenders against this Rule are most of our *Engrossers*, and *Forestallers*, and sundry kinds of *Hucksters* and *Regraters*: as also those that export mony, corne, or other *needfull* commodities out of the Land in times of *want* or scarcenesse, or *bring in unnecessary* commodities when there is *plenty* at home: and all those that *project* new *devices*, and unjust *Monopolies*, to fill their owne Coffers, perhaps not without *pretension* of some smal *benefit* to the *Common-wealth*, but certainely not without sensible and grievous *pressures* of those that are a great part of the *Common-wealth*.

d *Sæpè hominibus publica privatis potiora sunt.* Senec. 1. de Clem. 4.

§. 30. *The Vsurers Calling examined, by these Rules.*

Thus have we delivered three *Rules*, concerning the *Quality* of a right Calling: and pointed out some speciall *offenders* against each of them. And now me thinkes I see the *Vsurer* hugging himselfe, and clapping his sides, that hee hath come off so fairely: surely his *Calling* is absolute good, whereon none of these *Rules* could fasten. But it is indeed with the *Vsurer* in this case, as with the *Drunkard*. If the *Drunkard* should aske me against which of the *tenne Commandements* he offended; I

confesse I could not readily give him a direct punctuall answer; Not that he sinneth not against any; but because he sinneth against so many of them, that it is hard to say against which most. He sinneth against the *first* Commandement, by distempering his *body*; he sinneth against the *seventh*, by enflaming his *lust*; he sinneth against the *eighth*, by making waste of the good *Creatures* of *God*. Right so is it with our *Usurer* in this case: He would pose me, that should aske me the Question, which of these three *Rules* fetcheth in the *Usurer*, and his *Calling*. Verily, I cannot well tell which most; I thinke every one of the three may: howsoever, among the three, I am sure I have him. If *Usury* be simply *unlawfull* (as most of the learned have concluded,) then the *first Rule* hath him. I should be very tender to condemne any thing as simply unlawfull, which any even imaginary conjuncture of Circumstances would render lawfull; and would chuse rather by an *over-liberall charity* to *cover a multitude of sins*, (if I may abuse the Apostles phrase to that sense) than by a too *superstitious restraint* make one. Yet the Texts of *Scripture* are so expresse, and the grounds of *Reason* so strong against all *Usury*: that when I weigh these on the one side, and on the other side, how nothing all that is, which I ever yet saw or heard alleadged to the contrary; I cannot find in my selfe charity enough to absolve any kind of *Usury*, with what cautions or circumstances soever qualified, from being a *sinne*. But I will suspect mine owne and the common judgement herein, and admit for this once (*date, non concesso*,) that *Usury* be in some case *lawfull*, and so our *Usurer* escape the *first Rule*; which yet cannot be, till his *teeth* be knocked out for biting: But you must knocke out his *braines* too, before he escape our *second Rule*. I dare say, the most learned *Usurer* that

1 Pet. 4. 8.

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that liveth (and they say some learned ones are *Usurers*) will never be able to proove, that *Usury*, if it be at all *lawfull*, is so lawfull, as [b] to be made a *Calling*? Here all his *Doctors*, and his *Proctors*, and his *Advocates* leave him. For can it possibly enter into any reasonable mans head to think, that a man should be *borne* for nothing else, but to tell out *money*, and take in *paper*? which if a man had many millions of gold and silver, could take up but a small portion of that precious *time* which God would have spent in some honest and fruitfull *employment*. But what doe I speake of the *judgement* of reasonable men in so plaine a matter; wherein I dare appeale to the *conscience*, even of the Vsurer himselfe; and it had need be a very plaine matter, that a man would referre to the conscience of an Vsurer. No honest man needs be [c] *ashamed* of an honest *Calling*: if then the Vsurers Calling be such, what need he care who knoweth, or why should he shame with it? If that be his *trade*, why doth he not in his *Bills*, and *bonds*, and *Nowtrints*, make it knowne to all men by those presents that he is an *Vsurer*, rather than write himselfe *Gentleman* or *Yeoman*, or by some other stile? But say yet our *Vsurer* should escape, at least in the judgment of his own hardned conscience, from both these *Rules*, as from the sword of *Iehu* and *Hazael*: there is yet a *third Rule*, like the sword of *Elisha*, to strike him stone-dead; and he shall never be able to escape that. Let him shew wherein his *Calling* is profitable to *humane society*. He keepeth no Hospitality: if he have but a barr'd *chest*, and a strong *lock*, to keep his God and his *Scriptures* (his *Mammon* and his *Parchments* in,) he hath house-roome enough. He *fleeceth* many; but *cloatheth* none. He *biteth* and *devoureth*; but *eateth* all his morsels alone: He giveth not so much as a *crumme*, no not to his dearest *Bro-*

b *Artem nequitiæ del'gerunt, unde vitam trãsigant: & inde se volunt pascere, unde offendant eum, à quo omnes pascuntur.* August. in Psal. 129.

c *pervagatissimus ille versus, qui vetat Artem pudere proloqui, quam facere.* Cic. in Orator.

ker or *Scrivener*; only, where he *biteth*, he alloweth them to *scratch* what they can for themselves. The *King*, the *Church*, the *poore* are all wronged by him, and so are all that live neere him: in every *common charge* he slippeth the collar, and leaveth the burden upon those that are lesse able. It were not possible *Usurers* should be so bitterly inveighed against by sober *heathen Writers*; so severely censured by the *Civill* and *Canon* Lawes; so uniformely condemned by godly *Fathers* and *Councels*; so universally *abated* by all men of all sorts and in all ages and countries, as *Histories* and *experience* manifest they ever have beene, and are: if their *Practice* and *calling* had beene any way *profitable*, and not indeed every way hurtfull and incommodious both to *private men* and *publike societies*. If any thing can make a Calling unlawfull; certainely the *Usurers Calling* cannot be lawfull.

d Ier. 15. 10.

§. 32. *Enquiries concerning our selves:*

Our *first* care past, which concerneth the *Calling* it selfe; our *next care* in our choyce must bee, to enquire into *Our selves*, what Calling is most fit for us, and we for it. Wherein our *Enquiry* must rest especially upon three things; our *Inclination*, our *Gifts*, and our *Education*. Concerning which, let this be the *first Rule*: Where these three *concurre* upon one and the same Calling, our consciences may rest assured that that *Calling* is fit for us; and wee ought, so farre as it lyeth in our power, to resolve to follow that. This *Rule*, if well observed, is of singular use, for the setling of their consciences, who are scrupulous and doubtfull concerning their *inward Calling* to any office or imployment. Divines teach it commonly, and that truly, that every man should have an *inward Calling* from God for his particular course of life: and this in the calling of the *Ministery* is by so much more requisite, than in most other Callings,

callings, by how much the businesse of it is more weighty than theirs, as of things more immediately belonging unto God. Whence it is, that in our Church none are admitted into *holy Orders*, untill they have personally and expresly made profession before the *Bishop*, that they find themselves [a] *inwardly called and moved thereunto*. But because what that *inward Calling* is, and how it should bee discerned, is a thing not so distinctly declared and understood, generally as it should be: it often falleth out, that men are *distressed* in conscience with doubts and scruples in this case, whilest they desired to be assured of their *inward calling*, and know not how. We are to know therefore, that to this inward calling there is not of necessity required any inward secret sensible testimony of Gods blessed *sanctifying Spirit* to a mans soule, (for then an *unsanctified* man could not be rightly called;) neither yet any strong working of the *Spirit of Illumination*, (for then a *meere heathen* man could not bee rightly called) both which consequents are false. For [b] *Saul* and [c] *Judas* were called; the one to the *Kingdome*, the other to the *Apostleshippe*; of whom it is certaine the one was not, and it is not likely the other was, endued with the holy *Spirit of Sanctification*. And many *Heathen* men have beene *called* to severall employments, wherein they have also laboured with much profit to their owne, and succeeding times; who in all probability never had any other inward motion, than what might arise from some or all of these three things now specified: *viz.* the *Inclination* of their nature, their personall *Abilities*, and the care of *Education*. If it shall please God to afford any of us, any farther gracious assurance than these can give us, by some *extraordinary* worke of his Spirit within us; we

[a] A Book of ordering, &c.

[b] 1 Sam. 10. 24

[c] Ioh. 6. 70.

are to embrace it with *joy* and *thankfulnesse*, as a speciall favour: but we are not to suspend our resolutions for the choyce of a course, in expectation of that *extraordinary* assurance; since we may receive comfortable satisfaction to our soules without it, by these *ordinary* meanes, now mentioned. For who need be scrupulous, where all these concurre? Thy Parents have from thy childhood *destinated* thee to some speciall course, (admit the *Ministery*) and beene at the care and *charge* to breed thee up in learning, to make thee in some measure fit for it: when thou art growne to some maturity of yeares and discretion, thou findest in thy selfe a kind of *desire* to be doing some thing that way in thy private study by way of tryall; and withall some measure of *knowledge, discretion*, and *utterance*, (though perhaps not in such an *eminent* degree as thou couldest wish, yet) in such a *competency*, as thou maist reasonably perswade thy selfe thou mightest thereby be able (with his blessing) to doe some good to Gods people, and not be altogether unprofitable in the Ministery. In this so happy concurrence of *Propension, Abilities*, and *Education*; make no farther enquiry, doubt not of thine *inward Calling*: Tender thy selfe to those, that have the power of *Admission* for thy *outward Calling*; which once obtained, thou art certainely in thine own proper Course. *Up and be doing*: for the Lord hath *called* thee, and (no doubt) the Lord will bee with thee.

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§. 33. *With some more speciall directions, in doubtfull cases; in respect*

But say, these three doe not concurre; as oftentimes they doe not. A man may be *destinated* by his friends, and accordingly *bred*, out of some covetous or ambitious or other corrupt respect, to some *Calling*; wherefrom he may be altogether *averse*, and whereto altogether *unfit*: as we see some Parents, that have the donations or advocations of Church livings

livings in their hands, must needs have some of their Children (and for the most part they set by the most untoward and *mis-shapen chip* of the whole *blocke* to make *timber* for the *Pulpit*;) but some of their children they will have thrust into the *Ministery*, though they have neither a *head*, nor a *heart* for it. Againe, a man may have good *sufficiency* in him for a *Calling*, and yet out of a slothfull desire of *ease* and *liberty*, if it seeme *painefull* or *austere*; or an ambitious desire of *eminency*, and *reputation*, if it seeme *base* and *contemptible*, or some other secret corruption, cannot set his mind that way; as *Salomon* saith, there may be [a] *A price in the hand of a foole, to buy wisedome, and* yet the foole *have no heart to it.* And divers other occurrents there may be, and are, to hinder this happy conjuncture of *nature*, *Skill*, and *Education*. Now in such Cases as these, where our *Education* bendeth us one way, our *Inclination* swaieth us another way, and it may be our *gifts* and Abilities lead us a third: in this distraction, what are we to doe? which way to take? what calling to pitch upon? In point of *Conscience*, there can no more bee given *Generall Rules*, to meete with all *Cases*, and regulate all difficulties; than in point of *Law*, there can be *generall Resolutions* given, to set an end to all *suites*, or provisions made to prevent all *inconveniences*. *Particulars* are infinite, and various: but *Rules* are not, must not, cannot be so. He whose *Case* it is, if he be not able to direct himselfe, should doe well to take advice of his *learned Counsell*: this we can readily doe in matters of *Law*, for the quieting of our *Estates*; why should we not doe it at least as readily in matter of *Conscience*, for the quieting of our *soules*? But yet for some light, at least in the generality; what if thou shouldest proceed thus?

[a] Pro. 17. 16.

§. 34. 1. *Of our Education*;

First have an eye to thy *Education*: and if it bee possible to bring the rest that way, do so rather, than forsake it. For besides that it would be some *griefe* to thy Parents, (to whom thou shouldest be a *comfort*) to have cast away so much *charge* as they have beene at for thy *education*; and some *dishonour* to them withall, (whom thou art bound by the law of God and Nature to [a] *honour*,) to have their *judgements* so much *slighted*, and their *choyce* so little *regarded* by their child: the very consideration of so much precious *time*, as hath been spent in fitting thee to that course, which would be almost [b] all lost upon thy change, should prevaile with thee to try all possible meanes, rather than forgoe it. It were a thing indeed much to be wished, that *Parents* and *Friends* and *Guardians* and all those other whatsoever, that have the Education of young ones committed unto them; (all *greedy desires* to make their Children great, all base *penurious nigardesse* in saving their owne purses, all *fond cherishing* of their children in their humours, all *doting opinion* of their forwardnes and wit and towardlinesse, all other *corrupt partiall* affections whatsoever, layd aside;) would [c] out of the observation of their naturall *propensions* and *inclinations*, and of their particular *abilities* and *defects*, frame them from the beginning to such courses, as wherein they were likeliest to goe on with *cheerefulnesse* and *profit*. This indeed were to be wished: but this is not alwayes done. If it have not beene so done to thee; the fault is theirs, that should have done it, and not thine: and thou art not able now to remedy that which is past and gone. But as for thee, and for the future; if thy *Parents* have not done their *part*, yet doe not thou forget thy *duty*: if they have done *one* fault, in making a bad *choyce*; doe not thou adde *another*, in making a worse *change*: disparage not

a Exod. 20. 12.

b *Haud æquum facit, qui, quod didicit, id dedisc it.* Plaut. in Amphitr.

c *Inque eo vel maximè probavi Apollonium, qui cùm mercede diceret, tamen non patiebatur eos, quos judicabat non posse oratores evadere, operam apud se perdere, dimittebatque: & ad quamcunque artem putabat esse aptum, adeam impellere, atque hortari solebat*, Cic. 1. de Orat.

not their *Iudgements* by misliking, neither gaine-say their *Wils* by forsaking their choyce, upon every small incongruity with thine owne *Iudgement* or *Will*. If thine *Inclination* draw thee another way; *labour* throughly to subdue thy nature therein: *Suspect* thine owne corruption; *Thinke* this backwardnesse proceedeth not from *true iudgement* in thee, but issueth rather from the root of some *carnall affection*: *Consider* thy *yeeres* are greene, *affections* strong, *iudgement* unsetled: *Hope* that this backwardnesse will grow off, as yeeres and stayednesse grow on; *Pray* and *endeavour* that thou mayest daily more and more waine thy *affections* from thine owne *bent*, and take liking to that course, whereunto thou hast beene so long in framing. Thus possibly thou mayest in time make that cheerefull and delightfull unto thee, which now is grievous and irkesome. And as for thy *insufficiency*, if that dishearten thee, (which is indeed a maine rubbe,) doe thus. *Impute* thy former *non-proficiency* to thine owne sloath and negligence: *Thinke*, if after so long time spent in this course, thou hast attained to no greater *perfection* in it; how long it would be ere thou shouldest come to a tolerable *mediocrity* in another: *Resolve*, not to lose all that precious time forepast, by beginning the world anew; but rather save as much of it, as is redeemeable, by adding to thy diligence: *Suspect* that it commeth from thy *pride*, that thou canst not content thy selfe with a Calling, wherein thou mayest not be *excellent*; and imagine that God, of purpose to *humble* thee, might divert thy education to another, for which thou art lesse apt: *Observe* what e strange things past beliefe, and such as have seemed insuperable, have beene conquered and subdued by the *obstinacy* and *improbity* of unwearied labour,

d *Iuvenile vitium est, regere non posse impetum.* Senec. in Troad.

e *Nihil est quod non expugnet pertinax opera, & intenta ac diligens cura.* Senec.
--*Labor omnia vincit improbus.* Virgil. 1. Georg.
Præliatus est contra rerum naturam, & quidem victor abiit, malignitatem ejus pertinacissimo robore superando. de Demost. Val. Max. 8. 7.
Τέχνη γὰρ φύσιν ἔνιαι καὶ ἐνίκησαν. Heliodor. l. 3. Æthiop. hist.

labour, and of assiduity: *Doubt* not, but by Gods blessing upon thy faithfull industry, to attaine in time, (if not to such *perfection* as thou desirest, and mightest perhaps have attained in some other course, if thou hadst beene bred up to it; yet) to such a *competent sufficiency*, as may render thy endeavours *acceptable* to God, *comfortable* to thy selfe, and *serviceable* to community. If by these and the like considerations, and the use of other good meanes, thou canst bring thy *affections* to some indifferent *liking* of, and thy *abilities* to some indifferent *mediocrity* for, that course which *Education* hath opened unto thee: thou hast no more to do; There's thy *Course*, that's thy *Calling*, that's the *Worke* whereunto God hath appointed thee.

§. 35. 2. *of our Abilities*,

But if after long striving, and paines, and tryall, thou canst neither bring thy *minde* to it, nor doe any *good* upon it, having faithfully desired and endeavoured it, so that thou must needs leave the course of thy *Education*; or (which is another case) if thy *Education* have left thee *free*; (as many Parents, *God knoweth*, are but too carelesse that way: then *Secondly* thou art in the next place to consider of thy *Gifts* and *Abilities*, and to take direction from them, rather than from thine *inclination*. And this *Rule* I take to be very sound: not onely from the Apostles intimation, *vers.* 17. (a *As God hath distributed to every man, as the Lord hath called every one*,) where he seemeth to make the *choyce* of mens *Callings*, to depend much upon the *distribution* of Gods *Gifts*: but withall for two good *Reasons*. *One is*, because our *Gifts* and *Abilities*, whether of body or minde, being in the *braine* or *hand*, are at a better certainty; than our *Propensions* and *Inclinations* are, which are seated in the *Heart*. The heart is b *deceitfull above all things*: and there are so many rotten corruptions in

a Vers. 17. hic.

b Ier. 17. 9.

in it, that it is a very hard thing for a man to discerne his owne *Inclinations* and *Propensions*, whether they spring from a *sound*, or from a *corrupt* roote. Whereas in the discerning of our *Gifts* and *Abilities*, we are lesse subject to grosse Errours and mistakings: I meane for the *truth* and *reality* of them; howsoever we are apt to overvalue them for the [c] *measure* and *degree*. Now it is meet in the *choyce* of our Callings, we should follow the *surer guide*: and therefore rather be led by our [d] *Gifts*, than by our *Inclinations*. The *other Reason* is; because our *Inclinations* cannot so well produce *Abilities*, as these can draw on *them*. We say indeed, there is nothing hard to a *willing minde*: and in some sense, it is true. Not as if a *willing minde* could make us doe more than we are *able*. A man can doe no more, than he can doe, be he never so willing: but because a *willing minde* will make us *exercere vires*, stir up our selves to doe as much as we are able; which we use not to doe in those things we goe unwillingly about. *Willingnesse* then may *quicken* the strength we have: but it doth not *put* any new strength into us. But *Abilities* can *produce* Inclinations *de novo*; and *make* them, where they *finde* them not. As we see, every other naturall thing is *inclinable* to the exercise of those natural *faculties*, that are in it: so certainly would every man have strongest *inclination* to those things, whereto hee hath strongest *abilities*, if wicked and untoward affections did not often corrupt our inclinations, and hinder them from moving their owne proper and naturall way. It is best then, to begin the choyce of our Callings from our *Abilities*, which will fetch on *Inclinations*: and not from our *Inclinations*, which without *Abilities* will not serve the turne.

Concerning which *gifts* or *abilities*; what they *are*, and how to make true *judgement* of them, and how

[c] *ferè plus nobis videmur posse quàm possumus.* Senec. de tranquil. c. 4.

[d] *Metiri se quemque suo modulo ac pede verum est.* Horat. 1. Ep. 7.

2

§. 36. *With sundry*

considerations concerning them;

how to frame the *choice* of our Callings from them: to speak punctually and fully, would require a large discourse. I can but touch at some few points therein, such as are of daily use; and proceed. 1 *First*, by *gifts* and *abilities* we are to understand not onely those of the *Minde*, Iudgement, Wit, Invention, Memory, Fancy, Eloquence, &c. and those of the *Body*; Health, Strength, Beauty, Activity, &c. but also those which are *without*; Birth, Wealth, Honour, Authority, Reputation, Kindred, Alliance, &c. generally *any thing*, that may be of *use* or *advantage* unto us for any employment. 2 *Secondly*, as our *abilities* on the one side, so on the other side all our *wants* and *defects*, which might disable us more or lesse for any employment, are to be duly weighed and considered of: and the one laid against the other; that we may know how to make as neere as wee can a *just estimate* of our strength and sufficiency. 3 *Thirdly*, it is the safer way to *undervalue*, than to *overprize* our selves: lest ignorantly confident, wee affect a *Calling* above our *streagth*; which were to *flye* with *waxen wings*, and to owe the world a laughter. Be we sure of this: if God have not *gifted* us for it, he hath not *called* us to it. 4 *Fourthly*, in the judging of our Abilities, we should have a regard to the outward *circumstances* of *times* and *places*, and the rest. Those *gifts*, which would have made a sufficient *Priest*, in the beginning of the *Reformation*, in that dearth of learning, and penury of the Gospell; now the times are full of knowledge and learning, would be all little enough for a *Parish-Clerke*. 5 *Fifthly*, something would be yeelded to the judgements of *other men* concerning our Abilities. It is either secret *pride*, or base *faintnesse* of heart, or dull *sloath*, or some other thing, and not true *modesty* in us: if being excellently gifted for some weighty

ty employment in every other mans judgement, we yet withdraw our selves from it with pretensions of unsufficiency. *Sixthly*, and lastly; let us resolve on that course, (*ceteris paribus*;) not only for which we are *competently* fit, but for which we are *absolutely* fittest. A good Actor it may be could very sufficiently act any part in the play; represent the majesty of a *King*, or the humour of a *Swaggerer*, or the prankes of a *Bedlam*, or any thing: but yet if he be notedly excellent at some part rather than another, he would not willingly bee put from that, to act another. *Ergo histrio hoc videbit in scenâ, quod non videbis sapiens in vitâ?* Shame we to let these men be wiser in their generations, than we in ours. And thus much for abilities. 6

There is yet a doubt remaineth concerning a mans *Inclination*. In case we have examined our *gifts*, and finde them in a good measure of *competency* for such or such a course; and yet remaine still *averse* from it, and cannot by any possible meanes worke over our *affections* to any tolerable liking of it: in such a case, what is to be done, or how shall wee judge what *Calling* is fittest for us to take? whether that whereto our *Abilities leade* us, or that whereto our *Inclinations draw* us. As I conceive it, in such a case, wee are to hold this order. *First*, if our *Inclinations* cannot be wonne over to that course, for which our *Abilities* lye fittest; we are to take a second survew of our *Abilities*, to see if they be *competently fit* for that, whereto our *inclination* swayeth us: and if upon due unpartiall examination wee finde they are, wee may then follow the sway of our Inclinations. The *reason* this. A mans *inclination* cannot be forced. If it can be *fairely* wonne over, §. 37. 3. *of our inclinations, concerning which, the first Rule,*

a *Rectè facit, animo quando obsequitur suo, Quod omnes homines facere oportet, dum id modo fiat bono.* Plaut. in Amphitr.

over, well and good: but *violence* it cannot endure at any hand. And therefore if we cannot make it yeeld to us in reason, there is no remedy, we must in wisdome yeeld to it, (provided ever it be *honest*:) or else all is lost. What ever our *sufficiencies* be; things will not *fadge* that are undertaken [b] without an *heart*: there is no good to be done against the haire.

§. 38. *the second,*

But then *secondly*, if upon search we finde our selves altogether *insufficient* and unfit for that *Calling*, whereunto our *inclination* is strongly and violently carried: we are to oppose that *inclination* with a greater *violence*; and to set upon some other *Calling*, for which we are in some mediocrity gifted, *speedily* and *resolvedly*, and leave the successe to Almighty God. The *reason* this. It being certaine, that God never *calleth* any man but to that, for which he hath in some competent measure *enabled* him: we are to hold that for a pernicious and *unnaturall inclination* at the least, if not rather for a wicked and *Diabolicall suggestion*, which so stiffely exciteth us to a function, whereto we may be assured God never called us.

§. 39. *the third.*

But yet *thirdly*, (and I would commend it unto you, as a principall good Rule, and the fairest out-let of all other from amid these difficulties;) we should do well to deale with those *mutinous* and *distracting thoughts* within us, as wise *Statists* doe when they have to deale with men divided in *opinions*, and *factions*, and *ends*. How is that? They use to bethinke themselves of a *middle* course, to reduce all the severall opinions to a kind of *temper*; so as no side be satisfied *fully* in the proposals they have tendred, and yet every side *in part*: as we commonly hold those to be the [a] justest *arbitrators*, and to make the best and the *fairest end* of differences betweene the parties for whom they arbitrate, that by pleasing *neither*,

b *Malè respondent coacta ingenia, & tuste naturâ, irritus labor est.* Senec. de tranquil. c. 9.

a *Apud arbitrum neque nihil, neque tantum quantum postulavimus, consequimur. Quis unquam ad arbitros, quantum petit, tantum abstulit?* Cic. pro Rosc. Com.

ther, please both. So here, if our *Educations*, *Abilities*, and *Inclinations* looke severall wayes; and the *Inclination* be peremptory and stiffe, and will not condescend to either of the other two: it will be a point of good wisdome in us, if we can bethinke our selves of some such meet *temper*, as may in part give satisfaction to our *Inclinations*, & yet not leave our *gifts* and *education* wholly unsatisfied. And that is easily done by proposing the *full latitude* of our *Educations* and *Abilities*, as the utmost *bounds* of our choyce; and then leaving it to our *Inclinations* to *determine* our particular *choyce* within those bounds. For no mans education or gifts runne so *Mathematically*, and by the *Line*, to that point whereto they direct him, but that there is a kinde of *latitude* in them; and that for the most part (by reason of the great *variety* and *affinity* of offices and employments) very large and spacious. One instance shall serve both to *exemplifie* and *illustrate* this Rule. A man designed by his parents to the *Ministry*, and for that end brought up in the Vniversity, studieth there *Philosophy*, and *History*, and the *Arts* & the *Tongues*, and furnisheth himself so with generall knowledge, which may enable him as for the worke of the *Ministery*, so for the exercise of any other *profession*, that hath to doe with *learning*: so as not onely the Calling of the *Ministery*, but that of the *Lawyer* too, and of the *Physition* and of the *Tutor*, and *Schoolemaster*, and sundry other besides these, doe come within the *latitude* of his Education and Abilities. Certainly if his *minde* would stand thereunto; no course would be so proper for such a man, as that which he was intended for, of the *Ministery*. But he proveth *obstinately averse* from it, and cannot be drawn by any perswasion of *friends* or *reason* to embrace it. It is not meet to *force* his *Inclination* quite against

b *Nulla ars nō alterius artis, aut materi, aut propinqua est.* Tert. de Idol. cap. 8

against the bent of it: and yet it is pity his *Abilities* and *Education* should be cast away. This middle course therefore is to be held; even to leave it free for him to make his choice of *Law* or *Physicke*, or *teaching*, or any other profession that belongeth to a *Scholar*, and commeth within his *latitude*, which of them soever he shall finde himselfe to have the strongest *Inclination* and *Propension* unto. And the like course we are to hold in other cases of like nature: by which meanes our *Inclinations*, which cannot be driven to the *Center*, may yet be drawne within the *circumference* of our *Educations* and *Abilities*. He that observeth these Rules I have hitherto delivered, with due respect to his *Education*, *Abilities*, and *Inclination*; and dealeth therein faithfully and unpartially and in the feare of God: may rest secure in his conscience of his *Inward Calling*.

§. 40. *The necessity of an outward Calling*; 2 Cor. 14. 40.

But there must be an *Outward Calling* too: else yet all is not right. The generall Rule, [πάντα εὐσχημόνως] *Let all things be done honestly, and in order*, enforceth it. There are some *Callings*, which conscionably discharged, require great *paines* and *care*; but yet the *profits* will come in, whether the *duties* be conscionably performed, or no. Our calling of the *Ministery* is such; and such are all those *offices*, as have annexed unto them a certaine standing *revenue*, or annuall *fee*. Now into such *Callings* as these, every *unworthy* fellow that wanteth maintenance and loveth ease, would be *intruding*; (as we of the Clergie find it but too true:) and there would be no order kept herein, if there were not left in some others a *power* to *keepe backe* unsufficient men. There are againe divers *Callings*, necessary for the publike, which yet bring in either no *profits* at all, (if not rather a *charge*,) or at least profits improportionable to the *paines* and *dangers* men must undergoe in them: such as are the

Callings

Callings of *Iustice of peace*, the *High Sheriffe* of a County, a *Constable*, *Church-Warden*, *Souldier*, &c. Now from these *Callings*, men of *sufficiency* to avoid trouble and charge would *withdraw* themselves; and so the *King* and *Countrey* should bee serued either not at all, or by unworthy ones. Here likewise would be no order, if there were not left in some others a *power* to *impose* those offices upon sufficient men. It may be, those in whom either *power* resideth, may sometimes, yea often *abuse* it; (for they are but men:) *keeping backe* sufficient men, and *admitting* unsufficient, into callings of the *former*; *sparing* sufficient men, and *imposing* upon unsufficient, offices of the *latter* kinde. This is not well: but yet what wise man knoweth not, that there could not be avoided a *necessity* of generall *inconveniences*, if there should not be left a *possibility* of particular *mischiefes*? And therefore it is needfull, there should be this *power* of admitting and refusing, of sparing and imposing, in *Church* and *Common-wealth*, though it may happen to be thus mischievously abused; rather than for want of this power, a multitude of unsufferable *inconveniences* (as needs there must) should ensue. And from this *power* must every man have his warrant for his *outward Calling* to any office or employment in Church or Common-wealth.

§. 41. *Exemplified in two cases: the first;*

Now then to frame a *case* to either of these two sorts of *Calling*. A man desireth a lawfull Calling, suppose the *Ministery*; not onely his *Inclination* bendeth him, but his *Education* also leadeth him, and his *Gifts* encourage him that way: hitherto all things concurre to seale unto his Conscience GODS *Calling* him to this function. But for so much as he hath not, (as it is not fit any man should have,) *power* to give himselfe either [a] *Orders* to be a *Priest*, or *Institution* into a *Pastorall charge*; hee must;

[a] *See* Heb. 5. 4

for his *admission* into that holy function, depend upon those, to whom the *power* of admitting or refusing in either kinde is committed. He may tender *himselfe*, and his *Gifts* to examination; and modestly crave admission: which once obtained, he hath no more to do; his *Calling* is warranted, and his *choice* at an end. But if that be peremptorily denied him, (whether reasonably, or no, it now mattereth not;) he is to *rest* himselfe content a while, to *employ* himselfe at his study, or in some other good course for the time, and to *waite* Gods leisure and a farther opportunity. And if after some reasonable expectation, upon further tender with *modest importunity*, he cannot yet hope to prevaile: he must begin to resolve of *another course*, submit himselfe to *Authoritie* and *Order*, acknowledge Gods *providence* in it, possesse his soule in *patience*, and thinke, that for some secret corruption in himselfe, or for some other just cause, God is pleased that he should *not*, or *not yet*, enter into that *Calling*.

§. 42. *The Second.*

On the other side, a *Gentleman* liveth in his Countrey in good credit and account; knowne to be a *sufficient* man both for *estate* and *understanding*: thoughe every way fit to do the King and his Country service in the *Commission of the Peace*: yet himselfe, either out of a desire to live at *ease* and avoyd *trouble*, or because he thinketh he hath as much *business* of his own as he can well turne him to, without charging himselfe with the cares of the publike, or possibly out of a privy *Conscionsnesse* to himselfe of some *defect*, (as, it may be, an *irresolution* in *judgement*, or in [a] *courage*, or too great a propension to foolish *pity*, or for some other reason which appeareth to him just, thinketh not that a fit *Calling* for him, and rather desireth to be spared. But for so much as it is not fit a man should be altoge-

a See Syrac. 7.6.

ther

ther his owne judge (especially in things that concerne the *Publike*;) he must herein depend upon those to whom the *power* of sparing or imposing in this kind is committed. He may *excuse* himselfe by his other many *occasions*, *alleadge* his owne *wants* and *insufficiencies*, and what he can else for himselfe; and modestly *crave* to be spared. But if he cannot by faire and honest suite get off; he must submit himselfe to *Authority* and *Order*, yeeld somewhat to the *judgement* of others, think that God hath his secret *worke* in it, and rest upon the warrant of this *Outward Calling*.

§. 43. *with the importance hereof.*

The *Outward Calling* then, is not a thing of small moment, or to be lightly regarded. Sometimes (as in the *Case* last proposed,) it may have the chiefe and the *Casting* voyce: but where it hath least, it hath alwaies a *Negative*; in every *regular choyce* of any calling or course of life. And it is this *Outward Calling*, which (I say not *principally*, but) even *alone* must rule every ordinary Christian in the judging of *other mens* Callings. We cannot see their *hearts*; we know not how God might *moove* them; we are not able to judge of their *inward Callings*. If we see them too *neglectfull* of the *duties* of their Calling; if we find their *Gifts* hold very short and unequall proportion with the *weight* of their Calling; or the like: we have but little comfortable assurance, to make us confident that all is right *within*. But yet (unlesse it be such as are in place of *Authority* and *Office*, to *examine* mens sufficiencies, and accordingly to *allow* or *disallow* them, what hath any of us to doe to judge the *heart*, or the *Conscience*, or the *inward Calling* of our brother? So long as he hath the warrant of an orderly *outward Calling*, we must *take* him for such as he goeth for: and *leave* the tryall of his heart to *God*, and to his owne *heart*.

And of this *second* generall point, the *choyce of a Calling*, thus farre.

§. 44. *The abiding in our Callings*, a Ver. 17. hic. b Ver. 20.

Remaineth now the *third* and last point proposed; The *Use of a mans calling*. Let him [a] *walke* in it, *ver.* 17. Let him [b] *abide in it*, *v.* 20. Let him *abide therein with God*, here in my Text. At this I aymed most, in my choyce of this Text; and yet of this I must say least. *Preachers* oft times doe with their *proposalls*, as *Parents* sometimes do with their *Children*: though they love the *later* as well, yet the *first* goe away with the largest portions. But I do not well, to trifle out that little sand I have left, in *Apologies*: Let us rather on to the *matter*; and see what *Duties* our Apostle here requireth of us, under these *phrases* of *Abiding* in our callings, and abiding therin *with God*.

§. 45. *disalloweth not a change*,

It may seeme, he would have us *sticke* to a course; and when we are in a *Calling*, not to *forsake* it, nor *change* it, no not for a better, no not upon any termes. Perhaps some have taken it so: but certainely the Apostle never meant it so. For taking the word [*Calling*] in that extent wherein he treateth of it in this Chapter; if that were his meaning, he should consequently teach that no *single man* might marry, nor any *servant* become free: which are apparantly contrary, both unto common *Reason*, and unto the very *purpose* of the Chapter. But taking the word as we have hitherto *specially* intended it, and spoken of it, for some setled *Station* and *Course* of Life, whereby a man is to *maintaine* himselfe, or wherein to do profitable service to *humane society*, or both: is it yet lawfull for a man to *change* it, or is he bound to *abide* in it perpetually without any *possibility* or *liberty* to alter his course upon any termes? I answer: it is *Lawfull*; so it bee done with due *caution*. It is lawfull: *first*, in subordinate Callings. For where a man cannot warrantably climbe unto an *higher*, but

by the ſteps of an inferiour *Calling*; there muſt needs be ſuppoſed a lawfulneſſe of relinquiſhing the inferiour. How ſhould we doe for *Generals* for the warres, if *Coronels* and *Lieutenants* and *Captaines* and common *Souldiers* might not relinquiſh their charges? and how for *Biſhops* in the Church, if *beneficed* men and *Colledge-Governours* were clench't and riveted to their *Cures*, like a naile in a ſure place, not to be removed? Nay, we ſhould have no *Prieſts* in the Church of England, (ſince a *Prieſt* muſt bee a *Deacon* firſt,) if a *Deacon* might not leave his ſtation, and become a *Prieſt*. But St. *Paul* ſaith, *They that have uſed the office of a Deacon well, purchaſe to themſelves a good degree*: and ſo in *lower* Callings it is, that men ſhould give proofe of their worthineſſe for *higher*. It is lawfull *ſecondly*, yea neceſſary; when the very *Calling it ſelfe*, though in it ſelfe *good* and *uſefull*, doth yet by ſome *accident* become *unlawfull* or *unuſefull*. As when ſome *Manufacture* is prohibited by the State; or when ſome *more exact* device of later invention hath made the old unprofitable. It is lawfull *thirdly*, when a man by ſome accident becommeth *unable* for the duties of his Calling: as by *age, blindneſſe, maime, decay of eſtate*, and ſundry other *impediments* which daily occur. It is lawfull *fourthly*, where there is a *want* of ſufficient men, or not a *ſufficient number* of them in ſome Callings, for the *neceſſities* of the State and Countrey: in ſuch caſes, *Authority* may interpoſe, and cull out men from other Callings, ſuch as are *fit*, and may be *ſpared*, to ſerve in thoſe. Not to braunch out too many particulars, it is lawfull *generally*; where either abſolute *Neceſſity* enforceth it, or lawfull *Authority* enjoyneth it, or a concurrence of weighty *circumſtances* faithfully, and ſoberly, and diſcreetly laid together, ſeemeth to require it.

a 1 Tim. 3. 13.

2

3

4

5

§. 46.

1

So it be done with due cautions:

a *Nullam meutem animi habeo: ubi sum, ibi non sum; ubi non sum, ibi est animus.* Plaut in Cistel.

b ἔστιν καλῶς ζῆν, μεμένηκε, καὶ ἐν τῇ τύχῃ τὰ πάντα. apud Stob. Serm. 1.

2

3

c Phil. 4. 11.

4

5

But then it must be done with due *cautions*. As *first*, not out of a *desultory* lightnesse: some men are ever a *restlesse*, as if they had *Wind-mills* in their heads: every new crotchet putteth them into a new course. But these *rowling stones* carry their curse with them; they seldome gather *mosse*: and who proove many *Conclusions*, it is a wonder, if their last *Conclusion* proove not *Beggary*. If thou art well, b keepe thy selfe well: lest thinking to meet with better, thou finde worse. Nor *secondly*, out of the greedinesse of a *covetous* or *ambitious* lust. *Profit* and *Credit*, are things *respectively* amongst other things, to bee considered both in the *choyce* and *change*: but not *principally*, and *above* al other things; certainly not *wholly*, and *without*, or *against* all other things. *Thirdly*, not out of fullenesse, or a *discontentednesse* at thy present condition. Content groweth from the *minde*, not from the *condition*: and therefore change of the *Calling*, the *mind* unchanged, will either *not* affoord content, or *not long*. Thy *new broome*, that now *sweepeth cleane* all discontents from thee, will soone grow *stubbed*; and leave as much filth behinde to annoy thee, as the old one thou flungest away. Either learne with Saint *Paul*, in whatsoever state c *thou art*, to be therewithall content: or never hope to finde content in whatsoever state *thou shalt be*. Much lesse *fourthly*, out of an *evill eye* against thy *neighbour* that liveth by thee. There is not a baser sin than *envy*: nor a fouler marke of *envy*, than to forsake thine owne trading, to *justle* thy neighbour out of his. Nor *fifthly*, out of degenerous *false-heartednesse*. That man would soone dare to be *evill*, that dareth not long be *good*. And he that flincheth from his *Calling*, at the *first* frowne; who can say he will not flinch from his *conscience*, at the *next*? In an upright course, feare not the *face* of man: neither

neither d *Leave thy place, though the spirit of a Ruler rise up against thee.* Patience will *conjure* downe againe that *spirit* in time: only, if thou keepe thy selfe within thy *circle*. But *sixthly*, bee sure thou change not, if thy *Calling* be of that nature, that it may not be changed. Some degrees of *Magistracy* seeme to be of that nature: and therefore some have noted it, rather as an act of *impotency* in *Charles the fifth*, than a fruit either of *Humility*, or *Wisedome*, or *Devotion*, that he resigned his *Crowne*, to betake himselfe to a *Cloister*. But our Calling of the *Ministery* is certainely such. There may be a change of the *station*, or *degree*, in the *Ministery* upon good cause and with due circumstances: but yet still so, as that the maine *Calling* it selfe remaine unchanged. This *Calling* hath in it something that is *sacred*, and singular, and different from other Callings. As therefore things once *dedicated* and hallowed to *religious* services, were no more to returne to *common* uses; (for that were to *prophane* them *ipso facto*, and to make them *uncleane:*) so *persons* once *set apart* for the holy work of the *Ministery*, (e *separate me Paul and Barnabas*,) and invested into their calling with solemne collation of f *the holy Ghost* in a speciall manner; if any more they returne to be of that lumpe from which they are *separated*, they do as it were puffe the blessed *breath of Christ* back into his own face, and renounce their part in the *Holy Ghost*. Bethink thy selfe well therefore before-hand, and consider what thou art in doing, when thou beginnest to reach forth thine hand towards this *spirituall Plow*: know, when it is once there, it may not be *pulled back* againe, no not for a *Dictatorship*. That man can be no lesse than *disorderly* at the least, that forsaketh his *orders*. You see I doe but point at things as I goe, which would require further enlarging: because I desire to have done

d Eccl. 10. 4.

e Acts 13. 2. whence ἀφορίσατε.

f Rom. 1. 1. f Ioh. 20. 22.

This then, that we ſhould *perſevere* in our callings untill death, and not *leave* or *change* them upon any conſideration whatſoever; is not the thing our Apoſtle meaneth by *abiding in* our Callings. The word importeth divers other *Chriſtian duties*, concerning the *uſe* of our *Callings*. I will but touch at them, and conclude. The firſt is *contentedneſſe*: that we neither *repine* at the *meaneneſſe* of our own, nor *envy* at the *eminence* of anothers Calling. [a] *Art thou called being a ſervant? care not for it*, ſaith this Apoſtle, but a little before my Text. All men cannot have *rich*, or *eaſie*, or *honourable* Callings: the neceſſity of the whole, requireth that ſome ſhould *drudge* in *baſer* and meaner offices. [b] *If all the body were Eye, where were the Hearing?* And if there were none to grinde at the *Mill*, there would ſoone be none to ſit upon the *Throne*. *Salomons Temple* had not beene reared to this houre, if there had not been [c] *burden-bearers* and *labourers*, as well as *curious workers* in ſtone, and braſſe, and gold. There ſhould be no *ſhame* in that, whereof there can be no *want*: nay [d] *Much more*; *thoſe members of the body, which ſeeme to bee more feeble, are neceſſary*. *Grudge* not then at *thine owne* lot; for not the *meaneſt* Calling, but hath a *promiſe* of Gods bleſſing: neither *envy anothers* lot; for not the *greateſt* Calling, but is attended with worldly *vexations*. Whatſoever thy Calling is, *therein abide*: be *Content* with it.

§. 47. *but importeth.* 1. *Contentedneſſe*,

a Ver. 21. hic.

b 1 Cor. 12.17

c 3 King. 5.15

d 1 Cor. 12.22

The ſecond is *faithfulneſſe*, and Induſtry, and Diligence. What is here called *Abiding in it*, is at v. 17. called [a] *Walking in it*; and in *Rom.* 12. *Waiting on it*, ([b] *Let him that hath an office, wait on his office.*) [c] *It is required in ſtewards, that a man be found faithfull*: and every man in his Calling, is [d] *a Steward*. He that profeſſeth a *Calling*, and doth nothing in it; doth no more *abide* in it, than he that *leaveth* it, or hee that never

§. 48. 2. *Faithfulneſſe*;

a Ver. 17. hic.
b Rom. 12.7.
c 1 Cor. 4. 2.
d 1 Pet. 4. 10.

never had it. *Spartam quam nactus es, orna.* Whatsoever Calling thou hast undertaken, *therein abide*: be *painefull* in it.

The third is *sobriety*; that we keepe our selves within the proper *bounds* and *limits* of our Callings. For how doth he abide in his Calling, that is ever and anon *flying out* of it, or *starting* beyond it? like an *extravagant* souldier, that is alwayes breaking rank. [a] *Uzza* had better have ventured the *falling*, than the *fingering* of the *Arke*, though it tottered. It is never well, when the [b] *Cobler* looketh above the *Ankle*; nor when *Lay-men* teach us *what*, and *how*, we should teach them. The *Pope* should have done well, to have throwne away his *keyes*, (as they say one of them once did,) before he had taken the sword into his hands: and *Midwives* well, to [c] *goe teach all Nations*, before they *baptise them in the name of the Father, and of the Sonne, and of the holy Ghost*. Let it be the singular absurdity of the *Church of Rome*, to allow *Vicars* to dispose of *Crownes*, and *Women* of *Sacraments*. As for thee, whatsoever thy calling be, *therein abide*: keep within *the bounds* of it.

§. 49. 3. *Sobriety.*

a 2 Sam. 6. 6.

b *Ne Sutor ultra crepidam.* v. Plin. 35. Nat. hist. 10.

c Mat. 28. 19.

But yet abide *with God*. That clause was not added for nothing; it teacheth thee also some duties. *First*; so to demeane thy selfe in thy *particular* Calling, as that thou doe nothing but what may stand with thy *generall* Calling. *Magistrate*, or *Minister*, or *Lawyer*, or *Merchant*, or *Artificer*, or whatsoever other thou art; remember thou art withall a Christian. Pretend not the [a] *necessities* of thy *particular* Calling to any breach of the least of those *Lawes* of God, which must rule thy *generall* Calling. God is the *author* of both Callings: of thy *Generall* Calling, and of thy *Particular* Calling too. Doe not thinke he hath called thee to *service*, in the one, and to *liberty*

§. 50. *The abiding therein with God, requireth, 1. a conscience of the duties of the Generall calling;*

a *jam illa objici solita vox. Non habeo aliud quo vivam.* Tertul. de Idol. cap. 5. v. ibid. cap. 12. pulchre.

berty in the other; to *Iustice* in the one, and to *Conſcenage* in the other; to *Simplicity* in the one, and to *Diſſimulation* in the other; to *Holineſſe* in the one, and to *Prophaneneſſe* in the other: in a word, to an entire and univerſall *Obedience* in the one, and to any kinde or degree of *Diſobedience* in the other.

5. 51. *2 a Care of the exerciſes of Religion;*

It teacheth thee *ſecondly*; not to *ingulfe* thy ſelfe ſo wholly into the buſineſſes of thy particular Calling, as to *abridge* thy ſelfe of convenient opportunities for the *exerciſe* of thoſe religious *duties*, which thou art bound to performe by vertue of thy *generall* Calling; as *Prayer*, *Confeſſion*, *Thankſgiving*, *Meditation &c.* God alloweth thee to ſerve *thy ſelfe*; but he *commandeth* thee, to ſerve *him* too. Be not thou ſo all *for thy ſelfe*, as to forget *him*: but as thou art ready to embrace that *liberty*, which he hath given thee, to ſerve thy ſelfe; ſo make a conſcience to performe *thoſe duties* which he hath required of thee for his *ſervice*. *Worke*, and ſpare not: but yet *pray* too, or elſe worke not. *Prayer* is the meanes, to procure a *bleſſing* upon thy *labours*, from his hands; who never faileth to *ſerve* them, that never faile to *ſerve* him. Did ever any man [a] *ſerve God for nought?* A man cannot have ſo comfortable aſſurance, that he ſhall proſper in the affayres he taketh in hand, by any other meanes, as by making God the *Alpha* and *Omega* of his endevours; by *beginning* them in his *name*, and *directing* them to his *glory*. Neither is this a point of *Duty* onely, in regard of Gods *command*; or a point of *Wiſdome* onely, to make our *labours* ſucceſſefull; but it is a point of *Iuſtice* too, as due by way of *Reſtitution*. We make bold with *his day*, and diſpence with ſome of that *time* which he hath ſanctified unto his ſervice, for our owne *neceſſities*. It is equall, we ſhould *allow* him at leaſt as much of *ours*,

[a] Iob 1. 9.

as we *borrow* of *him*; though it be for our *necessities*, or lawfull *comforts*. But if we *rob* him of some of his time, (as too often we doe,) employing it in our own businesses, without the warrant of a *just necessity*: we are to know that it is *theft*, yea theft in the highest degree, *sacriledge*, and that therefore we are bound, at least as far as *petty theeves* were in the *Law*, to a [b] *fourefold* restitution. *Abide in* thy Calling, by doing thine owne *part*, and *labouring* faithfully; but yet so, as Gods *part* be not forgotten, in *serving* him daily.

b Exod. 22. 1. 2 Sam. 12. 6.

§. 52. 3. *Watchfulnesse against the speciall sinnes of the Calling.*

It teacheth thee *thirdly*; to *watch* over the *speciall sinnes* of thy particular Calling. *Sinnes* I meane, not that cleave *necessarily* to the Calling; for then the very *Calling* it selfe should be unlawfull: but *sinnes*, unto the temptations whereof the condition of thy Calling layeth thee *open*, more than it doth unto *other sinnes*, or more than some *other Callings* would doe unto the same sinnes; and wherewith, whilest thou art stirring about the businesses of thy Calling, thou mayest be soonest overtaken, if thou doest not heedfully watch over thy selfe and them. The *Magistrates* sinnes, Partiality and Injustice; the *Ministers* sinnes, Sloath and Flattery; the *Lawyers* sinnes, Maintenance and Collusion; the *Merchants* sinnes, Lying and Deceitfulnesse; the *Courtiers* sins, Ambition and Dissimulation; the *Great Mans* sins, Pride and Oppression; the *Gentlemans* sins, Riot and Prodigality; the *Officers* sinnes, Bribery and Extortion; the *Countrey mans* sins, Envie and Discontentednesse; the *Servants* sinnes, Tale-bearing and Purloyning. In every *State* and condition of life, there is a kinde of *opportunity* to some *speciall sinne*: wherein if our watchfulnesse be not the greater, mainely to oppose it, and keepe it out; we cannot *abide therein with God.*

All

The conclusion.

All that I have done all this while, in my passage over this Scripture, is but this. I have proved the *Necessity* of having a *Calling*; layed downe *directions* for the *Choyce* and *tryall* of our *Callings*; and shewed what is required of us in the *use* of our *Callings* for the abiding therein with God. And having thus dispatched my Message, it is now time I should spare both your *eares*, and my owne *sides*. God grant that every one of us may *remember* so much of what hath beene taught, as is needfull for each of us; and faithfully *apply* it unto our owne soules and consciences; and make a profitable and seasonable *use* of it in the whole course of our lives: even for Iesus Christs sake, his blessed Son, and our alone Saviour.

To whom, &c.

A SERMON PREACHED at St. Paul's-Crosse LONDON.

Novem. 21. 1624.

1 Tim. 4. 4.

For every Creature of God is good: and nothing to be refused, if it be received with Thanksgiving.

§. 1. *The Coherence;*

IF that great and Vniversall *Apostacy*, which should bee in the Church through the tyranny and fraud of *Antichrist*; there are elsewhere in the Scriptures more *full*, scarce any where more *plaine* predictions, than in this passage of Saint *Paul*, whereof my Text is a part. The Quality of the *Doctrines* foretold *Verse* 1. Contrary to the Faith, Erroneous, Divelish; [a *Now the Spirit speaketh expressely, that in the later times*

Verse 1.

times some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Divels.] The Quality of the *Doctors* foretold; *verse* 2. Lyars, Hypocriticall, Unconscionable; [b *Speaking lyes in Hypocrisie, having their consciences seared with a hot Iron.*] But lest these *generalities* should seeme not sufficiently distinctive; each side charging other, (as commonly it happeneth where differences are about Religion) with Apostacy, and Error, and Falshood, and Hypocrisie: the Apostle thought it needfull to point out those *Antichristian Doctors* more distinctly, by specifying some *particulars* of their diveliſh *Doctrines.* For which purpose he giveth instance in [c *two* of their Doctrines: whereof he maketh choyce, not as being simply the *worst* of all the rest, (though bad enough) but as being more easily discernable than most of the rest; *viz.* a Prohibition of *Marriage*, and an Injunction of *abstinence* from certaine *meats.* Which particulars, being so agreeable to the present *Tenets* of the *Romish* Synagogue, doe give even of themselves alone, a strong suspition, that there is the seat of *Antichrist.* But joyned unto the other Prophecies of [d Saint *Paul*, and [e Saint *Iohn*, in other places, make it so unquestionable; that they who will needs be so unreasonably charitable, as to thinke the *Pope* is not *Antichrist*, may at the least wonder, (as [f one saith well) by what strange chance it fell out, that these Apostles should draw the *picture* of *Antichrist* in every point and limbe, so *just like the Pope*, and yet never thinke of him.

b Vers. 2.

c Vers. 3.

d 2 Thess. 2. 3. &c.

e Apoc. 13. 11. &c.

f *Moulins* accomplishment in the Preface.

§. 2. *Scope;*

The words of the Text, are the ground of a *Confutation*; indeed properly and directly of the latter of these two Errours only, concerning *Abstinence* from certaine meats: but yet so, as it strongly overthroweth the other too, concerning *Marriage*; and in truth generally, all other superstitious *Precepts*, or *Probi-*

Prohibitions, of like Nature. *Marriage* being the holy *Ordinance* of God, as *Meats* are the good *Creatures* of God: and neither *Marriage*, nor *Meates*, nor any other *Creature* or *Ordinance*, being to be refused as upon tye of Conscience; provided ever, they be received with such *thankefulnesse*, and such other requisite *conditions*, as become Christian men. *For every Creature of God is good; and nothing to be refused, if it be received with thanksgiving.*

Which words give us occasion to consider of Three points, which according to the number and order of the severall clauses in this verse, are these. *First*, the *Quality* of Gods Creatures, as they come from him, and are given to us: [*Every Creature of God is good.*] *Secondly*, the *Use* of Gods Creatures, consisting in their *lawfulnesse* unto us, and our *liberty* unto them: [*And nothing to be refused.*] *Thirdly*, a *Condition* necessary on our parts, lest the Creatures, otherwise good and lawfull, should become unto us evill and hurtfull; and that is *Thankefulnesse*: [*If it be received with Thanksgiving.*] The two first set out the *bounty* of God towards us; who hath made a world of Creatures, and all good, and hath not envied us the use of any of them: and the third, containeth our *duty* unto God in regard thereof, *viz.* to returne unto him, for the free use of all his good Creatures, the tribute of our Thanks. Of these three points it is my purpose, by *Gods* grace, and with your patience, to speak in such manner, as shal be most for our edification; in such *measure* as the usuall houres will allow; and in such *Order* as the Text giveth them: and first of the *First*, from the first clause thereof; *Every Creature of God is good.*

§. 3. *And division of the Text.*

1

2

3

§. 4. Observ. I. *The goodnesse of the Creature declared.*

By *Creature* understand, not onely such as are appointed for nourishment; but even all kinde of created Beings; the [a] *Heaven* and the *Earth*, and [b] *all things*

a Gen. 1. 1.
b Exod. 20. 11

things therein contained, *visible* and *invisible*, with all their several *Properties* and *Accidents*. Of all and each of these the Apostles assertion is true; *Every Creature of God is good*. He concludeth all kinds of *meates* to be good; because they are the *Creatures* of God: which argument were not good, if every Creature were not good. And by *Goodnesse* understand not only that goodnesse *ad intra*, whereby every thing is simply and *metaphysically* good, in regard of the Nature, perfection, and being thereof: but that goodnesse *ad extra* too, whereby every thing is in the kind and in some measure endowed with an ability to doe some good without and beyond it selfe. You may call them an [d] *absolute*, and a *Relative* Goodnesse. And every *Creature* hath both of these. There being in the meanest and basest of Gods Creatures, not onely an *Absolute Goodnesse*, whereby it is perfect in its proper kind, *Quâ Ens*, as it hath a being and existence: but also a *Relative goodnesse* too; and that two-fold. One respecting God the *Creator*: whose glory more or lesse it serveth to shew forth, *Quâ Creatura*, as it is the Worke of his hands. Another, respecting its [e] *fellow-creatures*: to some of whom it is some way or other serviceable, *Quâ pars Mundi*, as it is a part of the Whole; but especially serviceable unto *Man*, for whose *service* (next under the *glory* of *God*) the whole was Created. The summe is. Every *Creature* which *God* hath made is *good*. Good, absolutely and in it selfe; as a *Thing*: Good, in that it setteth forth the *Glory* of him that made it, as a *Creature*: Good, as a part of the *World*, for the service it doth to Man, and other Creatures.

c Col. 1. 16.

d *V. Scalig. exer. 307. sect. 27.*

e πάντα πρὸς ἀφέλειαν *Plat. in Protag. & in Menon.*

§. 5. *With the proofe;*

Hereof we need neither further, nor other testimony, than Gods owne approbation registred in the story of the Creation, *Gen. 1.* Where we may see

Gods

Gods allowance stamped, both upon the *severall Creatures* of each severall day, that they were [a] *good*: and also upon the *whole frame* of the Creatures, when the worke was finished; that behold they were [b] *Exceeding good*, *Et nil quicquam in toto est pure mundi fuit*. In this goodly *fabrique* and fabricke of Nature that which is beyond all, is the *harmony* and conjuncture of the Parts, *exceeding* in goodnesse, beauty, and perfection: yet so, as no one *part* is superfluous or unprofitable; or, if considered singly and by it selfe, destitute of its proper goodnesse and usefulnesse. As in the *Naturall Body* of a Man, not the least *member*, or *string*, or *fibre*, but hath his proper office and comlinesse in the body: and as in the *artificiall Body* of a Clocke or other engine of motion, not the least *wheele*, or *pinne*, or *notch*, but hath his proper work and use in the Engine. *God* hath given to every thing he hath made, that [c] *number, weight, and measure* of perfection and goodnesse, which he saw fittest for it unto those ends for which he made it. *Every Creature of God is good.*

A truth so evident, that even those among the *Heathen Philosophers*, who either denyed or doubted of the *worlds Creation*, did yet, by making [a] *Ens* and *Bonum* termes convertible, acknowledge the goodnesse of every Creature. It were a shame then for us, who [b] *Through Faith understand that the worlds were framed by the word of God*, if our *assent* unto this truth should not be by so much *firmer* than theirs, by how much our *evidence* for it is *stronger* than theirs. They perceived the *thing*; we the *ground* also: they saw, it was so; we, why it is so. Even because it is the worke of *God*; A God *full* of goodnesse; a God who is nothing but goodnesse; a God *essentially* and *infinitely* good, yea very *Goodnesse* it selfe. As is the *Workeman*, such is his

a Gen. 1. 4, 12, 18, 21, 25.

b *Ibid.* ver. 31.

c Wisd. 11. 20.

§. 6. *And ground thereof.*

a Τ' αγαθὸν ἰσοστρεφὲς λέγεται τῷ ὄντι *Arist.* 1 *Ethic.* 6.

b Heb. 11. 3.

c *Pars naturæ eorum est esse bonos.* (*De Divi*) Senec.

workmanship. Not for degree, (that is here impossible;) but for the truth of the Quality: not alike good with him, but like to him in being good. In every Creature there are certaine tracks and footsteps as of God's Essence, whereby it hath its being; so of his goodnesse too, whereby it also is good. The d Manichees saw the strength of this Inference: Who, though they were so injurious unto the Creatures, as to repute some of them evill; yet durst not be so absurd, as to charge the true God to be the cause of those, they so reputed. Common reason taught them: that from the good God could not proceed any evill thing; no more than Darknesse could from the light of the Sunne, or Cold from the heat of the fire. And therefore so to defend their Error, as to avoid this absurdity; they were forced to maintaine another absurdity (indeed a greater, though it seemed to them the lesse of the two,) viz. to say there were two Gods; a Good God, the Author of all good things; and an Evill God, the Author of all evill things. If then we acknowledge, that there is but e one God, and that one God good; (and we doe all so acknowledge;) unlesse we will be more absurd than those most absurd Heretickes, wee must withall acknowledge all the Creatures of that one and good God to be also good. Here is the cause of all that is good; (for f Every good gift and every perfect giving descendeth from above from the Father of lights: so that he is the cause only of what is good (for with him is no variablenesse, neither shadow of turning, saith Saint Iames:) As the Sunne who is Pater Luminum, the fountaine and Father of lights, (whereunto S. Iames in that passage doth apparently allude) giveth light to the Moone, and Starr, and all the lights of heaven, and causeth light wheresoever he shineth, but no where causeth darknesse: So God the Father

d See Augustin. passim in scriptis contr. Manichæos.

e 1 Cor. 8. 6.

f Iames 1. 17.

Father and fountaine of all goodnes, so communi-
cateth goodnes to every thing he produceth, as that he
cannot produce any thing at all, but that which is
good. Every Creature of God then is good.

Which being so, certainly then, *first* (to raise some
Inferences from the premisses for our further instru-
ction and use) certainly I say; *Sin*, and *Death*, and
such things as are evill and not good, are not of Gods
making, they are none of his *Creatures*: for all his
Creatures are good. *Let no man therefore say*
when he is tempted and overcome of sin, *I am tempt-*
ted of God: neither let any man say when he hath
done evill, it was God doing. God indeed preser-
veth the *Man*, actuateth the *Person* and ordereth the
Action to the glory of his *Mercy* or *Iustice*: but he
hath no hand at all in the sinfull *defect* and *obliquity*
of a wicked action. There is a *materiall* (or rather
transcendentall) Goodnesse, *Bonitas Entis* as they call
it, in every *Action*, even in that wherein the greatest
sin adhereth: and that [b] *Goodnesse* is from *God*, as
that *Action* is his *Creature*. But the *Evill* that cle-
veth into it, is wholly from the default of the *Per-*
son that committeth it, and not at all from God. And
as for the *Evils of Paine* also; neither are they of
Gods making. [c] *Deus mortem non fecit*, saith the
Author of the Booke of Wisedome, *God made not*
death, neither doth he take pleasure in the destruction of
the living: but wicked men by their words, and works
have brought it upon themselves: [d] *Perditio tua ex*
te Israel, Osea 13. *O Israel, thy destruction is from thy*
selfe: that is, both thy *sin*, whereby thou destroyest
thy selfe, and thy *Misery* whereby thou art destroy-
ed, is only and wholly from thy selfe. Certainly *God*
is not the cause of any *Evill*, either of *Sinne*, or *Pu-*
nishment. Conceive it thus: not the Cause of it (*for-*
mally, and) so farre forth as it is *Evill*. For other-

g *Errat, si quis putat illos (Deos) nocere velle, qui nō possunt. Senec. Epist. 95 Nec dant malū nec habēt. Ibid.*

§. 7.

Inferences thence: the First.

a Iames 1. 13.

b *Malū author non est, qui omnium quæ sunt author est: quia in quantū sunt, in tantum bona sunt. August. 83. Quæst. 21.*

c Wisd. 1. 13. 16.

d Ose. 13. 9.

wise, we must know, that (*materially* considered) all *Evills of Punishment* are from God: for, c *Shall there be evill in the City, and the Lord hath not done it?* Amos 3. 6. In *Evils of sinne*, there is no other, but only that *Naturall* or *Transcendentall* goodnesse (whereof we spake) in the *Actions* which goodnes though it be from God, yet because the Action is *Morally* bad, God is not said to doe it: But in *Evils of Punishment*, there is, over and besides that *Naturall* Goodnesse, whereby they exist, a kind of *Morall* Goodnes, (as we may call it, after a sort, *improperly*, and by way of *reduction*,) as they are Instruments of the *Justice* of God: and whatsoever may be referred to Iustice, may so farre forth be called *good*: and for that very goodnes, God may be said in some sort to be the *Author* of these evils of *Punishment*, though not at all of those other evils of *Sinne*. In both, we must distinguish the *Good* from the *Evill*: and ascribe all the *Good* whatsoever it be, *Transcendentall*, *Naturall*, *Morall*, or if there be any other, to God alone; but by no meanes any of the *Evill*. We are *unthankefull* if we impute any good, but to him: and wee are *unjust*, if we impute to him any thing but good.

c Amos 3. 6.

§. 8.

Secondly, from the goodnes of the least *Creature*, guesse we at the excellent goodnesse of the great *Creator*, *Ex pede Herculem*. God hath imprinted, as before I said, some *steps* and footings of his goodnesse in the Creatures: from which we must take the best scantling, we are capable of, of those admirable and inexpressible and unconceivable perfections that are in him. There is no beholding of the body of this *Sun*, who dwelleth in such a *Glorious light as none can attaine unto*; that glory would *dazle* with blindnesse the sharpest and most *Eagly eye* that should dare to fixe it selfe upon it, with any stedfastnesse enough

The Second, a *See* Wisd. 13. 1, &c.

b *A. Gell. l. 1. Noct. Attic. c.*

c 1 Tim. 6. 16.

enough it is for us, from those [c] rayes and glimmering beames which he hath scattered upon the Creatures, to gather how infinitely he exceedeth them in brightnesse and glory. [d] *De ipso videt, sed non ipsum*: We see *his*, but not *Him*. His Creatures, they are our best, indeed our only instructers. For though his *reuealed word* teach us, what we should never have learned from the *Creatures* without it: yet, (fitted to our capacity,) it teacheth no otherwise, then by resemblances taken from the Creatures. τὰ γνωστὰ τοῦ θεοῦ, as Saint *Paul* calleth it, *Rom.* 1. the whole Latitude of *that, which may be knowne of God, is manifest in* the Creatures: and *the invisible things of God* not to be *understood but by the things that are made*. St. *Basill* therefore calleth the world [e] θεογνωσίας διδασκαλεῖον, the very *Schoole* where the knowledge of God is to be learned: and there is a double way of teaching, a twofold method of training us up into that knowledge in that schoole; that is to say, [f] *per viam negationis*, and *per viam Eminentiæ*. First, [g] *Via negationis*: look whatsoever thou findest in the *Creature*, which savoureth of *defect* or imperfection; and know God is not such. Are they limited; subject to change, composition, decay, &c? *Remove* these from God; and learne that he is infinite, simple, unchangeable, eternall. Then *Via Eminentiæ*: looke whatsoever *perfection* there is in the Creature in any degree, and know that the same but (infinitely and incomparibly) more eminently, is in God. Is there *Wisedome*, or *Knowledge*, or *Power*, or *Beauty*, or *Greatnesse*, or *Goodnesse*, in any kind or in any measure, in any of the Creatures? *Affirme* the same, but without measure, of God: and learne that he is infinitely *wiser*, and *skilfuller*, and *stronger*, and *fairer*, and *greater*, and *better*. In every good thing so diffrently excellent above and beyond the Creatures;

c *Tanta hæc firmamenti varietas in rebus conditis, quid nisi quidam sunt radii Deitatis, demonstrantes quidē quòd verè sit à quo sunt; non tamen quid sit, prorsus designantes.* Bern. Ser. 31. in Cant. d Bern. *Ibid.* e Rom. 1. 19. 20.

f *Basil.*

g *Aquin.* 1. qu. 12. 12. h Τὴν θεὸν τῇ ἀφαιρέσει ἐννοοῦμεν, τῇ ἀπλότητι, ἀναλλοιωσίᾳ καὶ τοῖς ἄλλοις τοῖς κατὰ στέρησιν ἀφορίζοντες νοήμασι τὸν λόγον. *Damasc.* 1. *de fid. Orthod.* 4.

tures: that though they be good, yet compared with him they deserve not the name of good. *There is none good but one, that is God, Mat.* 19. None good, as he; simply, and absolutely, and essentially, and of himself such. The creatures that they are good, they have it from him, and their goodnesse dependeth upon him: and they are good but in part, and in some *measure*, and in their own *kinds*. Whensoever therefore we find any good *seeme*, or observe any goodnes *in* any of the *creatures*; let us not bury our meditations there; but raise them up by those *staires* (as it were) of the Creatures, to contemplate the great goodnes of him their *Creator*. We are unhappy truants, if, in this so richly furnished *schoole* of GODS good creatures; we have not learned from them at the least, so much knowledge of him and his goodnesse, as to admire, and love, and depend upon it and him. Look upon the *workmanship*, and accordingly judge of the *workman*. Every *Creature* of *God* is good: surely then the *Creator* must needs excel in goodnes.

Thirdly; there is in men, amongst other sinfull fruites of selfe-love, an aptnesse to measure things, not by the *levell* of exact *truth*, but by the *model* of their own *apprehensions*. Who is there, that cannot finde faults in others worke? The [b] *Cobler* could espy something amisse in *Apelles* his master-piece; because the picture was not drawn just according to his fancy. If a thousand of us hear a *Sermon*, scarce one of that thousand, but he must shew some of that little wit he hath in *disliking* something or other: There the Preacher was too *elaborate*, here too *loose*; that point he might have *enlarged*, *contracted* this he might have been *plainer*, there, shewed more *learning* here; that *observation* was obvious, that *exposition* enforced, that *proofe* impertinent, that *illustration* common, that *exhortation* needlesse, that *re-*

proofe

5. 9. *The third.*

a *Nemo ex sua natura sedet sue commodo, vel incommodo. August. 12. de Civit.*

b *Plin. 35. Nat. Hist. 10.*

proffe unseasonable: one misliketh his *Text*, another his *Method*, a third his *stile*, a fourth his *voyce*, a fifth his *memory*; every one something. A fault more pardonable if our censures stayed at the workes of *men*, like our selves; and *Momus*-like we did not quarrell the works of *God* also, and charge many of his good *Creatures*, either with manifest *ill*, or at least wise with *unprofitablenesse*. [d] Why was *this* made? or why *that*? what *good* doth this, or what *use* of that? It had perhaps beene better, if this or that had never been; or if they had been otherwise. Thus we sometimes say or thinke. To [e] rectifie this corruption, remember this first clause of my Text, *Every Creature of God is good*. Perhaps thou seest not, what good there is in some of the creatures? like enough so: but yet consider, there may be much good, which thou seest not. Say, it giveth thee no *nourishment*: Possibly it may do thee [f] *service* in some other kinde. Say, it never yet did that; yet it may doe hereafter. Later times have found out much good use of many Creatures, whereof former ages were ignorant: and why may not after times find good in those things, which doe us none? Say, it never did, nor ever shall doe service to *man*, (although who can tell that?) yet who knoweth but it hath done, or may doe service to some other *Creature*, that doth service to man? Say, not that neither: yet this good thou maiest reape even from such Creatures, as seeme to afford none; to take [h] knowledge of thine owne ignorance, and to *humble* thy selfe thereby, who art so farre from comprehending the *essence*, that thou canst not comprehend the very *workes* of God. The most unprofitable Creatures profit us, at

c *Lucian in Hermotimo.*

d See *Sirac.* 39. 16, 17, &c.

e *Ne tanti artificii opus in aliquo reprehendere vanitate humanæ temeritatis audeamus. August.* 12. *de Civit.* 4.

f τὰ μὲν οὐχὶ βρῶσιν, τὰ δὲ οὐκ ἀκοντίσαι, τὰ δὲ οὐκ ἀμύνασθαι, τὰ δὲ οὐδὲ νοσημάτων ἴασιν. *Damasc.* 2. *de fid. Orthod.* 12.

g *Quàm multa animalia hoc primùm cognovimus sæculo? & quidem multa veteris ævi populus ignota nobis, sciet. Senec.* 7. *Nat. qu.* 31.

h *Vtitur quibusdam assumendis & rejiciendis, quibusdam tolerandis, ad patientiam; quibusdam ordinandis, ad justitiam; quibusdam considerandis, ad aliquod veritatis documentum. August.* 83. *quæst.* 25.

least this way: *Vtile, si non usu, tamen ad cognitionem*, as *Bernard* speaketh; if not to use them, yet to see in them as in a glasse Gods wisdome and our owne ignorance. And so they do us good, if not *ordinate in usum*, if not *exhibendo ministerium*, in feeding and serving us; yet *exercendo ingenium*, as the same *Bernard* speaketh; in exercising our wits and giving us a sight of our ignorance.

i *Bern. Serm. 5. in Cant.*

k *Ibid.*

§. 10. *A doubt removed.*

But yet those creatures, which are apparently hurtfull to us; as *Serpents*, and *wilde beasts*, and sundry *poysonous plants*: but above all, the *Divels*, and cursed *Angels*: May we not say, they are ill, and justly both *blame* and *hate* them? Even these also are *good*, as they are the *creatures of God*, and the workmanship of his hands. It is only through *sinne*, that they are *evill*; either *to us*, as this next; or in *themselves*, as the Divels. These (now wicked) Angels were *glorious* Creatures at the first: by their owne voluntary transgression it is, that they are now the *worst*, and the *basest*. And so for all the other creatures of God, made to doe us service; they were so at the first, and still are good *in themselves*: if there cleaveth to them any *evill*, whereby they become hurtfull *to us*, that is *by accident*; and wee have to thanke none but our selves for that. For who, or what could have harmed us, if wee had beene followers of that which was good? It was a *not of their owne accord*, but through our *sinfulnesse*, that the Creatures became *subject unto vanity*, and capable either to *doe* or to *suffer ill*. They had bin still *harmelesse*, if we had bin still *sinnelesse*: it was our b *sinne*, that at once forfeited both *our* innocency, and *theirs*. If then we *see* any ill in them, or *finde* any ill by them; let us not lay the *blame*, or wreak our *hatred* upon them: let us rather bestow our *blame* and *hatred* where it is most due; the *blame* upon *our selves*, the hatred upon *our sinnes*.

a Rom. 8. 20.

b ἁμαρτίαν. τὴν ἑαυτῶν πρόδηλον ἐποίησαν. *Chrysost. in Gen. Hom. 25.*

If

If *Balaam* had done justly, he should have spared the *Asse*, and have corrected *himselfe*: but the false *Prophet* doth the *sinfull*, and the poore *beast* must beare both *blame* and *stroke*. When we suffer, we *curse*, or at the easiest *blame* the Creatures: this *weather*, that *fraud*, such a *storme* hath blasted our *fruits*, flooded our *grounds*, shipwracked our *wares*, and undone us: when alas these have neither *heart* nor *strength* against us, but what our selves put into them by our *sinnes*. Every sence of *evill* thereof *in* or *from* the Creatures, should worke in us a *sence* of our *disobedience* unto God; should encrease in us a *detestation* of the sins we have committed against God, should teach us by condemning our selves, to *acquite* the good *Creatures* of God: which as they are *good in themselves*, so should they have been ever and only *good unto us*, if we had bin true to our selves, and continued good and faithfull servants unto God. They are all *good*: doe not thou *accuse* any of them, and say they are evill; doe not thou *abuse* any of them, and make them evill.

c Num. 22. 27, &c.

Hitherto of the *first point*, the *goodnesse* of the *Creatures*, *Every Creature of God is good*. Followeth the *second*, which is their *Use*: consisting in their *lawfulnesse* unto us, and our liberty unto them; every Creature of God is good, *and nothing to be refused*. [*Nothing*.] That is, most agreeable to the argument of the former verse, nothing fit for *food*: but more generally, (and so I rather thinke the Apostle intendeth it) no *Creature* of God, whereof we may have use or service in any kinde whatsoever. *Nothing*, which may yeeld us any comfortable content for the support of this life, in point of *health*, *ease*, *profit*, *delight*, or otherwise (with due *sobriety*, and other requisite conditions;) *nothing* is to be refused. By which *Refusall* the Apostle meaneth not a bare *forbearance*

§. 11. Observ. II. *Our liberty to the Creatures.*

bearance of the things (for that we both may, and in many cases ought to refuse some of the Creatures shall anon appeare;) but the thing he forbiddeth is, the *forbearance* of the Creature, as upon *immediate* eye of Conscience; *viz.* either out of a superstitious opinion of the *unlawfulnesse* of any creature, for some supposed *naturall* or *legall* uncleannesse in it, or out of a like superstitious opinion of some extraordinary *perfection*, or operative and effectuall *holinesse* in such refusall. The point is this. *All the Creatures of God are lawfull for us to use*; so as it is against *Christian liberty*, either to charge the *use* of them with *sinne*, or to place *holinesse* in the *abstaining* from them.

§. 12. *Without either sin, in the use;*

Our Apostle often teacheth this Point. In *Rom.* 14. at *Vers.* 20. [a *All things are pure*;] and at *Vers.* 14. there he delivereth it as a certaine truth, and upon knowledge, [b *I know and am perswaded by the Lord Jesus, that there is nothing unclean of it selfe.*] and therefore he imputeth it as an errour and *weakenesse* in judgement to them that refused some kinde of meats out of a superstitious *opinion*, or but timorous *feare*, of their unlawfulnesse, at *Vers.* 2. [c *One believeth he may eate all things: another, who is weake, eateth herbes.*] And in 1. *Cor.* 10. [d *Whatsoever is sold in the shambles, that eat, asking no question for Conscience sake;*] and anon *Vers.* 27. [e *If any unbeliever bid you to a feast, and you be disposed to go; Whatsoever is set before you, eat, asking no question for Conscience sake.*] And to the end we might know the liberty he there giveth, to extend to all other Creatures, as well as *meats*, he pronounceth of them all universally at *V.* 23. [f *πάντα ἔξεστι, All things are lawfull for me.*] And so he doth in *Titus* 1. 15. universally too; [g *Omnia munda mundis, To the pure all things are pure.*] From all which Testimonies we may conclude, there is no *unlawfulnesse* or

a Rom. 14. 20.
b *Ibid.* 14.
c *Ibid.* 2.
d 1 Cor. 10. 25
e *Ibid.* 27.
f *Ibid.* 23.
g Tit. 1. 15.

impurity

impurity in any of the Creatures, but that we may with securitie of conscience freely use them without sinne. If we use them doubtingly against *Conscience*, or indiscreetly against *Charity*, or otherwise inordinately against *Sobriety*, they become indeed in such cases sinfull unto us. But that is through *our* default, not theirs, who sinfully abuse that, which we might lawfully use. And that *abuse* of ours, neither *defileth* the things themselves, nor ought to *prejudice* the liberty of another, that may use them well.

h Rom. 14. 14.
i 1 Cor. 10. 29, 30.

§. 13. *Or merit, in the former sense.*

And as there is no *holinesse* in the *use*, so neither is there any *religious perfection* to be placed in the *refusall* of any of Gods Creatures. Rather on the contrary, to abstaine from any of them, out of a conceit of any such perfection or holinesse, is it selfe a sinfull superstition. Our Apostle ranketh it with Idolatrous *Angel-worship*, and condemneth it as *will-worship Coloss.* 2. 18. from *Verse* 16. to the end of the Chapter. The subjecting of our selves to those and such like ordinances, *Touch not, Taste not, handle not*; though it may have a *shew of wisdome in will-worship*, and in a voluntary humility and *neglecting of the body*, yet it is derogatory to that *liberty* wherein Christ hath set us free, and a reviving of those *rudiments of the world*, from which we are *dead* with Christ. Every Creature of God is good, and *nothing to be refused*, put of a superstitious either *feare* of unlawfulnesse, or *opinion* of holinesse.

§. 14. *Our right by Creation.*

Now the *Ground* of this our *Right* or *Liberty* unto the Creatures is double the one, *Gods ordinance* at the first *Creation*; the other *Christs purchase* in the worke of *Redemption*. At the *Creation*, God made *all things* for mans use, as he did man for his owne service, and as he reserved to himselfe his *absolute* Soveraignty over *Man*; so he gave unto man a kind

of

of *limited* Soveraignty over the *Creatures*, in Gen. 1. b *He hath put all things in subjection under our feet*, saith *David*, *Psal.* 8. Which *dominion* over the Creatures was one speciall branch of that glorious *Image* of God in man first, wherein we were created: and therefore was not, nor could be absolutely *lost* by sinne; but onely *darkned* and *defaced*, and corrupted, as the other branches of that *Image* were. So that, albeit man by *sinne* lost a great part of his *Soveraignty*, (ἀπὸ τῆς ἀρχῆς ἐξεπεσεν, as speaketh Saint *Chrysostome*,) especially so farre as concerneth the execution of it; many of the Creatures being now *rebellious* and *noysome* unto Man, and *not serving* his commands and expectations: yet the *Right* still remaineth even in corrupt nature: and there are still to be found some tracings and *Characters*, as in men of *superiority*, so in them of *subjection*. But these *obscure*, and confused, and scarce legible: as in old *Marbles*, and *Coynes*, and out-worne *Inscriptions*, we have much a doe to finde out what some of the letters were.

a Gen. 1. 26.
b Psal. 8. 6.--*quod nos in hoc pulcherrimo domicilio voluerunt (Dij) secundas sortiri, quod terrenis præfecerunt*, Sen. 2. de ben. 19.
c Gen. 1. 27.
d *Bona naturæ mala adventitia dum non succedunt, sed accedunt, turpant utique, non exterminant, conturbant non deturbant.* Bern. in Cant. Serm. 82.
e *Chrysost.* in Gen. hom. 9.
f Διὰ τῆς ἁμαρτίας τὰ πάντα ἐκείνῳ ὑποτεταγμένα ἀπωλέσαμεν. Damas. 4. de fid. Orthod. 4.

§. 15. *And Redemption.*

But if by *sin* we had lost all that *first title* we had to the Creature wholly and utterly; yet as God hath beene pleased graciously to deale with us, we are fully as well as before. God the *Father* hath granted us, and God the *Sonne* hath acquired us, and God the *Holy Ghost* hath sealed us a *new Patent*. By it, whatsoever *Defect* is, or can be supposed to be, in our *old Evidence*, is supplyed; and by vertue of it, we may make fresh *challenge* and renew our *claime* unto the Creatures. The blessed Sonne of God, a *Having made peace through the blood of his Crosse*, hath reconciled us to his Father; and therein also reconciled the *Creatures* both to us and him: *reconciling by him*

a Col. 1. 20.

(saith

(saith our Apostle, *Col.* 1. 20.) *to reconcile all things* (not men only) *unto himselfe*. For God having given us his Son [b] *the heyre of all things*; hath he not [c] *with him given us all things* else? hath he not permitted us the free use of his Creatures in as ample Right as ever? [d] *If the Son have made us free, we are free indeed.* And as verily as *Christ* is *Gods*, so verily (if *we* be *Christs*) *all things* are *ours*. This Apostle setteth downe the whole *series* and forme of this *spirituall Hierarchy*, (if I may so speake,) this subjection and subordination of the *Creatures* to Man, of *Man* to Christ, of *Christ* to God, 1 *Cor.* 3. [e] *All are yours, and ye are Christs, and Christ is Gods.*

Strengthened with this double *title*, what should hinder us from *possession*? Why may we not freely use that *liberty*, which was once *given* us by *God*, and againe *restored* us by *Iesus Christ*? Why should we not [a] *stand fast in*, and contend earnestly for the maintenance of *that liberty*, *wherewith Christ hath set us free*? by rejecting all *fancies*, *opinions*, and *Doctrines*, that any way *intrench* upon this our *Christian prerogative*, or seeke either to *shorten*, or to *corrupt*, our *freedome* unto, and *power* over the Creatures? First, if any shall oppose the *legall Prohibitions* of the *Old Testament*; whereby some Creatures were [b] *forbidden* the Iewes, pronounced by God himselfe *uncleane*, and decreed *unlawfull*: it should not trouble us. For, what ever the principall reasons were, for which those prohibitions were then made unto *them* (as there be divers reasons given thereof by Divines both ancient and moderne;) certaine it is, they now concerne not *us*. The Church, during her *nonage* and *pupillage*, (though she were [c] *heyre of all*, and had right to all; yet) was to be held *under Tutors and Governours*, and to be trayned up under the law of Ceremonies as [d] *under a Schoolemaster*, during the appoin-

b Heb. 1. 2.
c Rom. 8. 32.
d Iohn 8. 36.
e 1 Cor. 3. 22, 23.

5. 16. *This liberty impeached by Iudaisme;*

a Gal. 5. 1.
b Levit. 11.
c Gal. 4. 1, 2.
d Gal. 3. 24, 25.

appointed time. But c *When the fulnesse of the time* appointed *was come*, her *wardship* expired, and *liverie* sued out (as it were;) by the comming and suffering of Christ in the flesh: the Church was then to enter upon her full *royalties*, and no more to be burdened with those d *beggerly rudiments* of legal observances. The e *handwriting of Ordinances* was then *blotted out*; and the muddy h *partition wall broken downe*; and the legall *impurity* of the Creatures *cleansed*; by the i *blood of Christ*. They have little to do then, but withall much to answer; who, by seeking to bring in *Judaisme* againe into the *Christian Church*, either in *whole* or in *part*, do thereby as much as lieth in them, (though perhaps unawares to themselves, yet indeed and in truth) k *evacuate* the Crosse of Christ. In that l *large sheet* of the Creatures, which reacheth from Heaven to the Earth, whatsoever we finde, we may freely *kill* and *eat*, and use every other way to our comforts without scruple. God having *cleansed* all; we are not to *call* or esteeme any thing *common* or uncleane: God having Created all *good*, we are to *refuse* nothing. If any shall oppose *secondly*, the seeming *morality* of some of these prohibitions; as being given m *before the Law* of Ceremonies, pressed from n *Morall reasons*, and confirmed by o *Apostolicall Constitution* since; upon which ground some would impose upon the Christian Church this, as a perpetuall yoke, to *abstaine from blood*: or *thirdly*, the *prophanation* which some Creatures have contracted by being used in the exercise of *Idolatrous worship*, whereby they become p *Anathema*, and are to be held as *execrable things*; as *Achans wedge* was, and the q *Brazen Serpent* which *Hezekiah* stamped to powder; upon which ground also some others have inferred an utter unlawfulnesse to *use* any thing in the *Church*, which was *abused* in *Popery*,

c Gal. 4. 4.

d Στοιχεῖα τοῦ κόσμου. Gal. 4. 9.

g Col. 2. 14.

h Ephes. 2. 14.

i Αἷμα Χριστοῦ τοῦ θείου ἁγίασμα αἷμα. Damasc. 4. de fid. orthod. 4.

k Gal. 5. 2, 4, 11.

l Act. 10. 11, 15

m Gen. 9. 4.

n Lev. 17. 11, 14.

o Act. 15. 20, 29.

p Iosh. 7. 1.

q 2 King. 18. 4

17. by calling them *ragges* and *reliques* of *Idolatry*: neither this, nor that ought to trouble us. For although neither my *aymc*, (which lyeth another way,) nor the *time*, will permit me now to give a full and full and satisfying *answer* to the severall *suggestions*, and their *grounds*: yet the very words and weight of my *Text*, doe give us a cleere resolution in the generall, and sufficient to rest our Consciences, and our *judgements* and *practice* upon; that notwithstanding all pretensions of reason to the contrary, yet these things, for so much as they are still *good*, ought not to be *refused*. For the Apostle hath here layd a sure foundation, and impregnable: in that he groundeth the *Use* upon the *Power*; and from the *Goodnesse* of the Creature inferreth the *lawfulnesse* of it. [*Every Creature of God is good; and nothing to be refused.*] He concludeth; it is therefore *not to bee refused*, because it is *good*. So that looke whatsoever *Goodnesse* there is in any Creature; that is, whatsoever *naturall Power* it hath; which either *immediately* and of it selfe is, or may by the *improvement* of humane Art and industry be taught to be, of any use unto man, for necessity, nourishment, service, lawfull delight or otherwise: the *Creature*, wherein such goodnesse or power is to be found, may not be refused as upon tye of Conscience; but that *power* and *goodnesse* it hath, may lawfully be *employed* to those uses, for which it is meet in regard thereof: Ever provided, we bee carefull to observe all those requisite conditions, which must guide our *Consciences*, and regulate our *practise*, in the use of all lawfull and indifferent things. They that teach otherwise, lay burdens upon their owne consciences which they *need* not, and upon the consciences of their *brethren* which they *should* not; and are injurious to that *liberty* which

which the blessed *Sonne* of God hath *purchased* for his Church, and which the blessed *Spirit* of God hath *asserted* in my Text.

§. 17. *and Popery; in the points.*

Injurious in the second place, to this branch of our *Christian liberty*, is the *Church of Rome*: whom Saint *Paul* in this passage hath branded with an indelible note of infamy; in as much as those very *doctrines*, wherein he giveth instance as in *doctrines of Devils*, are the received *Tenets* and *Conclusions* of that Church. Not to insist on other prejudices done to *Christian liberty*, by the intolerable usurpation of [a] *the man of sin*, who exerciseth a *spirituall Tyranny* over mens Consciences, as opposite to *Evangelicall liberty*, as *Antichrist* is to Christ: let us but a little see how she hath fulfilled S. *Pauls* prediction in teaching *lying* and *Diveliſh* doctrines, and that with *seared* consciences and in *Hypocriſie*, in the two specialties mentioned in the next former *Ver.* viz. forbidding to *Marry*, and commanding to *abſtaine* from *Meats*.

[a] 2 Thess. 2. 3.

§. 18. *of Mariage,*

Marriage, the holy *Ordinance* of God, instituted in the [a] *place* and *estate* of innocency, honoured by [b] *Christs* presence at *Cana* in Galilee; the *seed-plot* of the Church, and the [c] sole allowed *remedy* against incontinency and burning lusts; by the Apostle commended as [d] *honourable in all* men, and commanded in case of [e] *uſtion* to all men: is yet by this [f] *purple ſtrumpet* forbidden, and that *sub mortali*, to Bishops, Priests, Deacons, Subdeacons, Monkes, Fryers, Nuns: in a word, to the whole *Clergy* (as they extend that title) both *Secular* and *Regular*. Wherein besides the *Diveliſhneſſe* of the Doctrine, in contrarying the *Ordinance* of God, and in denying men subject to sinful lusts the lawfull *remedie*, and so casting them upon a *neceſſity* of sinning; see if they doe not teach this lye with *seared* consciences. For with what Conscience can they make the same thing a *Sacrament* in the lay,

[a] Gen. 2. 18.
[b] Ioh. 2. 2.
[c] 1 Cor. 7. 2.
[d] Heb. 13. 4.
[e] 1 Cor. 7. 9.
[f] Rev. 17 13.

and

and g *Sacriledge* in the Clergy? With what conscience permit *stewes*: and forbid *Marriage*? With what conscience alledge *Scriptures* for the single life of Priests; and yet confesse it to be an h ordinance only of *Ecclesiasticall* and not of *Divine* right? With what conscience confesse *fornication* to be against the Law of *God*, and *Priests marriage* only against the Law of *holy Church*: and yet make *marriage* in a Priest a i far fouler sinne than *fornication*, or *incest*? with what conscience exact a *vow of continency* from Clerks, by those *Canons*, which k defend their open incontinency? With what conscience forbid *lawfull* marriages to some; and yet by dispensation allow *unlawfull* marriages to others.

And is not the like also done in the other particular, concerning *Meates*? The lawes of that Church forbidding some a *orders* of men, some kindes of meates *perpetually*, and *all* men some meates upon *certaine* dayes: and that not for *Civill* respects; but with opinion of *satisfaction*, yea *merit*, yea and *supererogation* too. In which also, besides the *Devillishnesse* of the Doctrine, in corrupting the profitable and *religious* exercise of *fasting*, and turning it into a superstitious observation of *dayes* and *Meates*: judge if they doe not teach this lye also, as the former, with *seared* consciences. For with what conscience can they allow an ordinary *Confessour* to absolve for Murder, Adultery, Perjury, and such petty crimes; but reserve the great sin of *Eating flesh* upon a Friday or Ember day to the censure of a *Penitentiary*; as being a matter beyond the power of an ordinary Priest to grant absolution for? With what Conscience make the tasting of the courtest *flesh* a breach of the *Lent fast*; and surfetting upon the delicatest *fishes* and *Confections*, none? With what Conscience forbid they such and such meates, for the *taming*

g *Bellarm de Monach. cap. 34*

h *Aquin. 2. 2. qu. 88. 2. Bellar de Cler. cap. 18. Becan. 1. man. Controv. 13. n. 11.*

i *Coster. Enchirid. cap. 20. prop. 9.*

k *Ca. li. qu. dist. 34. c. 12. qu. 1 ca. Dilectissimis.*

§. 16. *and Meates.*

a *Benedictines and Carthusians.*

of the flesh; when they allow those that are farre more *nutritive* of the flesh, and *incentive* of fleshly lusts? With what conscience *enjoyne* such abstinence for a *penance*, and then presently release it againe for a peny? Indeed the *Glosse* upon the [b] *Canon*, that doth so, hath a right worthy and a right wholsome note: Note, saith the [c] *Glosse*, that he who giveth a *peny* to redeeme his fast, though he give mony for a spirituall thing, yet he doth not commit *Simonie*, because the contract is made with God. If these men had not *seared* up their consciences: would they not, thinke you, feele some checke at the broaching of such ridiculous and inconsistent stuffe, as floweth from these two heads of *Devilish Doctrines*; of forbidding to *Marry*, and commanding to abstaine from *Meates*?

[b] *Dist. 82. ca. Presbyter.*

[c] *Gloss. Ibid.*

§. 20. *The extent of this Liberty in eight Positions.*

I deny not, but the *bawds* of that strumpet, the *Doctors* of that Church, have their *colourable pretences* wherewith to blanch over these errours: else the *lyes* would be palpable: and they should not otherwise fill up the measure of their Apostacy, according to the Apostles Prophecy, in *teaching* these *lyes in Hypocrisie*. But the *colours*, though never so artificially *tempered*, and never so handsomly *layd on*; are yet so *thin*: that a steddy eye, not bleered with prejudice, may discerne the *lye* through them, for all the *Hypocrisie*. As might easily be shewen; if my intended course led me that way, and did not rather direct me to matter of more profitable and universall use. Having therefore done with them, it were good for us in the *third place*, (that we might know our owne free-hold with better certainty, and keepe our selves within our due bounds;) to enquire a little what is the just *extent* of our *Christian liberty* unto the Creatures, and what *restraints* it may admit. A point very needfull to be knowne for the resolution of

of many *doubts* in conscience, and for the cutting off of many questions and *disputes* in the Church: which are of very noysome consequence, for want of right information herein. I have other matter also to entreat of: and therefore since I may not allow this enquiry so large a discourse, as it well deserveth: I shall desire you to take into your Christian consideration, these *Positions* following.

§. 21.

The first. Our Christian liberty extendeth to *all the Creatures* of God. This ariseth clearely from what hath been already delivered: and the testimonies of Scripture for it are expresse. [a] *All things are pure*; [b] *All things are lawfull*; [c] *All are yours*; else where: and here, *Nothing to be refused.*

I. *It extendeth to all the Creatures.*

a Rom. 14.20.
b 1 Cor.10.23
c 1 Cor.3. 22.

§. 22.

The second Position. Our Christian liberty equally respecteth the *using*, and the *not using* of any of *Gods* Creatures. There is no Creature; but a Christian man by vertue of his *liberty*, as he may *use* it upon just occasion, so he may also upon just cause *refuse* it. [a] *All things are lawfull for me*, saith S. *Paul*, *but I will not be brought under the power of any thing.* Where he establisheth this *liberty* in both the parts of it: liberty *to use* the Creatures, or else they had not all been *lawfull* for him; and yet liberty *not to use* them, or else he had been under the *power* of some of them. Whence it followeth, that all the Creatures of God stand in the nature of things *indifferent*: that is, such as may indifferently be either *used* or *not used*, according as the rules of godly discretion, circumstances duly considered, shall direct.

II. *It equally respecteth the use and the forbearance.*

a 1 Cor. 6.12.

§. 23.

The *third Position.* Our Christian liberty for the using or not using of the creature, may without prejudice admit of some *restraint* in the outward practise of it. *Ab illicitis semper, quandoque, & à licitis*; I thinke it is S. *Gregories*: A Christian must never doe unlawfull; nor yet always, lawfull things.

III. *It may admit of some restraints in the outward exercise of it*

St. *Paul* had liberty to *eate flesh*, and he used that liberty, and ate flesh: yet he knew there might bee some cases, wherein to abridge himselfe of the use of that liberty so farre, as [a] *not to eate flesh whilst the world standeth*. But what those *Restraints* are, and how farre they may be admitted without prejudice done to that *liberty*, that we may the better understand: let us goe on to

a 1 Cor. 8. 13.

§. 24. IV. *as first, Sobriety*;

The *fourth Position*. Sobriety may and ought to restraine us in the outward practise of our Christian liberty. For our *Dyet*, all fish, and flesh, and fowle, and fruits, and spices, are lawfull for us, as well as Bread and hearbs: but may we therfore with thriftlesse prodigality and exquisite ryot fare deliciously and sumptuously every day, under pretence of Christian liberty? Likewise for our *Apparell*; all stuffes and colours, the richest silkes, and furres, and dyes, are as lawfull for us, as cloath, and leather, and sheepes-russet: *Christian liberty* extendeth as well to one as another. But doe we thinke that liberty will excuse our pride, and vanity, and excesse, if we ruffle it out in silkes and scarlets, or otherwise in *stuffe, colour*, or *fashion* unsuitably to our *yeares, sexe, calling, estate* or *condition*? In all other things of like nature; in our *buildings*, in our *furniture*, in our *retinues*, in our *disports*, in our *recreations*, in our *society*, in our *Mariages*, in other things: we ought as well to consider, what in *Christian sobriety* is meet for us to doe; as what in *Christian liberty* may be done. Scarce is there any one thing, wherein the Devill putteth slurres upon us more frequently, yea and more dangerously too, (because unsuspected:) than in this very thing, in making us take the *uttermost* of our freedome in the use of *indifferent things*. It therefore concerneth us so much the more, to keepe a *sober watch* over our selves and soules, in the use of Gods

good

good Creatures: lest otherwise, under the faire title and habite of *Christian liberty*, we yeeld our selves over to a *carnall licentiousnesse*.

The *fift Position*. As Sobriety: so *Charity* also may, and ought to restraine us in the outward exercise of our Christian liberty. *Charity*, I say, both to *our selves*, and *others*. First, to *our selves*: for regular charity beginneth there. If we are to cut off our *right hand*, and to pluck out the *right eye*, and to cast them both from us, when they *offend* us; much more then ought we to deny our selves the use of such outward lawfull things, as by experience wee have *found*, or have otherwise cause to suspect to be hurtfull either to our *bodies*, or *soules*. So a man may, and should refraine from *meates*, which may endanger his *bodily* health: But how much more then from every thing, that may endanger the health of his *soule*? If thou findest thy selfe enflamed with *lust*, by dancing; if enraged with *choler*, by game: if tempted to *covetousnesse*, *pride*, *uncleannesse*, *superstition*, *cruelty*, any sin, by occasion of any of the Creatures: it is better for thee to make a covenant with thine *eyes*, and *eares*, and *hands*, and *fences*, (so farre as thy condition and *calling* will warrant thee,) not to have any thing to doe with such things: than by satisfying them therewith, cast both thy selfe and them into hell. Better, by our voluntary *abstinence*, to depart with *some* of our liberty unto the Creatures: than by our voluntary *transgression* forfeit *all*, and become *the Devils captives*.

But Charity, though it begin *at home*, yet it will *abroad*: and not resting at *our selves*, reacheth to *our brethren* also: of whom we are to have a due regard in our use of the creatures. An argument wherein St. *Paul* often enlargeth himselfe: as in *Rom.* 14. and 1 *Cor.* 8. the whole Chapters throughout, and

§. 25. V. *Secondly, Charity: in our selves,* 2 Mat. 5. 29, 30

§. 26. *and others.*

in a great part of 1 Cor. 10. The resolution every where is, that a *all things be done to edification*: that things lawfull become b *inexpedient*, when they offend rather, than *edifie*: that though c *all things indeed are pure, yet it is evill for that man which useth them with offence*: that albeit *flesh* and *wine* and other things be lawfull, yet d *it is good neither to eate flesh, nor to drink wine, nor to doe any thing, whereby a mans brother stumbleth, or is offended, or is made weake*. Hitherto appertaineth that great and difficult common-place of *scandall*, so much debated and disputed of by Divines. The *Questions* and *Cases* are manifold; not now to be rehearsed, much lesse resolved, in *particular*: But the Position is plaine in the *generall*, that in case of *scandall* for our *weak brothers* sake, we may, and sometimes ought, to abridge our selves of some part of our lawfull Liberty.

a 1 Cor. 14. 26
b 1 Cor. 10. 23
c Rom. 14. 20.
d Ibid. ver. 21.

§. 27. VI. *Thirdly, Duty, in Obedience to Governours; Oeconomicall.*

Besides these two, *Sobriety* and *Charity*, there is yet one restraint more, which ariseth from the *duty* we owe to our Superiours, and from the bond of *Civill obedience*: which if it had beene by all men as freely admitted, as there is just cause it should, how happy had it beene for the peace of this Church? Concerning it, let this be our *Sixth Position*: The determination of *Superiours* may and ought to restraine us in the outward exercise of our Christian liberty. We must a *submit our selves to every ordinance of man*, saith S. *Peter*, 1 Ep. 2. 13. and it is necessary we should doe so: for *so is the will of God*, Ver. 15. Neither is it against *Christian liberty* if we doe so; for we are still as free as before: rather if we doe not so, we *abuse our liberty for a cloake of maliciousnesse*, as it followeth there, ver. 16. And St. *Paul* telleth us we b *must needs be subject not only for feare*, because the Magistrate c *carrieth not the Sword in vaine; but also for conscience sake*, because

a 1 Pet. 2. 13, 15, 16.
b Rom. 13. 5.
c Ibid. ver. 4.

the

the powers that are, are ordained of God. This duty, so fully prefled and so uniformly by these two grand Apostles, is most apparent in *private societies*. In a family, the *Master* or *Pater familias*, who is a kinde of *petty Monarch* there, hath authority to prescribe to his *children* and *servants* in the use of those indifferent things; whereto yet they, as *Christians*, have as much as liberty as he. The *servant*, though he be [e] *the Lords free-man*, yet is limited in his *diet, lodging, livery*, and many other things, by his *Master*: and he is to *submit* himselfe to his Masters appointment in these things, though perhaps in his *private affection* hee had rather his Master had appointed otherwise, and perhaps withall in his *private judgement*, doth verily thinke it fitter his Master should appoint otherwise. *If any man* under colour of christian liberty shall [f] *teach otherwise*, and exempt servants from the obedience of their Masters in such things: St. *Paul* in a holy indignation inveigheth against such a man, not without some bitternesse, in the last Chapter of this Epistle, as one that *is proud, and knoweth nothing* as he should doe, *but doateth about questions and strife of words*, &c. *ver.* 3. 5.

[d] *Ibid. ver.* 1.

[e] 1 Cor. 7. 22.

[f] 1 Tim. 6. 3, 5.

§. 18. *Civill.*

Now looke what power the *Master* hath over his *servants* for the ordering of his *family*; no doubt the same at the least, if not much more, hath the *supreme Magistrate* over his *subjects*, for the peaceable ordering of the *Common-wealth*: the Magistrate being *Pater Patriæ*, as the Master is *Pater familias*. Whosoever then shall interpret the *determinations of Magistrates* in the use of the Creatures to bee contrary to the *liberty* of a Christian: or under that colour shall exempt *inferiours* from their *obedience* to such determinations, he must blame Saint *Paul*: nay he must blame the *Holy Ghost*, and not us, if he heare from us that he is *proud, and knoweth nothing*,

nothing, and dotteth about unprofitable *Questions*. Surely, but that *experience* sheweth us it hath beene so; and the *Scriptures* have fore-told us that it should be so: thus there should be differences, and sidings, and part-takings in the Church: a man would wonder how it should ever sticke into the hearts and heads of sober understanding men, to deny either the *power* in Superiours to *ordain*, or the *necessity* in Inferiours to *obey* Lawes and constitutions, so restraining us in the use of the Creatures.

2 Cor. 11. 19

§. 29. *and Ecclesiasticall.*

Neither let any man cherish his ignorance herein: by conceiting, as if there were some difference to be made betweene *Civill* and *Ecclesiasticall* Things, and Lawes, and Persons in this behalfe. The truth is, our *liberty* is equall in both: the *power* of Superiours for restraint equall in both, and the necessity of *obedience* in Inferiours equall in both. No man hath yet beene able to shew, nor I thinke ever shall be, a reall and substantiall difference indeed betweene them to make an inequality. But that still, as *civill Magistrates* have sometimes, for just politicke respects, *prohibited* some trades, and manufactures, and commodities, and enjoyned other-some, and done well in both: so *Church-Governours* may upon good considerations, say it bee but for order and uniformities sake, prescribe the *times, places, vestments, gestures*, and other *Ceremoniall Circumstances* to bee used in *Ecclesiasticall* Offices and assemblies. As the Apostles in the first *Councell* holden at Ierusalem in Acts 15. laid upon the Churches of the Gentiles for a time, a *restraint from *the eating of blood, and things sacrificed to Idols, and strangled.*

*Act. 15. 28, 29

§. 30. VII. *With the comparison of these 3. restraints.*

Thus we see our *Christian liberty* unto the Creatures may without prejudice admit of some *restraints* in the outward exercise of it: and namely from the three

three respects, of Christian *Sobriety*, of Christian *Charity*, and of Christian *Duty* and Obedience. But now in the comparing of these together; when there seemeth to be a repugnancy betweene one and another of them, there may be some difficulty: and the greatest difficulty, and which hath bred most trouble, is in comparing the cases of *scandall* and *disobedience* together, when there seemeth to be a repugnancy betweene *Charity* and *Duty*. As for example. Suppose in a thing which simply and in it selfe we may lawfully according to the *Liberty* we have in Christ, either use or forbeare; *Charity* seemeth to lay restraint upon us one way, our *weake* brother expecting we should forbeare, and *Duty* a quite contrary way, *Authority* requiring the use: in such a case what are we to doe? It is against *Charity* to offend a brother; and it is against *Duty*, to disobey a superiour. And yet something must be done: either we must *use*, or *not use*; *forbeare*, or *not forbeare*. For the untying of this knot, (which, if we will but lay things rightly together, hath not in it so much hardnesse as it seemeth to have;) let this be our *seventh Position*. In the use of the Creatures, and all indifferent things, we ought to beare a greater regard to our *publike Governours*, than to our *private Brethren*; and be more carefull to *obey* them, than to *please* these, if the same course will not in some mediocrity satisfie both. Alas, that our brethren who are contrary minded, would but with the spirit of sobriety admit *common Reason* to be umpire in this case: Alas, that they would but consider, what a world of *scandalls* would follow upon the contrary *opinion*, and what a world of *confusions* upon the contrary *practise*. Say what can be said, in the behalfe of a *Brother*, all the same, and more may be said for a *Governour*. For a *Governour* is a *Brother* too, and some-

something more: and *Duty* is *Charity* too, and something more. If then I may not offend my *Brother*, then certainly not my *Governour*: because he is my *Brother* too, being a *man* and a *Christian*, as well as the other is. And the same *Charity*, that bindeth me to satisfie *another Brother*, equally bindeth me to satisfie *this*. So that, if we goe no farther, but even to the common bond of *Charity*, and relation of *Brotherhood*, that maketh them equall at the least: and therefore no reason, why I should satisfie one that is but a *Private Brother*: rather than the *publique Magistrate*, who (that publike respect set aside) is my Brother also. When the Scales hang thus even, shall not the accession of a *Magistracy* to common *Brotherhood* in him, and of *Duty* to common *charity* in me, be enough to cast it cleare for the Magistrate? Shall a *servant* in a Family, rather than *offend* his fellow-servant, *disobey* his Master? And is not a *double scandall* against *Charity* and *Duty* both, (for Duty implyeth Charity,) greater than a *single scandall* against *Charity* alone? If private men will be offended at our *Obedience* to publike *Governours*: we can but be sorry for it: We [b] may not redeeme their offence by our disobedience. He that *taketh* offence, where none is *given*, sustaineth a double person; and must answer for it, both as the *giver* and the *taker*. If offence be taken at us, there is no woe to us for it, if it doe not come by us: [c] *Woe to the man by whom the offence commeth*: and it doth not come by us, if we doe but what is our duty to doe. The *Rule* is certaine and equitable; The respect of *private scandall* ceaseth, where lawfull authority determineth our liberty: and that restraint which proceedeth from *speciall Duty*, is of superiour reason to that which proceedeth but from *Common Charity*.

a *Si tantopere cavenda sunt scandala parvulorum, quanto amplius prælatorum?* Bernard. de Præcept. & disp.

b *Prudenter advertat qui hoc cogitat, scandalum scandalo non bene emendari. Quale emendatio erit, si ut alius scandalum tollas, alios scandalizes?* Bern. de præc. & disp.

c Mat. 18.7.

Three

Three *Moderatours* then of our Christian liberty to the Creatures we are to allow of; *Sobriety*, *Charity*, and *Duty*: unto every of which a just regard ought to be had. Neither need we feare, if we suffer *Sobriety* on one side, and *Charity* on another, and *Duty* on a third, thus to abridge us in the use of our *Christian liberty*; that by little and little it may be at length so pared away among them, that there may be little or nothing left of it. To remove this suspition; lets this be our *Eighth* and last *Position*. No respect whatsoever can, or ought to diminish the *inward freedome* of the conscience to any of the Creatures. And this *inward freedome* is it, wherein especially consisteth our *Christian liberty* to the Creature. This freedome we are all bound to maintaine to the utmost of our powers; and not to suffer our selves to be made [a] *the servants of men*, (otherwise then in [b] *serving one another by love*;) but to [c] *Stand fast in the liberty wherein Christ hath set us free*. Now this *liberty* consisteth in a certaine *resolution* of judgement, and a certaine perswasion of conscience arising thence, that all the Creatures of God are in themselves lawfull, and free for us either to use, or refuse, as we shall see it expedient for us: and that neither the *use* nor the *forbearance* of them, doth of it selfe either *commend* or *discommend* us unto God; or any way either *please* him as a part of his *worship*, or *offend* him as a *transgression* of his Law. [d] *The Kingdome of God is not meat and drinke*, saith Saint *Paul*: [e] *Neither if we eat, are we the better; neither the worse, if we doe not eat*; not on the contrary. Now here is the wickednesse, and the usurpation of the *High Priest of Rome*; that he challengeth to himselfe a *spirituall power* over the consciences of men, which is the greatest *tyranny* that ever was, or can be exercised in the *world*: laying *impurity* upon

§. 31.
VIII. *The inward freedome of the Conscience.*

a 1 Cor. 7. 23.
b Gal. 5. 13.
c Gal. 5. 1.

d Rom. 14. 17.
e 1 Cor. 8. 8.

upon the things he forbiddeth; and annexing *spirituale beneficium*, and power both *satisfactory*, and *meritorious*, to the things he injoyneth. Which usurpation, whosoever hateth not in him with a perfect hatred; is justly *unworthy* of, and shamefully *unthankfull* for, that *liberty* and freedome, which the blessed Son of God hath purchased for his Church.

§. 32. *may stand with some restraints in the outward exercise.*

But this *inward freedome* once established in our hearts, and our consciences fully perswaded thereof: let us thenceforth make no scruple to admit of such just *restraints* in the outward exercise of it, as Christian *Sobriety*, *Charity*, and *Duty* shall require. For we must know, that the *Liberty* of a Christian is not in *eating*, and *wearing*, and *doing*, *what* and *when*, and *where* and *how* he list; but in being assured that it is all one before God, (in the things themselves barely considered,) whether he *eat* or not eat, *wear* or not wear, *do* or not do, this or that, and that therefore, as he may upon just cause *eat* and *wear*, and *do*; so he may upon just cause also refuse to *eat*, or *wear*, or *do* this thing or that. Indeed otherwise, if we well consider it, it were but the *empty* name of liberty, without the *thing*: for how is it *liberty*, if a man be determinately bound the one way, and tied *ad alteram partem contradictionis* precisely: and not left indifferent and equall to either? If then the regards of *Sobriety*, *Charity*, or *Duty*, do not require forbearance, thou knowest all *every Creature of God* is *good*, *and nothing to be refused*: thou hast thy *liberty* therefore, and mayest according to that liberty freely *use* that *Creature*. But if any of those former respects require thou shouldest forbeare; thou knowest that *the Creature* still *is good*, and is not to be *refused*, so not to be *imposed*: thou hast thy *liberty* therefore here, as before, and oughtest according to that liberty, freely to *abstaine* from that Creature. Both in using

using and refusing, the *Conscience* is still free: and as well the *use* as the refusall, and as well the *refusall* as the use, doe equally and alike belong to the true *liberty* of a Christian.

§. 33. Observ. III. *The Creature to be received with Thankesgiving;*

We have seene now, what *liberty* God hath allowed us: and therein we may see also his great goodnesse and *bounty* towards us, in making such a world of *Creatures*, and all of them *good*, [*Every Creature of God is good*;] and not envying us the free *use* of any of those good Creatures, [*Nothing to be refused.*] But where is our *Duty*, answerable to this *Bounty*? Where is our *thankefulnesse*, proportionable to such *receipts*? Let us not rejoyce too much in the Creatures *goodnesse*, nor glory too much in our *freedome* thereunto: unlesse there be in us withall, a due care and conscience to performe the *Condition*, which God requireth in lieu thereof; neither can their *goodnesse* do us *good*, nor our *freedome* exempt us from *evill*. And that condition is, the *Duty of thankesgiving* expressed in the last clause of the vers. [*If it be received with thankesgiving.*] Forget this *proviso*: and we undoe all againe, that we have hitherto done, and destroy all that we have already established concerning both the *goodnes* of the Creature, and our *liberty* in the use thereof: for without *thankesgiving*, neither can we partake their *goodnes*, nor use our owne *liberty*, with comfort. Of this therefore in the next place: wherein the *weight* of the duty considered, together with our *backwardnes* thereunto, if I shall spend the remainder of my time, and meditations: I hope my labour by the *blessing* of God and your prayers shall not be unprofitable, and my purpose therein shal find, if not *allowance* in your Judgements, at least in your Charity *Excuse*. To speake of which *Duty of thankesgiving* in the full extent, and by way of common place; were to enter into

to a spacious field, indeed a very sea of matter without bottome. For mine owne ease therefore and yours, I shall confine my selfe to that branch of it, which is most immediately pertinent to my Text, *viz.* that tribute of *Thankes*, which we owe unto God for the free use of his good Creatures: forbearing to meddle with the other branches thereof, otherwise than as they fall within the reach of this, by way either of *Proportion* or *Inference*.

§. 34. *and what is meant thereby.*

And first we are to know, that by *Thanksgiving* in my Text is not meant onely that *subsequent* act, whereby we render unto God *praise* and *thanks* for the Creature, *after* we have received it, and enjoyed the benefit of it; which yet is most properly Thanksgiving: but we are to extend the word farther, even to those *precedent* acts of *prayer* and *Benediction*, whereby we beseech God to give his blessing to the Creature, and to sanctifie the use of it to us. For what in this verse is called *Thanksgiving*, is in the next verse comprehended under the name of [a] *Prayer*. And we shall accordingly find in the Scriptures elsewhere, the words εὐλογία & εὐχαριστία, the one whereof signifieth properly *Blessing*, the other *Thanksgiving*, used oftentimes promiscuously the one for the other. The blessing which our blessed Saviour Iesus Christ used at the consecration of the *Sacramental* bread, [b] S. *Luke* and [c] S. *Paul* expresse by the word εὐχαριστήσας: [d] S. *Matth.* and [e] S. *Mark*, by εὐλογήσας. And the Prayer of blessing, used before the eating of *common bread*, is by [f] every one of the *foure* Evangelists in some places described by the word εὐχαριστῆσαι: and by [g] *three* of them in other some places, by εὐλογῆσαι. And the name [h] εὐχαριστία is sometimes found in the writings of the Ancients, for the Sacrament of the *Lords Supper*; the more usuall name whereof is εὐχαριστία, or the *holy Eucharist*. And we in our ordinary

a Vers. 5. hic.

b Luke 22. 17, 19.
c 1 Cor. 11. 24
d Mat. 26. 27.
e Mark 14 22, 23.
f Mat. 15. 36. Mark 8. 6. Iohn 6. 11. Acts 27. 35.
g Mat. 14 19. Mark 6. 41. Luke 9. 16.
h *See Casaub. exercit.* 16. *in Baron sect.* 33.

dinary manner of speech, call as well the *Blessing before meat*, as the *Thankesgiving after*, by the common name of *Grace*, or *saying of Grace*. Both these then together, *Grace before* meat, and *Grace after* meat; a Sacrifice of *Prayer* before we use any of the good Creatures of God, and a Sacrifice of *Praise* after we have used them; the *Blessing* wherewith we blesse the *Creature* in the *Name of God*, and the *Blessing* wherewith we blesse *the Name of God* for the Creature; both these I say together, is the just extent of that *Thankesgiving*, whereof my Text speaketh, and we are now to entreat.

§. 35. *For meats and drinkes.*

Concerning *Meats* and *Drinkes*, unto which our Apostle hath special reference in this whole passage: this duty of *Thankesgiving*, hath beene ever held so congruous to the partaking therof, that long and ancient custome hath established it in the common practise of Christians; not only with *inward* thankfulnesse of heart to recount and acknowledge Gods goodnesse to them therein, but also *outwardly* to expresse the same in a vocall solemne forme of *Blessing* or *Thankesgiving*, that which we call *Grace*, or *saying of Grace*. Which very phrases, whether or no they have ground, (as to me it seemeth they have,) from those words of our Apostle, 1 Cor. 10. (*For if I by Grace be a partaker, why am I evill spoken of, for that for which I give thankes?*) I say, howsoever it be with the phrase; sure we are the *thing* it selfe hath sufficient ground from the examples of Christ, and of his holy Apostles. From whom, the custome of giving Thankes at meales, seemeth to have beene derived, throughout all succeeding ages, even to us. Of *Christ* himselfe we reade often, and in every of the Evangelists, that hee *blessed* and *gave thankes* in the name of himselfe and the people, *before meat*; in the 14. and 15. of Matthew,

a 1 Cor. 10. 30

b Mat. 14. 19. & 15. 36.

c Mark 6. 41. & 8. 6.

thew, in 6. and 8. of c *Marke*, in 9. of d *Luke*, and in 6. of e *Iohn*. And in *Matthew* 26. that *after meat* also, when Supper was ended, he and his Disciples f *sang an hymne*, before they departed the roome. And S. *Luke* relateth of S. *Paul* Acts 27. when he and his company in the ship, who were wel toward 300. persons, were to refresh themselves with food after a long fast, that he took *bread*, and first g *Gave thankes to God in the presence of them all*, and then after *brake it, and began to eat*: yea S. *Paul* himselfe so speaketh of it, *Rom.* 14. as of the knowne practise of the Church among Christians of all sorts, *Weake*, and *Strong*. He that was *strong in the faith*, and knew the liberty he had in Christ to eat indifferently of all kindes of meats, flesh as well as herbs; did eat of all indifferently, and gave God *thanks* for all. The *weake* Christian too, who made scruple of some kindes of flesh or other meats, and contented himselfe with herbs and such like things, yet gave God *thankes* for his herbs, and for whatsoever else he durst eat. h *Hee that eateth, eateth to the Lord* (saith he there, at *vers.* 6.) *for he giveth God thankes: and he that eateth not, to the Lord he eateth not, and giveth God thankes* too. Notwithstanding they differed in their *judgements* and opinions, and consequently in their *practise*, concerning the lawfull or unlawfull *use* of some meats: yet they consented most sweetly, and agreed both in their *judgement* and *practise*, in the performance of this religious service of *Thanksgiving*.

d Luke 9.16.
e Iohn 6.8.
f ὑμνήσαντες. Mat. 26.30.
g Acts 27. 35.
h Rom. 14. 6.

§. 36. *and other Creatures, the Thanksgiving of the mouth expediem,*

So then giving of Thankes for our *meates* and *drinkes* before and after meales, in an outward and audible forme, is an ancient, a commendable, an *Apostolicall*, a *Christian* practise: ordinarily requisite as an outward testimony of the inward thankfulnesse of the heart; and therefore not to be omitted *ordi-*

narily

meate, neither lost in some of we gaine. There being the like necessity of this duty, in regard of *inward thankfulnes*, as there is of *inward prayer*, in regard of *inward Devotion*; and of *outward Confession*, in regard of *inward beliefe*: and looke what exceptions those other outward duties may admit; the very same, *mutandis mutatis*, and in their proportion, are to be admitted here. But not only *meate* and *drinke*; but every other good Creature also of *God*, wherof we may have use, ought to be received with a due measure of thankfulnes. And if in these things also, as often as in good discretion it may seeme expedient for the advancing of *Gods glory*, the benefiting of his *Church*, or the quickning of our own *Devotion*, we shal make some *outward* and sensible expression of the thankfulnesse of our hearts for them: we shall therein doe an acceptable service unto God, and comfortable to our owne soules. For, for this cause God instituted of old among his own people, divers solemne *feasts* and *sacrifices*, together with the sanctifying of the *first-fruits*, and of the *first-borne*, and divers other ordinances of that nature: as on the other side to be sit *remembrancers* unto them of their *duty* of thankfulnesse so to be as well good *testimonies*, and fit expressions of their *performance* of that duty.

But if not alwaies, the *outward* manifestation therof yet *God* ever expecteth at least the true and *inward* thankfulnes of the heart, for the use of his good creatures. *Whatsoever you doe in word or deed, doe all in the name of the Lord Jesus, giving thanks unto God and the Father by him.* Col. 3. *Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.* Phil. 4. *Bless the Lord, O my soule.* (saith *David* in a Psal.) *and all that is within me, praise his holy name.* *Praise the Lord, O my soule and forget*

37. *Use of the heart necessary.*

a Col. 3. 17.

b Phil. 4. 6.

c Psa. 103. 1, 2.

not all his benefits. Forget not *all* his benefits: as much as to say, by an ordinary Hebraisme, forget not *any of all* his benefits. He summoneth all that is *in him*, to blesse God for all he hath *from him*: he thought it was necessary for him, not to receive any of the good Creatures of God, without Thanksgiving. Which necessity of *Thanksgiving* will yet more appeare; if we consider it, either as an act of *Justice*, or as an act of *Religion*: as it is indeed and truly both.

§. 38. *as an Act,* 1. *of Justice;*

It is first, an *Act of Justice*. The very law of *Nature*, which containeth the first seeds and principles of *Justice*, bindeth every man that receiveth a benefit, to a thankfull *acknowledgement* of it first, and then withall (*ability* and *opportunity* supposed,) to some kind of *retribution*. The best Philosophers therefore make *gratitude* a branch of the *Law of Nature*; and so accoume of it, as of a thing, than which there is not any office of vertue more necessary: as nor any thing on the contrary more detestable, than *Ingratitude*. You cannot lay a fouler imputation upon a man; nor by any accusation in the world render him more odious to the opinion of all men; than by charging him with unthankfulnesse. *Ingratum dicas, omnia dixeris*: do but say, he is an unthankfull wretch; you *could* say no *more*, you *can* say no *worse*, by any mortall creature. Verily, every *benefit* carrieth with it the force of an *obligation*; and we all confesse it: if we receive but some small kindnesse from another, we can readily and complementally protest our selves much *bound to him* for it. Indeed when we say so, we often speak it but of course, and think it not: but yet when we doe so, we speake more truth than we are aware of. For, if it be in truth a *kindnesse* in him, we are in truth and equity *bound to him* thereby. The common saying is not without ground, *Qui beneficium accepit, libertatem vendidit*.

a Cic. 2. de Invent. 13. & 36

b *Quid tam contra officium, quam non reddere quod acceperis?* Ambro. 1. Offic. 31 *Nullum officium retinendæ gratiæ magis necessarium est.* Cic 1 de Offic.

c *Enunt homicidæ, tyranni, fures, adulteri, raptores, sacrilegi, proditores: infra istos omnis ingratus est.* Senec. 1. de benef. 10.

Some

Some men therefore *refuse* kindnesses and courtesies at other mens hands; because forsooth they will not be *beholden* to them. Which though it be a perverse and unjust course, and indeed a high degree of *unthankfulnesse*; (for there is *unthankefulnesse*, as well in *not accepting* a kinde offer, as in *not requiting* a good turne;) and therefore also a high degree of *folly*, (for is it not a foolish thing for a man, out of the bare feare of unthankfulnesse one way, to become wilfully unthankfull another?) though I say, it be a fond and perverse course in them: yet it argueth withall, in them a strong apprehension of the equity of that principle of *Nature* and *Justice*, which bindeth men that receive benefits *ad debitum*, to a necessity of requitall and retribution. Truth it is; to God our heavenly *Father* first, and then to our earthly *Parents*, none of us can *reddere paria*: none is able to make a full requitall to either of them; especially not to God. But that freeth us not from the debt of thankfulnesse, as not to our *Parents*, so neither to *God*: it rather bindeth us the faster thereunto. The same *Law of Nature*, which teacheth us to *requite* a good turne to the uttermost, where there is wherewithall to doe it, and withall a faire opportunity offered; teacheth us where there wanteth either *ability* or *opportunity*, to endeavour by the best convenient meanes we can to testifie at least the *thankefulnesse* of our hearts, and our unfained *desires* of requitall. Which (*desire* and *endeavour*, if every ingenuous man, and our earthly *Parents*, doe accept of, where they finde it, as of the *deed* it selfe: can we dobbt of *h God's* acceptation of our unfained desire herein, though infinitely, and without all proportion short of a just requitall and retribution? *David* knew right well, that when a man hath done all he can, he is but *i an unprofitable servant*, and *cannot be profitable*

d *Non solum is gratum debet esse, qui accepit beneficium; verum etiam is, cui potestas accipiendi fuit.* Cic. de Provinc. Consular.

Tam iners donо, quam si dimittat onus. Horat. 1 Epist 7.

e Sirac. 7. 33.

f *In beneficio reddendo, plus animus, quam census operatur: magisq; propendrat benevolentia, quam possibilitas referendi muneris,* Ambros. 1 offi 32.

g *Vt desint vires, tamen est laudanda voluntas: Deos contentos augur esse Deos.* Ovid. de Pont.

h Luk. 17. 10.

i Iob 22. 2.

table unto God, as he that is wise may be profitable to himselfe and his neighbours; and that [k] *his goodnesse*, though it might be pleasurable *to the Saints that are on the earth*, yet it could not *extend unto the Lord*; all this he knew; and yet knowing withall that God accepteth the *will* for the *deed*, and the *desire* for the *performance*; hee doubted not to raise up his language to that key, in *Psal.* 116. [l] *Quid retribuam?* What requitall shall I make? *what shall I render unto the Lord, for all his benefits towards me? I will take the Cup of salvation, and call upon the Name of the Lord.* This thankfull heart he knew God valued as a *Sacrifice*: nay, [m] preferred before *Sacrifices*. For having rejected them at *Verse* 8. [n *I will not reprove thee for thy sacrifices*, &c.] He exacteth this at *Ver.* 14. of *Psal.* 50. [*Offer unto God thanksgiving*, &c.] God respecteth not so much the *Calves* out of our *stalls*, or the *fruits* from off our *grounds*: as these [o] *Vitulus labiorum*, these calves of our lips, as the Prophet; and these [p] *Fructus labiorum*, these fruits of our lips, as the Apostle calleth them. [*Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thankes to his Name, Heb.* 13.] More than this, in his *Mercy* he will not desire: lesse than this, in all *reason* we cannot give. Thankfulnesse is an *Act of Justice*: we are unjust, if we receive his good Creatures, and not returne him thankes for them.

§. 39. 2. *Of Religion: a double sanctification of the Creature*:

It is not only an Act of *Justice*: it is an act of *Religion* too; and a branch of that service whereby we do *God* worship and honour. [a *Who so offereth praise, he honoureth me, Psal.* 50. *ver.* last. Now, looke what honour we give unto God; it all redoundeth to our selves at the last with plentifull advantage; [b *Them that honour me, I will honour*, 1 *Sam.* 2.] Here then is the fruit of this religious Act of *thanksgiving*;

k Psal. 16. 2, 3. *Nulla ex nobis utilitas Deo præstanda est*, Senec. 4. de ben. cap. 3. *Nec ille collato eget, nec nos ei quicquam conferre possumus.* Ibid. cap. 9.

l Psal. 116. 12, 13.

m πλέον ἢ θυσίαν. Ἡ μὲν γὰρ θυσία τοῖς θεοῖς ἀγαθοῖς ἦν τὸ ὑμνεῖν. Xenoph. 1. Memor.

n Psa. 50. 8, 14

o Osee. 14. 2.

p Heb. 13. 15.

a Psal. 50. 23.

b 1 Sam. 2. 30.

giving; that it *sanctifieth* unto us the use of the *good Creatures* of God, which is the very reason Saint *Paul* giveth of this present speech in the next verse. *Every Creature of God is good*, saith he here, *and nothing to be refused, if it be received with Thanksgiving: for*, saith he there, c *it is sanctified by the word of God, and prayer.* Vnderstand not by the *word of God* there, his *written* word, or the *Scriptures*; as some yet give the sense, not without violence to the words, though the thing they say be true: but, more both naturally to the construction of the words, and pertinently to the drift & scope of our Apostle therein, understand rather the *word* of his eternall *counsell* and *decree*, and of his *power* and *providence*, whereby he ordereth and commandeth his *Creatures* in their several kinds, to afford us such service and comforts, as he hath thought good. Which *sanctifying of the Creatures* by the word of Gods decree and providence, implyeth *two* things, the *one*, respecting the *Creatures*, that they doe their *kindly office* to us; the *other* respecting *us*, that we reape *holy comfort* from them. For the plainer understanding of both which, instance shall be given in the *Creatures* appointed for our *nourishment*: and what shall be said of them, we may conceive of, and apply unto, every other Creature in the proper kind thereof.

c Ver. 5. *bis.*

§. 40. *The first way.*

First then, the *Creatures* appointed for foode are *sanctified by the word of God*; when together with the *Creature*, he giveth his *blessing*, to go along with it: by his powerfull word, *commanding* it, and by that command *enabling* it, to feed us. Which is the true meaning of that speech in *Deut.* 8. alleadged by our Saviour against the Tempter, [a *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.*] Alas, what is *Bread* to nourish us without his *word*? unlesse he say the word, and com-

a Deut. 8. 3. Matth. 4. 4.

command the bread to doe it, there is no more sap or strength in *Bread*, than in *stones*. The power and *nutritive vertue* which the *Bread hath*, it hath from his *decree*; because the word is already gone out of his mouth, that [b] bread should *strengthen mans heart*. As in the first *Creation*, when the Creatures were produced *in actu primo*, had their beings given them, and natural powers and faculties bestowed on them, all that was done by the *word* of *Gods* powerfull decree; [c *He spake the word, and they were made; he commanded, and they were Created*;] So in all their operations *in actu secundo*, when they do at any time *exercise* those naturall faculties, and do those offices for which they were created; all this is still done by the same powerfull *word* and decree of God, [d *He upholdeth all things by the word of his power*,] As we read of *bread*; so we often reade in the Scriptures of *the staffe of bread*: God sometimes threatneth hee will *breake the staffe the Bread*. What is that? *Bread* indeed is the *staffe* of our strength; it is the very stay and prop of our lives: if God break this *staffe*, and deny us *bread*, we are gone. But that is not all, *bread* is our *staffe*: but what is the *staffe of bread*? Verily, the *Word of God*, blessing our *bread*, and commanding it to feed us, is the *staffe* of this *staffe*: sustaining that vertue in the bread, whereby it sustaineth us. If *God* break this *staffe* of bread, if he withdraw his *blessing* from the bread, if by his countermaund he inhibit or restraine the vertue of the bread; we are as farre to seeke *with* bread, as *without* it. If sanctified with Gods word of blessing, a little *pulse* [f] and *water*, hard and homely fare shal feed *Daniel* as *fresh*, and *fat*, and *faire*, as the Kings dainties shall his companions: [g] a *cake* and a *cruse of water*, shall suffice *Elias* nourishment enough to *walke in the strength thereof forty dayes and nights*: a few [h] *barly loaves* and *small*

b Psal. 104. 15.
c Psal. 33. 9.
d Heb. 1. 3.
e Levit. 26. 26. Psal. 105. 16. Ezek. 4. 16.
f Dan. 1. 12, 15
g 3 Kin. 19. 6, 8.
h Ioh. 6. 9, 12.

fishes

fishes shall multiply to the satisfying of *many thousands*, eate while they will. But if Gods Word and blessing be wanting; i the *leane* Kine may eate up the *Fat*, and be as thin, and hollow, and ill-liking as before: and we may, as the Prophet *Haggay* speaketh, k *eate too much and not have enough, drinke* our fills *and not be filled.*

i Gen. 41. 20, 21.

k Agg. 1. 6.

This *first degree* of the Creatures sanctification by the word of God, is a *common* and *ordinary* blessing upon the Creatures; whereof, as of the a *light* and *dew* of heaven, the *wicked* partake as well as the godly, and the *thankelesse* as the thankfull. But there is a *second degree* also, beyond this; which is *proper* and peculiar to the *Godly*. And that is, when *God* not only by the *word* of his *Power* bestoweth a *blessing* upon the creature: but also causeth the *Echo* of that word to sound in our hearts by the *voyce* of his *Holy Spirit*, and giveth us a sensible taste of his goodnesse to us therein; *filling our hearts* not only b *with glad joy and gladnesse*, which ariseth from the apprehension of the *effect, viz.* the refreshing of our naturall strength, but also *joy and gladnes* more spirituall and sublime than that arising from the contemplation of the prime *cause, viz.* the favour of God towards us in the face of his Son; that which *David* calleth the c *light of his countenance*. For as it is the kinde welcome at a friends Table, that maketh the *cheare good*, rather than the quaintnes or variety of the dishes, d (*Super omnia vultus Accessere boni*;) so as that e *a dinner of greene hearbs* with love and kindnesse is *better* entertainment *than a stalled Oxe* with bad lookes: so the *light of Gods* favourable *countenance*, shining upon us through these things, is it, which f *putteth more* true *gladnesse into our hearts*; then doth *the corne, and the wine, and the oyle* themselves, or any other outward thing that we do or can partake. Now this sanctified

§. 41. *The second way.*

a Matth. 5. 45.

b Acts 14. 17.

c Psal. 4. 6.

d Ovid. Metamorph. 8.

e Pro. 15. 17.

f Psal. 4. 6, 7.

and holy and comfortable use of the Creatures, ariseth also from the *word* of Gods *decree*; even as the former degree did: but not from the same decree. That *former* issued from the decree of *common providence*; and so belonged unto all, as that providence is common to all. But this *later* degree proceedeth from that speciall word of *Gods decree*, whereby for the merits of Christ Iesus, g *the second Adam*, he removeth from the *creature* that h *curse*, wherein it was wrapped through the sin of the *first Adam*. And in this the *wicked* have no portion; as being *out of Christ*: so as they cannot partake of Gods Creatures, with any solid or sound comfort; and so the Creatures remaine, (in this degree) unsanctified unto them. For this reason, the Scriptures stile the i *Faithfull Primogenitos*, the first borne, as to whom belongeth k a double portion: and l *Heredes mundi*, heires of the world; as if none but they had any good right thereunto. And S. *Paul* deriveth our Title to the Creatures from God, but by *Christ*; [m *All things are yours, and you are Christs, and Christ is Gods*.] As if these things were none of theirs, who are none of *Christs*. And in the verse before my Text, he saith of meates, that n *God hath created them to be received with thanksgiving of them which believe, and know the truth*; as if those that wanted *faith* and saving *knowledge*, did but *usurp* the bread they eate. And indeed it is certain, the *wicked* have not *right* to the creatures of *God*, in such ample sort, as the Godly have. A kinde of *Right* they have, and we may not deny it them; given them by Gods unchangeable ordinance at the *Creation*; which being a branch of that part of *Gods Image* in man, which was of *naturall* and not of *supernaturall* grace, might be, and was foulely *defaced* with sin; but was not, neither could be wholly *lost*, as hath bin

g 1 Cor. 15. 45
h Gen. 3. 17.
i Heb. 12. 23.
k Deut. 21. 17.
l Rom. 4. 13.
m 1 Cor. 3. 22 23.
n Vers 3. *hic*.

o already

o already in part declared. A *Right* then they have: but such a right, as reaching barely to the *use*, cannot afford unto the user true *comfort*, or sound *peace* of conscience, in such use, of the Creatures. For, though nothing be *in*, and *of it selfe* uncleane: for *Every creature of God is good*: yet to them that are uncleane, *ex accidenti* every Creature is uncleane and polluted, because it is not thus *sanctified* unto them by the Word of God. And the very true cause of all this, is the *impurity* of their hearts; by reason of *unbeliefe*. The Holy Ghost expressly assigneth this cause, p *To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure: but even their mind and Conscience is defiled.* As a q *nasty vessell* soureth all that is put into it: so a *conscience* not r *purified by faith*, casteth pollution upon the best of Gods Creatures.

But what is all this to the *Text*, may some say: or what to the *point*? What is all this to the *Duty of Thanksgiving*? Much every manner of way; or else blame Saint *Paul* of impertinency: whose discourse should be incoherent and unjoynted, if what I have now last said were beside the Text. For since the *sanctification of the Creature* to our use, dependeth upon the powerfull and good *word of God*, blessing it unto us: that *duty* must needs be *necessary* to a sanctified use of the Creature, without which we can have no faire assurance unto our consciences, that that *word of blessing* is proceeded out of the mouth of *God*. And such is this duty of *Thanksgiving*: appointed by God, as the ordinary *meanes*, and proper *instrument*, to procure that *word of blessing* from him. When we have performed this sincerely and faithfully; our hearts may then, with a most cheerefull, but yet humble confidence, say *Amen, So be it*: in full assurance that GOD will joyne his *Fiat* to ours;

Crowne

o See before §. 14.

p Tit. 1. 15.

q *Sincerum est nisi vas, quodcunq; infundis acescit.* Horat. 1. Epist. 2.

r *Fide purificans corda.* Acts 15. 9.

§. 42. *and how this belongeth to the present point.*

crowne our *Amen* with his; and to our *So be it* of *Faith* and *Hope*, adde his of *Power* and *Command*: blessing his *Creatures* unto us; when we blesse *him* for them; and *sanctifying* their use to our comfort, when we *magnifie* his goodnes for the receipt. You see therefore how, as unseparable and undivided companions, the Apostle joyneth these two together: the one, as the *Cause*: the other, as the *Meanes* of the Creatures sanctification: [*It is sanctified by the word of God, and Prayer:*] By the *Word of God*: powerfull *decree*, as the sole efficient, and sufficient *Cause*: and by the *Prayer of Thankesgiving* (for such *Prayer* he meaneth, as either hath *Thankesgiving* joyned with it, or else is a part of *Thankesgiving*, or *Thankesgiving* a part of it:) by *Prayer* I say and *Thankesgiving*, as the proper *Meanes* to obtaine it. This is the blessed effect of *Thankesgiving*, as it is an *Act of Religion*. And thus you have heard two grand *Reasons*, concluding the necessity of *Thankesgiving* unto God, in the receiving and using of his good Creatures. The *one*, considering it as an *Act of Justice*: because it is the only acceptable *discharge* of that obligation of *debt*, wherein we stand bound unto God for the free use of so many good Creatures. The *Other*, considering it as an *Act of Religion*: because it is the most proper and convenient *meanes* to procure from the mouth of God a word of *Blessing*, to sanctifie the Creatures to the uses of our lives, and to the comfort of our Consciences. This *Thankesgiving* being an Act both of *Justice* and *Religion*: whensoever we either *receive* or *use* any good Creature of GOD; without this wee are *unjust* in the Receipt, and in the Use *prophane*. It is now high time, wee should from the premises inferre something for our farther use and Edification.

And

And the first *Inference* may be, shall I say for *Triall*; or may I not rather say, for *Conviction*? since we shall learne thereby, not so much to *examine* our *Thankefulnesse*, how true it is; as to *discover* our *Unthankefulnesse*, how foule it is. And how should that discovery cast us downe to a deepe condemnation of our selves for so much both *Vnjustice* and *Prophanenesse*; when we shall finde our selves guilty of so many failings in the performance of such a necessary Duty both of *Iustice*, and *Religion*? But we cannot abide to heare on this eare: We unthankfull to God? far be that from us: we scarce ever speake of any thing we *have*, or have *done*, or *suffered*, but we send this clause after it, *I thanke God for it*. And how are we unthankefull, seeing we doe thus? It is a true saying, which one saith; *Thanking* of God, is a thing *all* men doe, and yet *none* doe, as they should. It is often *in ore*, but seldome *in imo*: it swimmeth often upon the tip of our *tongues*, but seldome sinketh into the bottom of our *hearts*. *I thanke God for it*, is, as many use it, rather a *By-word* than a *Thanksgiving*: so far from being an acceptable *service* to God, and a magnifying of his name; that it is rather it selfe a grievous *sin*, and a taking of his holy name in vaine. But if we wil consider duely and aright, not so much how *neere* we draw unto God with our *lips*, as how *farre* our *hearts* are from him when we say so: we shall see what small reason we have, upon such a slender *lip-labour* to think our selves discharged either of the *bond* of thankfulnesse, or from the *sin* of unthankfulnes. *Quid verba audiam, facta cum videam?* Though we say, *I thanke God*, a thousand and a thousand times over, yet if in our deeds, we bewray foule unthankfulnesse unto him: it is but *Protestatio contraria facto*: and wee do thereby but make our selves the greater and the deeper lyers.

§. 43. *The first Inference; for* Conviction *of our unthankefulnes to God.*

a *Vsu quodam magis quàm sensu vel effectu, personare in ore multarum gratiarum actionē advertere est.* Bern. in Cant. serm. 13.

Every

Every ſin is ſpacious, and diffuſed, and ſpreadeth into a number of branches: this of *Ingratitude* not leaſt. Yet we will doe our beſt to reduce all that multitude to ſome few principall branches. There are required unto true Thankfulneſſe three things; *Recognition*, *Eſtimation*, *Retribution*. He that hath received a benefit from another, he ought *firſt* faithfully to *acknowledge* it; *ſecondly*, to *value* it worthily; *thirdly*, to endeavour really to *requite* it. And who ſo *faileth* in any of theſe, is (ſo farre as he faileth) *unthankefull* more or leſſe. And doe not ſome of us faile in all; and doe not all of us faile in ſome of theſe? For our more aſſured, whether *Examination*, or *Conviction*; let us a little conſider how we have and doe behave our ſelves in each of the *three* reſpects; In every of which, we will inſtance but in *two* kinds; and ſo we ſhall have *ſixe degrees* of Ingratitude: ſtill holding our ſelves as cloſe as we can to the preſent point, concerning our Thankefulneſſe or Vnthankfulneſſe, as it reſpecteth the *uſe* we have *of*, and the *benefit* we have *from* the *good Creatures of God*.

§. 44. *in ſundery degrees: for want of due*

§. 45. I. *Recognition: the firſt*,

And *firſt*, we faile in our *Recognition*, and in the due acknowledgement of *Gods* bleſſings. And therein *firſt*, and let that be the *firſt degree* of our unthankfulneſſe; in letting ſo many bleſſings of his ſlip by us, without any *regard*, or ſo much as *notice* taken of them: Whereas *knowledge* muſt ever goe before *acknowledgement*, and *Apprehenſion* before *Confeſſion*. There is a twofold *Confeſſion* to be made unto *God*: the [a] *one*, of our *ſinnes*; the *other*, of his *goodneſſe*. That belongeth to *Repentance*; this to *Thankefulneſſe*. Both of them conſiſt in an *Acknowledgement*: and in both, the acknowledgement is moſt *faithfull*, when it is moſt *punctuall*: and in both, wee come to make default, for want of taking ſuch particular infor-

[a] *Confeſſio gemina eſt: aut Peccati, aut Laudis.* Auguſt exp. 2. in Pſ. 29 Ἢ τὸ εἰκεῖν ἁμαρτιῶν κατήγορος, Ἢ ἐυχαριστία πρὸς τὸν Θεόν. *Chryſoſt. in Pſal.* 93.

information, as we ought, and might. In our *Repentance*, we content our selves commonly with a *generall Confession* of our *sinnes*: or at the most, possibly sometimes make acknowledgement of some one or a few *grosser falls*, which gal our consciences, or which the world cryeth shame of: and if we doe that, we thinke we have made an excellent Confession. So in our *Thanksgiving*, ordinarily we content our selves with a *generall acknowledgement*, of *Gods* goodnes and mercies to us; or sometimes possibly recount some one or a few notable and [b] *eminent favours*, such as most affect us, or whereof the world taketh notice: and this is all we doe. But we doe indeed in both these, deale unfaithfully with God, and with our owne soules. If we desire to shew our selves truely *penitent*, we should take knowledge (so farre as possibly we could) of *all* our *sins*, small and great (at least the severall *species* and kinds of them, for the *individuals* are infinite:) and bring them all before GOD in the *Confession of Repentance*. And if we desired to shew our selves truly *thankefull*; we should take notice (so farre as possibly we could, and in the *species* at least,) of *all Gods blessings*, small and great; and bring them all before him in the *Confession of praise*. We should even [c] *Colligere fragmenta*, gather up the very *broken meates*, and let nothing bee left, those [d] small petty blessings, as we account them: and as we thinke scarce worth the observation. Did we so: how many *baskets full* might be taken up, which we daily suffer to fall to the ground, and bee lost? Like *Swine* under the *Oake*, we groune up the *Akecornes*, and snouk about for more, and eate them too, and when we have done, lie wrouting, and thrusting our noses in the earth for more: but never lift up so much as halfe an eye, to the *tree* that shed them.

b *Beneficia quædam magnitudo non patitur excidere: sed numero plaria, & temporibus diversa effluunt.* Senec. 3. de benef. 3.

c Ioh 6. 12.
d *Colligere fragmenta, ne pereant, id est, nec minima beneficia oblivisci.* Bernard in Cant. serm. 51.

Every

Every *crumme* we put in our *mouthes*, every *drop* wherewith we coole our *tongues*, the very *ayre* we continually breath in and out through our *throats* and *nostrils*, a thousand other such things whereof the very *commonnesse* taketh away the *observation*, we receive from his fulnesse: and many of these are renewed every *morning*, and some of these are renewed every *minute*: and yet how seldome doe we so much as take notice of many of these things? How justly might that complaint which GOD maketh against the unthankful Israelites, be taken up against us? [e] *The Oxe knoweth his owner, and the Asse his Masters crib: but Israel doth not know, my people doth not consider.*

e Esay 1.3.

§. 46. *and second Degree.*

The *second degree* of our Unthankfulnesse to *God*, and that also for want of faithfull *Acknowledgement*, is: in ascribing the good things he hath given us to our owne *deserts*, or *endeavours*, or to any other thing or *Creature*, either in part or in whole, but only to him. Such things indeed we have, and we know it too (perhaps but too well) but we *bestirred* our selves for them, we *beate* our braines for them, we *got* them out of the fire, and *sweat* for them: we may thank our *good friends*; or we may thank our *good selves* for them. Thus doe we [a] *Sacrifice unto our owne nets, and burne incense to our drag, as if by them our portion were fat, and our meate plenteous.*

a Hab. 1.16.

And as [b] *Pilate* mingled the *blood* of the Galilæans with their owne *sacrifices*: so into these spirituall *Sacrifices of Thanksgiving*, which we offer unto GOD, we infuse a quantity of *our owne* swinke and sweate, of *our owne* wit and fore-cast, of *our owne* power and friends, still some one thing or other of *our owne*; and so rob *God*, if not of all, yet of so much of his honour. This kinde of *unthankfulnesse* God both fore-saw and forbad in his own people, *Deut.* 8.

b Luk. 13.1.

c Psal. 50.14.

warning

warning them to take heed, verse 17. lest *when they abounded* in all plenty and prosperity, [d] *They should forget the Lord, and say in their hearts, my power and the might of my hand hath gotten me this wealth.* The very saying or thinking of this was a forgetting of God. [e] *But* (saith *Moses* there) *thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth*, &c. The whole Chapter is none other but a *warne-word* against unthankfulnesse. All [f] *glorying* in our selves, all vaine *boasting* of the gifts of God, or *bearing* our selves high upon any of his blessings, is a kind of *smothering* of the receipt; and argueth in us a kinde of loathnesse to make free *acknowledgement* of the givers bounty: and so is tainted with a spice of unthankfulnesse in this degree. [g] *If thou didst receive it; why doest thou glory, as if thou hadst not received it?* saith my Apostle elsewhere. He that *glorieth* in that, for which he even giveth *thanks*; doth by that *glorying*, as much as he dareth, reverse his *thankes*. The *Pharisee*, who [h] *thanked God* he was not like other men; did even then, and by those very *thankes*, but bewray his own wretched *unthankfulnesse*.

Besides a *faithfull Recognition*, in free *acknowledging* the benefit received; there is required unto thankfulnesse a *just Estimation* of the benefit, in *valuing* it, as it deserveth: Wherein we make default, if either we *value it not* at all; or *under value it*. The *third Degree* then of our Ingratitude unto *God*, is the *Forgetfulnesse* of his benefits. When we so easily [a] forget them, it is a signe we set nought by them. Every man readily remembreth those things, he maketh any reckoning of: insomuch that although old

d Deut 8. 14. 17.

e Ibid. 18.

f *Est superbia, & de vitium maximum, sibi data tanquam innata; & in accepto beneficio gloriam usurpare beneficii*, Bernard. de dilig Deo.

g 1 Cor. 4. 7.

h Luk. 18. 11.

§. 47.
II. *Estimation: the Third.*

a *Apparet illa non sæpe de reddendo cogitasse, cui obrepsit oblivio.* Senec. 3. de ben. 1. *perveniunt eò quò, ut ego existimo, pessimus quisque & ingratissimus pervenit; ut obliviscantur.* Ibid. 5.

age

age he naturally forgetfull, yet [b] *Truly* saith, He never knew any man so old, as to forget where he had hid his gold, or to whom he had lent his monies. In *Deu. 6. Moses* warneth the people, (as you heard) to [c] *beware, lest being full they should forget the Lord* that had fed them: and *David* stirreth up his soule in *Psa. 103.* to [d] *blesse the Lord, and not to forget any of his benefits.* We all condemne *Pharaohs Butler* of unthankfulnesse to *Ioseph*, (and so we may well doe; for he afterwards [e] condemned himselfe for it:) in that having received comfort from *Ioseph*, when they were fellow prisoners, he yet [f] *forgat* him when he was in place where, and had *power* and *opportunity* to requite him. How inexcusable are we, that condemne him? seeing wherein we judge him, we condemne our selves as much, and much more: for we doe the same things, and much worse. He forgat *Ioseph*, who was but a *man* like himselfe: we forget *God*. He had received but *one* good turne: we *many*. It is like he had none about him to put him in minde of *Ioseph*; for as for *Ioseph* himselfe we know he lay by it, and could have no accesse: we have *God himselfe* dayly rubbing up our memories, both by his *word* and *Ministers*, and also by new and fresh *benefits*. He, as soone as a faire occasion presented it selfe, confest his fault, and remembred *Ioseph*; thereby shewing his former *forgetfulnesse* to have proceeded rather from *negligence* than *wilfulnesse*: we after so many fresh *remembrances* and blessed *opportunities*, still continue in a kind of *wilfull* and confirmed resolution, still to forget. Well may we forget these *private* and smaller blessings; when we begin to grow but too forgetfull of those great and *publike Deliverances* GOD hath wrought for us. Two great *Deliverances* in the memory of many of us, hath God in his singular mercy wrought for us

of

b *Nec vero quenquam ſenum audivi oblitum, quo loco thesaurum obruiſſet: Omnia, quæ curant meminerunt: vadimonia cõſtituta, qui ſibi, quibus ipſi debeant.* Cic. de Senect.

c Deut. 8. 14.

d Pſa. 103. 2.

e Gen. 41. 9.

f Gen. 40. 23.

of this Land; ſuch as I thinke, take both together, no Chriſtian age or Land can parallell: *One* formerly, from a forraigne *Invaſion* abroad; *another* ſince that, from an helliſh *Conſpiracie* at home: both ſuch, as we would all have thought, when they were done, ſhould never have beene forgotten. And yet, as if this were *Terra Oblivionis*, the land where all things are forgotten; how doth the memory of them fade away, and they by little and little grow into forgetfulneſſe! We had almoſt lived, to ſee *Eighty-eight* almoſt quite forgotten, and buryed in a perpetuall Amneſty; (*God* be bleſſed who hath graciouſly prevented, what we feared herein!) *God* grant that we, nor ours, ever live to ſee *Novembers fifth* forgotten, or the ſolemnity of that day ſilenced.

A *fourth Degree* of unthankfulneſſe is, in *undervaluing* Gods bleſſings, and leſſening the worth of them. A fault whereof the murmuring *Iſraelites* were often guilty: who although they were brought into a *good Land, flowing with milk and hony*, and abounding in all good things both for neceſſity and delight, yet as it is in *a Pſ.* 106. *They thought ſcorne of that pleaſant Land*: and were ever and anon, and upon every light occaſion repining againſt *God* and againſt *Moſes*: alwayes receiving good things from God, and yet alwayes diſcontent at ſomthing or other. And where is there a man among us that can waſh his hands in innocency, and diſcharge himſelfe altogether from the guilt of unthankfulneſſe in this kinde? Where is there a man ſo conſtantly and equally *content* with his portion; that he hath not ſometimes or other either *grudged* at the *leanenеſſe* of his own, or *envied* at the *fatneſſe* of anothers lot? We deale with our God herein, as *Hiram* did with *Salomon*. *Salomon* gave him twenty Cities in the land of *Galilee*: but becauſe the Country was *low*

§. 48. *and fourth degree.*

a Exod. 3. 8.

b Pſal. 106. 24.

and *deep* (and ſo in all likelihood the more fertile for that,) [c] *they pleaſed him not; and he ſaid to Salomon, What Cities are theſe thou haſt given me? and he called them* Cabul; that is to ſay, *dirty*. So are we witty to cavill, and to quarrell at *Gods* gifts; if they be not in every reſpect ſuch, as we in our vaine *hopes*, or *fancies*, have ideated unto our ſelves This is *dirty*; that *barren*: this too *ſolitary*, that too *populous*: this *ill-wooded*; that *ill-watered*; a third *ill-ayred*; a fourth *ill-neighboured*. This [d] *grudging* and repining at our portions, and *fauſting* of Gods gifts, ſo frequent among us, argueth but too much the unthankfulneſſe of our hearts.

c 1 Reg. 29. 11, 13.

d μεμψιμοιροι *Iude* 16.

§. 49. III. *Retribution*: *the fifth*;

The laſt thing required unto *Thankefulneſſe*, (after a faithfull *Acknowledgement* of the receipt, and a juſt *Valuation* of the thing received;) is *Retribution* and *Requitall*. And that muſt be *real*, if it be poſſible: but at the leaſt, it muſt be *votall*, in the Deſire and Endeavour. And herein alſo (as in both the former,) there may be a double-faile: if, having received a benefit, we requite it either *not at all*, or *ill*. Not to have any care at all of Requitall, is the *fifth degree* of Vnthankefulneſſe. To a *Requitall* (as you [a] heard) *Juſtice* bindeth us: either to the *party himſelfe* that did us the good turne, if it may be, and be either expedient or needfull; or at the leaſt, to *his*. *David* retayned ſuch a grateſull memory of *Ionathans* true friendſhip and conſtant affection to him; that after he was dead and gone, he hearkened after ſome of his good friends, that he might requite *Ionathans* love by ſome kindneſſe to them. [b] *Is there yet any left of the houſe of* Saul, *that I may ſhew him kindnes for* Ionathans *ſake?*] and ſurely he were a very unthankfull wretch, that having bin beholden to the *Father*, as much as his life & livelyhood is worth would ſuffer the *Son* of ſo well deſerving a Father to

a See before, §. 38.

b 2 Sam. 9. 1.

to periſh, for want of his helpe; and would not ſtraine himſelfe a little even *beyond his power* (if need were) to ſuccour him. Indeed to *God*, as we heard, we can render nothing that is worthy the name of *Requitall*: we muſt not ſo much as think of that. But yet ſomewhat we muſt doe, to expreſſe the true and unfained thankfulneſſe of our hearts: which, though it be nothing leſſe, yet it pleaſeth him for Chriſts ſake to interpret as a Requitall. And that to *Him*, and *His*: To *Him*, by ſeeking his *glory*; to *His*, by the fruits of our Chriſtian *Charity*. We adventure our ſtates and lives, to maintaine the honour and ſafety of our *Kings* in their juſt wars; from whom perhaps we never received particular *favour* or benefit, other than the common benefit & protection of *ſubjects*. And are we not then foulely ingrateful to *God*, to whoſe goodneſſe we owe all that we have or are; if for the advancement of his *glory*, and the maintenance of his *truth*, we make dainty to ſpend the beſt and moſt precious things we have, yea though it be the deareſt *heart-blood* in our bodies? But how much more ungratefull, if we thinke much, for his ſake to forgoe liberty, lands, livings, houſes, goods, offices, honours, or any of theſe ſmaller and inferiour things? Can there be greater unthankfulneſſe, than to grudge him a *ſmall*, who hath given us *all*? In theſe, yet peaceable times of our *Church* and *ſtate* (God be thanked) we are not much put to it: but who knoweth how ſoone a heavy day of *triall* may come, (we all know it cannot come ſooner, or heavier, than our ſinnes have deſerved;) wherein woe, woe to our unthankfulneſſe, if we doe not freely and cheerefully render unto GOD of thoſe things he hath given us, whatſoever he ſhall require of us. But yet even in theſe peaceable times there want not opportunities, whereon to exerciſe our *Thankefulneſſe*;

and to manifeſt our deſires of *requitall*: though not to *him*, yet to *his*. To his *ſervants* and *children* in their afflictions; to his poore diſtreſſed *members* in their manifold neceſſities. Theſe opportunities we never did, we never ſhal want, according to our Saviours *prediction*, (or rather *promiſe*,) [c] *Pauperes ſemper habebitis, The poore you ſhall alwayes have with you*, as my deputy-receivers; *but me* (in perſon) *ye ſhall not have alwayes*. And what we doe, or not doe, to [d] *theſe*, whom he thus conſtituted his *deputies*, he taketh it as done, or not done unto *himſelfe*. If when God hath given us *proſperity*, we ſuffer theſe to bee diſtreſſed, and *comfort* them not; or *victuals*, to periſh, and *feede* them not; or *cloathing*, to ſtarve, and *cover* them not; or *power*, to be oppreſſed, and *reſcue* them not; or *ability* in any kinde, to want it, and *relieve* them not: Let us make what *ſhewes* we will, let us make what *profeſſion* we will of our *thankefulneſſe* to God, what we deny to *theſe*, we deny to *him*; and as we deale with *theſe*, if his caſe were *theirs*, (as he is pleaſed to make their caſe *his*,) we would ſo deale with him. And what is to be unthankfull, if this be not?

c Matth. 26. 11

d Matth. 25. 50

§. 50. *and ſixth degree.*

And yet behold *unthankefulneſſe*, more and greater than this: unthankfulneſſe in the *ſixth*, and laſt, and higheſt, and worſt *degree*. We requite him *evill* for good. Id that other we were *unjuſt*; not to requite him all: but *injurious* alſo in this, to requite him with ill. It ſticketh upon *King Joaſh* as a brand of infamy for ever, that he ſlew [a] *Zachary* the ſonne of *Iehoiada* the High Prieſt, who had beene true and faithfull to him both in the getting of the kingdom, and in the adminiſtration of it: recorded to all poſterity, 2 *Chron.* 24. *Thus Ioaſh the King remembred not the kindneſſe which Iehoiada the Father had done him, but ſlew his ſonne: and when he dyed, he ſaid;*

a 2 Chro. 24. 22, 23.

The

The Lord looke upon it, and require it. And it was not long, before the Lord did indeed looke upon it, and require it: the very next verse beginneth to lay downe the *vengeance* that God brought upon him for it. And yet compared with ours, *Ioash* his ingratitude was nothing. *Iehoiada* was bound as a *subiect* to assist the right heire: *God* is not bound to us; he is a *debtor* to none. *Ioash* had right to the Crowne before *Iehoiada* set it on his head: we have no *right* at all to the *Creature*, but by Gods gift. *Ioash* though he dealt not well with the sonne, yet he evermore esteemed the *father* so long as he lived, and was advised by him in the affaires of his Kingdome: we rebell even against *God himselfe*, and cast all his counsels behind our backs. *Ioash* slew the sonne; but he was a *mortall* man and his *subiect*, and he had given him (at least as he apprehended it) some *affront* and provocation: we by our sinnes and disobedience crucifie the sonne of God, [b] *the Lord and giver of life*, by whom, and in whom, and from whom we enjoy all good blessings, and of whom we are not able to say that ever he dealt unkindly with us, or gave us the least provocation. But as *Israel* (whom God calleth [c] *Iesurun*, and compareth to an *Heyfer* fed in large and fruitful pastures,) going alwaies at ful bit, grew *fat* and wanton, and *kicked* with the heele: so we, the more *plentifully* God hath heaped his blessings upon us, the more *wantonly* have we followed the swinge of our owne hearts, and the more *contemptuously* spurned at his holy Commandements. It was a grievous bill of complaint, which the Prophet in the name of God preferred against Israel in *Osee* 2. that his [d] *corne*, and *wine*, and *oyle*, and the *silver and gold* which hee had given them, they imployed in the service of *Baal* an abominable Idoll. If when God giveth us *wit*, *wealth*, *power*, *authority*, *health*,

b *Symb. Nicen.*

c Deut. 32. 15.

d Osee. 2. 8.

strength, liberty, every other good thing; instead of *using* these things to his *glory*, and the comfortable *reliefe* of his servants, we *abuse* them, some or all, to the service of those *Idols* which we have erected to our selves in our hearts; to the maintenance of our pride and pompe, making *Lucifer* our God; of our pelfe and profits, making *Mammon* our God; of our swinish pleasures and sensuality, making our [e] *Belly* our God; are we not as deep in the bill as those *Israelites* were? as *unjust*, as they? as *prophane*, as they? as *unthankfull* every way, as they? Flatter we not our selves: *Obedience* to *Gods* Commandements, and a *sober* and *charitable use* of his Creatures, is the best and surest evidence of our thankfulnesse to *God*, and the fairest *requitall* we can make for them. If we withdraw our *obedience*, and fal into open rebellion against God; if we abuse them, in making them either the *occasions* or *instruments* of sin to the dishonour of *God*, and damage of his servants: we repay him *ill* and unworthily for the *good* we have received, and are guilty of *unthankfulnesse* in the foulest and highest degree.

e Phil. 3. 9.

Now we have seene what we are: let us lay the worst we can by unthankfull ones; *call* them *wretches, caytiffs, churles*, any thing; *load* them with infamies, disgraces, contumelies; *charge* them with injustice, prophanenesse, Atheisme; *condemne* them, and with them the vice it selfe, *Unthankfulnesse* to the pit of Hell: do all this, and more, and spare not; and as *David* did at *Nathans* parable, when we heare any case or example of ingratitude in any of the former degrees whether *really* done, or but *in a parable* pronounce sentence upon the guilty, [f] *The man that hath done this thing shall surely dy.* But withall let us remember, when we have so done, that our hearts instantly prompt us what *Nathan* told *David*, [g] *Thou*

f 1. Sam. 12. 5.

g Ibid. 7.

art

art the man. We, we are the men, We are these unthankfull ones: *Unthankefull* to God, *first* in passing by so many of his blessings without taking any *consideration* of them; *Unthankefull* 2. In *ascribing* his blessings wholly or partly to our selves, or any other but him; *Unthankefull*, 3. In valuing his blessings so lightly as to *forget* them; *Unthankefull*. 4. In diminishing the worth of his blessings, and *repining* at our portion therein; *Unthankefull*. 5. In not *rendring* to him and his according to the good he hath done for us; but *sinfully*; and most of all *unthankfull* in *requiting* him evill for good, and hatred for his good will. Dealing thus with him, let us not now mervaile, if he begin to deale something strangely, and otherwise than he was wont with us. If he deny us his Creatures, when we want them; if he *take* them from us when we *have* them; if he *withhold* his blessing from them that it shall not *attend* them; if we find smal *comfort* in them, when we use them; if they be unanswering our expectations, when we have bin at some *paines* and *cost* with them; if as the Prophet speaketh, *b We sowe much and bring in little, we eate and have not enough, we drink and are not filled, we cloath us & we are not warme, and the wages we earne we put into a bag with holes:* if any of these things befall us; let us cease to wonder thereat: our selves are the causers of all our woe. It is our great *unthankfulnesse* that blasteth all our endeavours; that leaveneth with *sowrenesse* whatsoever is *sweet*, and turneth into *poyson* whatsoever is *wholsome* in the good Creatures of God. It is the *i word of God*, and *Prayer* that *sanctifieth* them to our use; & they are then *good*, when they are received with *thanksgiving*: so long as we continue *unthankful*: we are vaine if we look for any *sanctification* in them, if we expect any *good* from them.

b Agg. 1. 5.

i Ver. 5. hic.

5. 42.

I have now done with my *first* Inference, for *triall*, or

The second Inference, of Exhortation; with sundry Motives to Thankefulnesse.

or rather *Conviction*, I adde a *second* of *Exhortation*. The duty it selfe being so necessary as we have heard *Necessary*, as an Act of *Justice* for the *receipt* of the Creature: and necessary, as an act of *Religion* for the *sanctifying* of the Creature; how should our hearts be enflamed with an holy *desire*, and all our powers quickned up to a faithfull *endeavour*, conscionably to performe this so necessary a duty? One would think that very necessity, together with the conscionsnesse of our former unthankfulnesse, should in all reason be enough to worke in us that both *desire* and *endeavour*. In all reason it should so: but we are unreasonable; and much a doe there is to *perswade* us to any thing that is good, even when we are *perswaded*. Wherefore to enforce the exhortation more effectually, I must have leave to presse the performance of this duty upon our Consciences, with some farther *Inducements*, and important Considerations.

§. 53. viz. 1. *The excellency of the Duty.*

Consider *first*, the *Excellency* of the Duty. There are but *three* heads, whereto we referre all that is called good: *Iucundum, Utile, Honestum*, Pleasure, Profit, and Honesty. There is nothing desireable or lovely, but in one or other of these three respects. Each of these singly we account good, but that excellently good, wherein they all concurre. We love things that will give us *delight*; sometimes when there is neither *profit*, nor *credit* in them: we love things that will bring us *profit*; though possibly neither *delightfull* greatly, nor *seemely*: and we love things that we thinke will doe us *honesty*, often times without regard either of *pleasure* or *profit*. How should we then be affected to this duty of giving thankes, and singing praises unto our GOD, wherein all these doe joyntly concurre, and that also in an excellent measure? *David* hath wrapped them all together in one verse, in the beginning of *Ps.* 147

a *Praise*

a *Praise ye the Lord, for it is good; yea it is a pleasant thing, and praise is comely.* It is *good*, it will bring you *profit*; it is *pleasant*, it will afford you *delight*; and it is *comely*, it will doe you *honesty*: and what can heart wish more? Againe, many good vertues and graces of God in us shall expire together with us: which though they be eternall in their *fruit* and reward, yet are not so as to their *proper acts*; which after this life shall cease, because there shall be neither *needs* nor *use* of them then. b *whether there be Prophesies, they shall faile; or whether there be tongues, they shall cease: or whether there be knowledge, it shall vanish away.* There shall be no use of taming the flesh by *Fasting*, or of supplying the want either of others by *Almes*, or of our selves by *Prayer*. Nay even *Faith* and *Hope* themselves shall have an end: for we shall not then need to *believe*, when we shall *see*: nor to *expect*, when we shall *enjoy*. But *giving of thankes*, and praise, and honour, and glory unto God, shall remaine in the kingdome of *heaven* and of glory. It is now the continuall blessed c *exercise* of the glorious *Angels* and *Saints* in heaven: and it shall be ours, when we shall be translated thither. O that we would learne often to *practice* here, what we hope shall be our eternall *exercise* there! O that we would accustome our selves, being d *Filled in the spirit to speake to our selves in Psalmes and hymnes and spirituall songs, singing and making melody in our heart to the Lord: giving thankes always for all things unto God and the Father, in the name of our Lord Iesus Christ*: as speaketh our Apostle, *Ephes.* 5.

a Psal. 147. 1.

b 1 Cor. 13. 8.

c Rev. 4. 8. 11. & 7. 11, 12.

d Eph. 5. 18, 20

Consider *secondly*, the multitude and variety and *continuance* of Gods blessings: and let that provoke thy thankfulnesse. If thou hadst received but *one* or a *few* benefits: yet thankes were due even for those *few*, or for that *one*; much more then shouldst thou be able to returne

§. 34.
2. *The Continuance of Gods blessings.*

return. But what canst thou alledge, or how excuse thy unthankfulnesse: when his mercies are *renewed every morning*, nay every [a] *moment*; when he is ever [b] *opening his hand* and powring out his blessings, and [c] *loading* and overwhelming thee with his benefits: as if he did *live with thee*, and would have thee see, how easily he can overcome thy *evill* with his *goodnesse*, and infinitely out-strip thy infinite *ingratitude* with his more infinite *munificence*! His *Angels* are about thee, though thou knowest it not; from a thousand unknowne *dangers* he delivereth thee, which thou suspectedst not: he still *continueth* his goodnesse unto thee, and *repriveth* thy destruction, though thou deservedst it not. What should I say more, thy *very life* and *being* thou owest to him. [d] *In whom we all live and move, and have our being*: thence resolve with holy *David*, to sing unto the Lord, [e] *As long as thou livest*; and to sing praise unto thy God, whilest *thou hast thy being*. Many and continuall receipts, should provoke many and continuall thankes.

a *Omni momento me tibi obligas, dum omni momento mihi tua magna beneficia præstas.* August. Solil. ca. 18. *Tot munera, quæ sub intermissione diebus ac noctibus* (Dii) *fundunt.* Senec. 4. de benef. 3.

b Psal. 145. 16.

c Psal. 68. 19.

d Acts 17. 28.

e Psal. 104. 33

§. 55. 3. *Our future Necessities.*

Consider *thirdly*, thy *future necessities*. If thou were sure of that thou hast, that thou and it should continue together for ever, and never part; and that thou couldest make pretty shift to live upon the *Old stocke* hereafter, and never stand in need to him for more: there might be so much lesse need to take care for giving thanks for what is past. But it is not so with any of us: of what we have, we are but *Tenants at courtesie*, and we stand continually upon our good behaviour, whether we shall hold of him any longer, or no: and much of our *future happinesse* standeth upon our *present thankefulnesse*. And with what face can we crave to have more, (and yet more we must have, or we cannot subsist,) if we be not thankefull for what we have? [a] *Parem gratiæ res est ingra-*

a Bern. Ser. 77.

ingratitude, saith Saint *Bernard*, it cutteth it off all kindnesse. b *Ventus urens & exiccans*: like that c *strong East-winde* which in a night dryed up the *Red-sea*; it holdeth off the *streames* of Gods bounty from flowing, and drieth up those *channels* whereby his mercies were wont to be conveyed unto us. Certainly this is one special cause why *God* so often saith us *Nay*, and sendeth us away empty when we aske; even because we are so little thankefull to him for former receipts. The d *Rivers* returne all their waters to the *Sea*, from whence they had them: and they gaine this by the returne, that the Sea feedeth them again, and so by a continuall fresh supply preserveth them in perpetuall being and motion. If they should e withhold that *tribute*, the Sea would not long suffice them *nourishment*. So we by giving, *receive*; and by true paying the old debt, get credit to run upon a *new score*; and provoke *future blessings*, by our thankfulnesse for former: as the *Earth* by sending up vapours back to *Heaven* from the dew she hath received thence, filleth the *bottels of Heaven* with new moysture, to be powred downe upon her again in due season in kindly and plentifull showers, by our *Prayers* and *Thanksgivings* we erect a *Ladder* like that which f *Jacob* saw, whereon the *Angels ascended and descended*; we preserve a mutuall *intercourse* betwixt heaven and earth; and we maintaine a kinde of continuall *trading* as it were betwixt *God* and us. The *Commodities* are brought us in, they are *Gods blessings*; for these we traffique by our *Prayers* and *Thanksgivings*. Let us therefore deale *squarely*, as wise and honest Merchants should doe. Let us keepe *touch*, and pay: it is as much as our credit is worth. Let us not thinke to have commodities still brought us in, and we send none out, g *Omnia te adversum spectantia*, this dealing cannot hold long.

Rather

b *August. Soliloq.* c. 28.

c *Bucol.* 1. 4. 28. *Gratiarum cessat decursus, ubi retursum non fovet.* Bern. serm. 50.

d *Eccl.* 1. 7 *sua restituantur origini fluenta gratiæ, ut aberrâs fluant.* Ber. Serm. 89

e *Aliquin, nisi ad fontem redeant, exiccantur.* Bern. ibid.

f Gen. 28. 12.

g *Horat.* 1. *Epist.* 1.

Rather let us think, that the *quicker* and *speedier* and *more* returnes we make, our gaines will be the greater: and that the oftner we *pray* and *praise God* for his blessings, the more we secure unto our selves both the *continuance* and the *increase* of them.

ἡδὺ δὴ τοῖς φιλοῦσιν ἐν χρείαις γενόμενα, καὶ ὅσῳ τὸ μεῖζον παρὰ τοῦ δεσπότου πλέον ἑαυτοῖς πορίζωσιν μᾶλλον τὸν εὐεργέτην μεγαλύνειν καὶ θαυμάζειν, ἐφιλοτιμοῦντο ἂν τὸν κηπουρὸν μείζονες ὄντες. Chrys. in Gen. hom. 16. ἐν ἑνὶ γὰρ ἑκάστῳ τούτων ἀναγκαίως ἐστὶν εὐχαριστεῖν. Ibid. hom. 25.

§. 56.

4. *Our Misery in wanting.*

Ἀεὶ γὰρ καλὸν γνώμαιτι, τὸ μανθάνειν χρεών. Ἐγγὺς γὰρ ἴσως, τοῦ μὴ ἐκπλῆσαι. Tam denique, hominis nostra intelligimus bona, Quam, quæ in potestate habuimus, ea amisimus. Plaut. in Captiv. l. 2.

Consider *fourthly* thy *misery*, if thou shouldest want those things, which *God* hath given thee. *Carendo magis quam fruendo.* Fooles will not know that true worth of things but by *wanting*, which wiser men had rather learne by *having* them. Yet this is the common folly of us all: We will not *prize* Gods blessings as we should, till he for our unthankfulnes *take* them from us, and teach us to value them better before we have them again. We repine at *Gods* great *blessings*; we grudge at his gentle *corrections*; judging these too *heavy*, those too *light*: We think our very *peace* a burden, and complaine of *plenty* as some would do of scarcity; and undervalue the blessed *liberty* we have of treading in his Courts, and partaking his holy Ordinances: and all this, because by his great goodnes we have so long injoyed them: & this is our guise in every other thing proportionably. Did we but *feele* a while the miseries of our neighbour Countries, who want the blessings which we thus slight; or could we but *fore-think* what our misery should be, if we (as they) had our throats ever before the *sword*, or were waited with extreame *famines* & *pestilences*, or lived either in *thick darkenes*, without the *Gospell*, or under *cruell persecution* for it. Did we thus; though our hearts were as *hard* and *cold* as stones, it could not be but those thoughts would *soften* them, and *enflame* them to magnifie and blesse the holy name of *God* for our long and present *peace*, for that measure of *plenty* what ever it be which we yet have

have and for the ſtil, continued *liberty* of his glorious *Goſpell* and ſincere *worſhip* among us. God grant, that from our wretched unthankfulneſſe, he take not juſt occaſion, by taking theſe great bleſſings from us, to teach us at once both how to *uſe* them better, and how to *value* them better.

§. 57.

5. *Our Importunity in asking.*

Conſider *fifthly*, thy *Importunity* with God, when thou wanteſt any thing, and according to that, proportion thy thankes when thou haſt it. I remember what *Bernard* writeth of the Popes ſervants and Courtiers in his time: [a] *Importuni ut accipiant, inquieti donec acceperint, ubi acceperint ingrati.* When Suiters come to the *Popes Court* with their buſineſſes, the *Courtiers* and *Officers* ly in the wind for them, greedily offering their ſervice, and never quiet with them till they have got ſomething: but by that they have *got* the money, they have *forgot* the man; and having firſt ſerved their own turne, they then leave the buſineſſe to goe which way it will. Not much unlike is our dealing with God. When we [b] would have ſomething, ſome *outward bleſſing* conferred, or ſome *outward calamity* removed, (for theſe *thankleſſe* devotions ſeldome look farther, than after theſe *outward* things;) we are as S. *Chryſoſtome* ſpeaketh [c] σφόδρα πικροὶ, very eager and earneſt with God, we muſt have no Nay, we *wraſtle* with him, and that ſtoutly, as if we would out wreſtle [d] *Jacob* for a bleſſing, and we wil *not let him go* till we have obtained it. But μετὰ τὸ λαβεῖν ἀγνώμονες ἐσμεν, ſaith *Chry.* there. when our turne is ſerved, and we have what we would have; by and by, all our devotion is at an end; we never think of thanks. All the *ten Lepers* begged hard of *Chriſt* for a cleanſing: the Text ſaith, [e] *They lift up their voices*; they were all lowd enough, whileſt they were ſuitors. *Sed ubi novem?* there returned not to give God thanks for their cleanſing, of the whole

a *Bern. lib. 4. de conſid. ad Eug.*

b *Multos videmus uſque hodie ſatis importunè petentes, quod ſibi deeſſe cognoverint; ſed paucos ad modum novimus qui dignas ſuper acceptis beneficiis gratias agere videantur.* Bernar. ſerm. de diverſis. 27.

c *Chryſoſt. in Pſal. 137.*

d Gen. 32. 25, 26.

e Luk. 17. 13, 17.

whole tenne any more than barely one ſingle man. It is our caſe iuſt. When we want any of the good Creatures of God for our neceſſities, we [f] *open our mouthes wide*, till he [g] *open his hand, and fill them with plenteouſneſſe*: but after, as if the *filling* of our mouthes were the *ſtopping* of our throats, ſo are we *ſpeechleſſe* and *heartleſſe*. Shame we to be ſo *clamorous*, when we crave from him; and ſo *dumbe*, when we ſhould give him thankes.

[f] Pſal. 81. 10.
[g] Pſal. 145. 16

Num. 58.

6. The freedome of the gift.

Conſider *laſtly*, how *freely* God hath given thee what he hath given thee. [a] *Dupliciter gratis*, ſaith *Bernard*: *Sine merito*: *ſine labore*. Freely both wayes: *freely*, without thy *deſert*; and *freely*, without ſo much as thy *paines*. Freely *firſt*, without thy *deſert*. *Iacob*, a man as well deſerving as thou, yet confeſt himſelfe [b] *Not worthy of the leaſt of all Gods mercies*. And Saint *Paul* cutteth off all challenge of deſert, by that interrogatory, [c] *Who hath firſt given him, and it ſhall be recompenced him?* as who ſhould ſay, No man can challenge God, as if he owed him ought. If he have made himſelfe a *debtor* to us by his *Promiſe*, (and indeed he hath ſo made himſelfe a debtor to us,) yet that is ſtill *gratis*, and for nothing: becauſe the *promiſe* it ſelfe was *free*, without either [d] *debt* in him, or *deſert* in us. Nay more, God hath beene good to us, not only when we had not deſerved it; but (which ſtill more magnifieth his bounty, and bindeth us the ſtronger to be thankfull,) when we had deſerved the quite contrary. And how is it poſſible we ſhould forget ſuch his unſpeakable kindneſſe, in giving us *much* good when wee had done *none*, nay in giving us much *good*, when we had done much *ill*? And as he gave it *ſine merito*; ſo *ſine labore*

[a] Ber. in Pſal. Qui habitat. Serm. 14.
[b] Gen. 32. 10.
[c] Rom. 11. 35.

[d] *Nulla Deo dandi beneficii cauſa eſt* Sen. 4. de benef. 3. *Ego rebar ſpontaneas eſſe numinum benignitates, ultroq; ab his fluere inexpectata benevolentia munera.* Arnob. contr. Gent. lib. 3. *Deus nulli debet aliquid: quia omnia gratuitò præſtat. Et ſi quiſquam dicet, ab illo aliquid deberi meritu ſuo, certe ut eſſet non ei debebatur: non enim erat, cui deberetur.* Auguſt. 3. de lib. arb. 16.

too;

too, the Creature being *freely* bestowed on us, as on the one side not by way of *reward* for any *desert* of ours; so neither on the other side by way of *wages* for any *labour* of ours. To shew that God giveth not his *Blessings* for our *labour* meerely: he sometimes giveth them not, where they are laboured for; and againe he giveth them sometimes, where they are not laboured for. If in the ordinary dispensation of his Providence, he bestow them upon them that labour, as *Salomon* saith, [e] *The diligent hand maketh rich*; and seldome otherwise, for ([f] *He that will not labour*, it is fit *he should not eate:*) yet that *labour* is to be accounted but as the *meanes*, not as a sufficient *cause* thereof. And if we digge to the *root*, we shall still find it was *gratis*: for even that *power* to labour was the gift of God; [g] *It is God that giveth thee power to get wealth.* Yea in this sence, [h] *Nature* it selfe is *grace*; because given *gratis* and freely, without any labour, preparation, disposition, desert, or any thing at all in us.

e Prov. 12. 24. & 13. 4.
f 2 Thes. 3. 10.
g Deut. 8. 18.
h See before, *Ser.* 3. *ad Cler.* §. 18.

All these considerations; the *Excellency* of the Duty, the *Continuance* of Gods blessings, our future *Necessity*, our *Misery* in wanting, our *Importunity* in Craving, his free *Liberality* in bestowing, should quicken us to a more conscionable performance of this so *necessary*, so *just*, so *religious* a Duty. And thus having seene our unthankfulnesse *discovered* in sixe points, and heard many *Considerations* to provoke us to thankfulnesse: it may be we have seene enough in that to make us *hate* the *fault*, and we would faine *amend* it; and it may be we have heard enough in this to make us *affect* the *duty*, and we would faine *practise* it, may some say; but we are yet to learne how. The duty being hard, and our backwardnesse great; what good course might be taken, effectually to *reforme* this our so great backwardnesse, and to

§. 59. *The third Inference; for* Direction: *by removing the impediments of Thankfulnesse.*

performe

performe that so hard a duty? And so you see, my *second* Inference, for *exhortation*; breedeth a *third*, and that is for *direction*: which for satisfaction of those men that pretend willingnes but plead ignorance, I should also prosecute, if I had so much time to spare. Wherin should be discovered, what be the principall *causes* of our so great *Unthankefulnesse*; which taken away, the effect will instantly and of it selfe cease. Now those *Causes* are especially, as I conceive, these five. *viz.* 1. *Pride*, and Selfelove; 2. *Envy* and Discontentment, 3. *Riotousnesse*, and Epicurisme; 4. Worldly *Carefulnesse*, and immoderate desires; 5. Carnall *Security*, and foreslowing the time. Now then, besides the application of that which hath already bin spoken in the former *Discoveries* and *Motives*; (for every *Discovery* of a fault, doth virtually containe some *meanes* for the correcting of it, and every true *Motive* to a duty, doth virtually containe some *helpes* unto the practise of it:) besides these, I say, I know not how to prescribe any better *remedies* against unthankfulnesse, or *helpes* unto thankfulnes; than faithfully to strive for the casting out of those sinnes, and the subduing of those Corruptions in us, which *cause* the one, and *hinder* the other. But because the time, and my strength are neere spent: I am content to ease both my selfe and you, by cutting off so much of my provision, as concerneth this Inference for *Direction*; and desire you that it may suffice for the present, but thus to have pointed at these *Impediments*, and once more to name them. They are *Pride*, *Epicurisme*, *Carefulnesse*, *Security*.

"I place *Pride*, where it would be, the formost, be-
"cause it is of all other [a] the principall impediment
"of Thankfulnesse. Certainly there is no one thing
"in the world, so much as *Pride*, that maketh men
"unthankfull. He that would be truly thankfull,
must

§. 60.

viz. 1 *Pride*.

a *Maximè facit ingratos nimius sui suspectus, & insitum mortalitati vitium sui amor; mirandi.* Senec. 2. de benef. 26.

" must have his eyes upon both; the one eye upon the
" *Gift*, and the other upon the *Giver*: and this the
" proud man never hath. Either through [b] *self-love*
" he is stark-blind, and seeth neither: or else through
" *Partiality*, he winketh on the one eye, and will
" not looke at both. Sometimes he seeth the *Gift*
" but too much, and boasteth of it: but then he for-
" getteth the *Giver*; he [c] *boasteth, as if he had not re-*
" *ceived it*. Sometimes againe he over-looketh the
" *Gift*, as not good enough for him; and so repineth
" at the *Giver*, as if he had not given him according
" to his worth. Either he *undervalueth* the *Gift*, or
" else he *overvalueth* himselfe, as if he were himselfe
" the *Giver*, or at least the *deserver*: and is in both
" unthankfull. To remove this *impediment*, who
" ever desireth to be thankfull, let him *humble* him-
" selfe, nay *empty* himselfe, nay *deny* himselfe, and all
" his owne deserts; confesse himselfe with *Jacob*
" [d] lesse than the least of Gods mercies; and con-
" demne his owne heart of much sinfull [e] *sacrilledge*,
" if it dare but thinke the least thought tending to
" *rob God* of the least part of his honour.

" *Envy* followeth Pride; the [a] *Daughter* the Mo-
" ther: a *second* [b] great *impediment* of thankfulnes.
" The fault is; that men not content only to looke
" upon *their own* things and the present; but [c] com-
" paring these with the things of other *men*, or *times*:
" instead of giving thanks for what *they* have, [d] re-
" *pine* that others have more or better; or for what
" they *now* have, *complaine* that it is not with them
" as it hath beene. These thoughts are Enemies to
" the *tranquillity* of the minde: breeding many *dis-*

b *Cetus amor sui.* Horat. 1. Carm. od. 18.

c 1 Cor. 4. 7.

d Gen. 32. 10.

e *Sacrilegum invasor gloriæ tuæ.* Bern. in Cant. Serm. 13.

§. 61.

2. *Envy.*

a *Superbia prima soboles manû gloria — mox invidiam gignit.* Greg. 31. Mor. 31.

b *Non potest quisquam & invidere, & gratias agere.* Senec. 3. de benef. 3. c *Vehementi, & importuno malum Invidiæ; quæ nec inquietat, dum comparat. Hoc mihi præstitit: sed illi plus, sed illi maturius.* Senec. 2. de benef. 28. d *Illa non tam secundum est, multos post se videre; quam gravi aliquem ante se.* Senec. Epist. 73.

"contents, and much *unthankfulnesse*: whilest our "eyes are evill because God is good to others, or hath "bin so to us. To remove this *impediment*; who ever "desireth to be truly thankfull, let him looke upon "*his own* things, and not on the things of *other* men: "and therin consider, not so much what he *wanteth*, "and faine would have, as what he *hath*, and could "not well want. Let him thinke, that what God "hath *given* him, came from his free *bounty*, he ow-"ed it not; and what he hath *denied* him, he with-"holdeth it either in his *Justice* for his former sins, "or in his *Mercy* for his farther good: that God gi-"veth to no man all the desire of his heart in these "*outward things*, to teach him not to look for abso-"lute contentment in this life, least of all, in these "things. If he will needs looke upon *other mens* "things; let him compare himselfe rather [g] with "them that have *lesse*, than those that have *more*: "and therein withall consider, not so much what "[h] himselfe *wanteth* which some others have, as "what he hath which many others want. If a *few*, "that enjoy Gods blessings in these outward things "in a *greater measure* than he, be an eye-sore to him, "let those *many others*, that have a *scanter portion*, "make him acknowledge that *God* hath dealt libe-"rally and bountifully with him. We should do well "to understand that saying of *Christ*, not barely as a "*Prediction*, but as a kind of *Promise* too, (as I have "partly intimated before,) *The* [k] *poore you shall* "*always have with you*: and to thinke that every "*Beggar* that seeketh to us, is sent of God, to be as "well a *Glasse* wherein to *represent Gods* bounty to "us, as an *Object* wheron for us to *exercise* ours. And "as for *former times*: let us not so much *think* how

e Matth. 20. 15

f καὶ τὸ καὶ τοῦτο μάλιστα ποιεῖς εὐδυμίας ὅτι τὸ μάλιστα μὴ ἄνευ ἐπισκοπεῖν, καὶ τὰ καθ' ἑαυτόν. Plutarch. de tranquil. anim. *Nulli ad aliena respicienti, sua placent.* Senec. 3. de Ira. 30.

g *Quódq; aliena capella gerat distentius uber, Tabescat, neque se majori pauperiorum Turbæ comparet?* Horat. 1. Serm. Satyr. 1. Εἰ δὲ μὴ, τοῦ ὑποδεεστέρους ὁρᾶν, καὶ μὴ τοῖς ὑπὲρ αὐτὸν ἀεὶ παραβάλλειν τοῦ εὐφρανεῖν ἀπαναξαγόρας. Plutarch. ubi supra.

h *Nec ea intuemur, quæ nos alii præstare, sed ea sola quæ fortuna præcedentium ostendat.* Senec. 3. de benef. 3. 3 Sec 5. 49.

k Matth. 26. 11.

much

"much *better* wee have beene, as how *well* wee "are; that we are not so well now, *impute* it to "our former unthankfulnesse; and *feare*, unlesse we "be more thankefull for what we have, it will "be yet and every day worse and worse with us. "Counsell very needfull for us in these declining "times: which are not (God knoweth, and we all "know) as the times we have seene: the leprous "humour of *Popery* secretly stealing in upon us, and "as a *leprosie* spreading apace under the skinne; "and penury, and *poverty*, as an ulcerous *sore*, open-"ly breaking out in the very face of the Land. "Should we murmure at this; or repiningly com-"plaine that it is not with us, as it hath beene? "God forbid: that is the way, to have it yet, and "yet worse. Rather let us *humble* our selves for "our former *unthankfulnesse*, whereby wee have "provoked GOD to with-draw himselfe in some "measure from us: and *blesse* him for his great "*mercy*, who yet continueth his goodnesse in a "comfortable and gracious measure unto us, not-"withstanding our so great unworthinesse, and un-"thankfulnesse. Thousands of our brethren in the "world, as good as our selves; how glad would "they be, how thankfull to God, how would they "rejoyce and sing, if they enjoyed but a small part "of that *peace* and *prosperity* in outward things, and "of that *liberty* of treading in *Gods Courts*, and par-"taking of his *ordinances*; which we make so little "account of, because it is not every way as we have "knowne it heretofore.

"The *third Impediment* of Thankefulnesse, is §. 62.
"*Ryot*, and *Epicurisme*: that which the Prophet 3. *Ryot.*
"reckoneth in the Catalogue of *Sodoms* sins, [a] *Ful-* a Ezek. 16. 49
"*nesse of bread, and abundance of Idlenesse.* This is
"both a *Cause* and a *Signe* of much unthankfulnesse.

"μνησμοσύνη and ἀμνησμοσύνη, *Fulneſſe* and *Forgetfulnes*;
"they are not more neere in the ſound of the words,
"than they are in the ſequell of the things: [b] *When*
"*thou haſt eaten, and art full*, Then *beware leſt thou*
"*forget the Lord thy God*, Deu. 8. It much argueth
"that we make ſmal account of the good *Creatures*
"of *God*, if we wil not ſo much as take a little *paines*
"to get them: but much more, if laviſhly and like
"prodigall fooles wee make *waſte* and havocke of
"them. Hee that hath received ſome *token* from a
"deare friend, though perhaps of little *value* in it
"ſelfe, and of leſſe *uſe* to him; yet if he retaine any
"gratefull memory of his friend, he will [c] *value* it
"the more, and ſet greater ſtore by it, and bee the
"more careful to preſerve it, for his *friends* ſake: but
"if he ſhould make it away cauſelelly, and the rather
"becauſe it came ſo eaſily, (as the *Ding-thrifts* pro-
"verbe is, *Lightly come, lightly goe*;) every man
"would interpret it as an evidence of his undfrindly
"and unthankful heart. But *riot* is not only a *ſigne*;
"it is alſo a *Cauſe* of unthankfulneſſe: in as much as
"it maketh us undervalue the good things of *God* at
"too low a rate. For we uſually value the *worth* of
"things, proportionably to their *uſe*; judging
"them more or leſſe good, according to the good
"they doe us, be it more or leſſe. And how then can
"the *Prodigall* or *Riotous* Epicure, that conſumeth
"the good Creatures of God in ſo ſhort a ſpace and
"to ſo little purpoſe; ſet a *juſt price* upon them, ſee-
"ing he reapeth ſo little good from them? A pound,
"that would doe a *Poore man* that taketh paines
"for his living a great deale of good, maintaine him
"and his family for ſome weekes together, perhaps
"put him into freſh trading, ſet him up on his legs,
"and make him a man for ever; what good doth it
"to a *prodigall Gallant*, that will ſet *ſcores* and *hun-*
"*dreds*

[b] Deut. 8.10, 11.

[c] *Quod non me movet aſtimatione: Verum eſt μνησίσυνον mei ſodalis.* Catull.

"birds of them flying at one afternoones sitting in a
"Gaming-house? Shall any man make me believe,
"he valueth these good gifts of God as he should
"doe, and as every truely thankefull Christian man
"would desire to do; that in the *pondering* and *per-*
"*fuming* of an *excrement* that never grew from his
"owne scalpe, in the *furnishing* of a *Table* for the
"pompe and luxury of a few houres, in making up
"a *rich Suit* to case a *ratio cum casse* in, in the pursuit
"of any other lustfull *vanity* or *delight*, expendeth
"beyond the proportion of his revenue or condi-
"on, and the exigence of just occasion? To reme-
"dy this who ever would bee truely thankefull,
"let him live in some honest *Vocation*, and therein
"bestow himselfe *faithfully* and *painefully*; bind
"himselfe to *Sobrietie*, *discretion*, and *moderate* use of
"God's Creatures; remember that God's Spirit
"would not have the very *broken-meate* lost;
"thinke that if for every *word idly spoken*, then by
"the same proportion for every *penny idly spent*,
"we shall be accountable to God at the day of
"Judgement: *Immoderate Care*, and Sollicitude for outward
"things is another *impediment* of Thankefulnesse.
"Under which title I comprehend *Covetousnesse*
"especially, but not onely: *Ambition* also, and *Vo-*
"*luptuousnesse*, and every other vice, that consisteth
"in a *desire* and expectation of something for the
"future: which *desire* and expectation if *inordinate*,
"must needs in the end determine in unthankeful-
"nesse. For the very true reason, why wee desire
"things *inordinately*, is, because we promise to our
"selves

§. 63.

4. *Worldly Carefulnes*;

a *Non patitur aviditas quenquam esse gratum.* Senec. 2. de benef. 27. *Nullum habet malum cupiditas majus, quam quod est ingrata.* Id. Epist. 73.

b *Nevis semper cupiditatibus occupati, non quid habeamus, sed quid petamus, inspicimus. Quicquid domi est, vile est. Sequitur autem, ut ubi quid acceperis pro nevorum cupiditate fecerit, author quoque eorum non sit in pretio. ——Idemq; Caduca memoria est, futura imminentium.* Id. 3 de benef. 3.

"selves more *comfort* and *content* from them, than
"they are able to give us; this being ever our Er-
"rour, when we have any thing in *chase*, to sever the
"*good* which we hope from it from the *inconvenien-*
"*cies* that goe therewith, and looking only upon
"that, never so much as to thinke of these. But ha-
"ving obtained the thing we desired, we finde the
"one as well as the other; and then the *inconveni-*
"*encies* wee never thought of before, abateth
"much of the weight and the price wee former-
"ly set thereupon, and taketh off so much from the
"estimation wee had of the *good*: whereby it com-
"meth to passe, that by how much we overvalued it
"in the *pursuite*, by so much we undervalue it in the
"*possession*. And so in stead of *giving thanks* to God
"for the good we have received, we *complaine* of
"the inconveniences that adhere thereunto, and so
"much *underprise* it, as it fall cleane short of our expe-
"ctation; and look how farre we do *underprise* it,
"so farre are we *unthankefull* for it. To remove this
"Impediment: who ever would be thankfull, let him
"*moderate* his desires after these outward things;
"*foresee* as well the *inconveniences* that follow
"them, as the *commodities* they bring with them;
"lay the one against the other, and prepare as well to
"*digest* the one, as to *enjoy* the other.

Nihil æquè adeptis, & concupiscentibus gratum. Plin.

§. 64. 5. *Delay.*

"The last *Impediment* of thankfulnesse is *Carnall*
"*security*, joyned ever with *Delayes* and Procrasti-
"nations. When we receive any thing from God,
"we know we should give him thanks for it, and it
"may be we thinke of doing such a thing: but we
"thinke withall another day will serve the turne,
"and so we put it off for the present, and so for-
"wards from time to time, till in the end we have
"quite forgotten both his *benefit*, and our own *Du-*
"*ty*, and never performe any thing at all. My *Text*
"doth

"doth after a sort meet with this corruption: for "here the Apostle saith, the Creature should be re- "ceived with thanksgiving, as if the thanks should go "with the receipt, the receipt and the thanks both "together. To remove this *Impediment*, consider, "how in every thing *delayes* are hurtfull and danger- "rous; how our *affections* are best and hottest at the "first, and doe in processe of time insensibly *deaden*, "and at last *dye*, if wee doe not take the oppor- "tunity, and *strike* (as we say) *whilest the iron is* "*hot*; how that, if *pretensions* of other businesses or "occasions may serve the turne to put off the *ren-* "*dering* of our devotions, and *rendering* of our thanks "to God, the *Devill* will be sure to suggest store "of these *pretensions* into our heads, and to prompt "us continually with such *allegations*, that we shall "never be at leasure to serve God, and to give him "thanks.

"Let us remember these five *Impediments*, and "beware of them; *Pride*, *Envy*, *Epicurisme*, *Worldli-* "*ness*, *Carefulnesse*, and *Delay*. All which are best "remedied by their contraries. Good helpes there- "fore unto thankfulnesse are, 1. *Humility*, and *Selfe-* "*denial*; 2. *Contentednesse*, and *Selfe-sufficiency*; "3. *Painfulnesse*, and *Sobriety*; 4. The *Moderation* "*of our desires* after earthly things; 5. *Speede* and "*Maturity*. And so much for this *third Inference* of "Direction. I should also have desired, if the time would have permitted, although my Text speak- eth of our *Thanksgiving* unto God precisely as it respecteth the *Creature*; yet to have improoved it a little farther by a *fourth Inference*: that if wee bee thus bound to give God thankes for these *out- ward blessings*, how much more ought we then to abound in all thankfulnes unto him for his manifold [a] *Spirituall blessings in heavenly things in Christ*; for

§. 65. *The fourth Inference; and the Con- clusion of all.*

[a] Qui gratus futurus est, statim dum accepit, de reddendo cogitat. Sen. 2. de benef. 25.

[a] Ephes. 1. 3.

Grace and Election, for *Mercy* and redemption, for *Faith* and Iustification, for *Obedience* and Sanctification, for *Hope* and Glorification. If we ought to pray for, and to give thanks for our *b daily bread*, which nourisheth but our *bodies*, and them is 1 cast into the drought, and both it and our bodies *perish*: how much more for that *d Bread of life which came down from Heaven*, and feedeth our *Soules* unto eternall life, and neither they nor it can *perish*? If we must say for that, *Give us this day our daily bread*: shall we not much more say for this, *e Lord evermore give us this bread*. But I have done. Beseech we now Almighty God, to guide us all with such holy discretion and wisedome, in the free *use* of his *good Creatures*, that keeping our selves within the due bounds of *Sobriety*, *Charity*, and civill *Duty*, we may in all things *glorifie* God, and above all things, and *f for all things give thanks alwayes unto God and the Father, in the name of our Lord Iesus Christ*. To which our Lord Iesus Christ, the blessed Sonne of God, together with the Father, and the Holy Spirit, three Persons, and one onely wise, gracious, and everliving God, be ascribed (as is most due) by us and his whole Church, all the kingdome, the Power, and the glory, both now and for evermore. *Amen.*

b Matth. 6. 11.
c Matth. 15. 17.
d Ioh. 6. 51.
e Ioh. 6. 34.
f Ephes. 5. 20.

A SERMON PREACHED at St. PAULS-Crosse LONDON.

April. 15. 1627.

GEN. 20. 6.

And God said unto him in a dreame; Yea, I know that thou didest this in the integrity of thine heart: For I also with held thee from sinning against me; therefore suffered I thee not to touch her.

§. 1. *The Occasion.*

FOr our more profitable understanding of which words, it is needfull we should have in remembrance the whole story of this present Chapter; of which story these words are a part. And thus it was. *Abraham* commeth with *Sarah* his Wife and their family, as a Stranger, to sojourne among the *Philistines* in *Gerar*: covenanteth with

with her before-hand, thinking thereby to provide for his owne safety, because she was beautifull, that they should not be to know that they were any more than *Brother* and *Sister*. *Abimelech* King of the place heareth of their comming, and of her beauty; sendeth for them both; enquireth whence and who they were; heareth no more from them, but that she was his *Sister*, dismisseth him, *taketh her* into his house. Hereupon God *plagueth* him and his house with a strange Visitation; *threatneth* him also with Death; giveth him to understand, that all this was for taking another mans Wife. He *answereth* for himselfe: GOD *replyeth*. The *Answere* is in the two next former Verses; the *Reply* in this, and the next following verse.

§. 2. His answere is by way of *Apology*: he pleadeth first *Ignorance*; and then, and thence, his *Innocence*. [a *And hee said; Lord, wilt thou slay also a righteous Nation? Said not he unto me, she is my Sister? and she, even she her selfe said, He is my Brother: in the integrity of my heart, and innocency of my hands, have I done this.*] That is his *Plea*. Now God replyeth: of which *reply*, letting passe the remainder in the next verse, which concerneth the *time to come*, so much of it as is contained in this ver. hath reference to what was already done and *past*; and it meeteth right with *Abimelechs* answere. Something he had *done*; and something he had *not done*: he had indeed b *taken Sarah* into his house, but he had c not yet *come neere* her. For that which he had done, in *taking* her; he thought he had a *just excuse*, and he pleadeth it: he did not know her to be another mans Wife; and therefore, as to any intent of doing wrong to the husband, he was altogether *Innocent*. But for that which he had not done, in *not touching* her; because he tooke her into his house with an unchast purpose:

Scope;
a Verse 4. 5.
b Verse 2.
c Verse 4.

he

he passeth that over in silence, and not so much as mentioneth it. So that his *Answer*, so farre as it reached, was *just*: but, because it reached not home, it was not *full*. And now Almighty God fitteth it with a *Reply*, most convenient for such an *Answer*: *admitting* his Plea, so far as he alledged it, for what he *had done*, in taking *Abrahams* Wife, having done it simply out of ignorance, [*Yea I know thou diddest this in the integrity of thy heart:*] and withall *supplying* that which *Abimelech* had omitted, for what he *had not done*, in not touching her; by assigning the true cause thereof, *viz.* his powerfull restraint, [*For I also withheld thee from sinning against me, therefore suffered I thee not to touch her.*

In the whole verse we may observe, *First* the *manner of the Revelation*; namely, by what meanes it pleased God to conveigh to *Abimelech* the knowledge of so much of his will, as he thought good to acquaint him withall: it was even the same, whereby he had given him the first information at *Verse* 3. it was by a dreame: [*And God said unto him in a dreame*] and then after the *substance of the Reply*; whereof againe the generall parts are two. The former, an *Admission* of *Abimelechs* Plea, or an *Acknowledgement* of the integrity of his heart, so farre as he alledged it, in that which he had done, [*yea I know that thou diddest it in the integrity of thine heart.*] The later; an *Instruction* or *Advertisement* to *Abimelech*, to take knowledge of Gods goodnes unto and providence over him, in that which he had not done: it was *God* that withheld him from doing it, [*For I also withheld thee from sinning against me, therefore suffered I thee not to touch her.*]

§. 3. *And Division of the Text.*

§. 4. *The Nature and use of Dreames, &c.*

By occasion of those first words of the Text [*And God said into him in a dreame*;] if we should enter into some enquiries, concerning the nature and use of *divine*

1

a πολυμερῶς καὶ πολυτρόπως. Heb. 1. 1.

b Numb. 12. 6. Ioel 2. 28. Iob 33. 14, 16. καὶ γὰρ τ' ὄναρ ἐκ Διός ἐστι. *Homer. Iliad. a*

2

c 1 Sam. 10. 10
d Gen. 41. 25. 28, 18, 45.
e Numb. 14. 2. 4, &c.
f Dan. 2. 28. 45

3

4

g Esa. 8. 20.

divine Revelations in generall, and in particular of *Dreames*: the discourse as it would not be wholly impertinent, so neither altogether unprofitable. Concerning all which these severall *Conclusions* might be easily made good. *First*; that God *revealed* himselfe and his will frequently in old times, especially before the sealing of the *Scripture-Canon* [a] in sundry manners: as by *Visions*, *Prophesies*, *Extasies*, *Oracles*, and other supernaturall meanes; and namely, and among the rest, by [b] *Dreames*. *Secondly*, that God imparted his will by such kind of supernaturall Revelations, not only to the *godly* and *faithfull* (though to them most frequently, and especially;) but sometimes also to *Hypocrites* within the Church, as to [c] *Saul* and others; yea and sometimes even to infidels too out of the Church, as to [d] *Pharaoh*, [e] *Balaam*, [f] *Nebuchadnezzar*, &c. and here to *Abimelech*. *Thirdly*; that since the writings of the Prophets and Apostles were made up, the *Scripture-Canon* sealed, and the Christian Church by the Preaching of the Gospel become Oecumenicall; dreames, and other supernaturall *Revelations*, as also other things of like nature, as *Miracles*, and whatsoever more immediate and extraordinary manifestations of the will and power of God, have ceased to be of *ordinary* and familiar use: so as now, we ought rather to *suspect* delusion in them, than to *expect* direction from them. *Fourthly*; that although God have now [g] tyed us to his holy *written word*, as unto a perpetuall infallible *Rule*; *beyond* which we may not *expect*, and *against* which we may not *admit*, any other direction, as from God: yet he hath no where *abridged* himselfe of the power and liberty, even still to intimate unto the sonnes of men the knowledge of his *will*, and the glory of his *might*, by *Dreames*, *Miracles*, or other like supernaturall

full manifestations; if at any time, either in the want of the *ordinary meanes* of the word, Sacraments, and Ministery, or for the *present necessities* of his Church, or of some part thereof, or for some other *just cause* perhaps unknowne to us, he shall see it expedient so to doe. He hath *prescribed* us: but he hath not *limited* himselfe. *Fiftly*; that because the Divell and wicked spirits may suggest dreames, probably *foretell* future events foreseene in their causes, and *worke* many strange effects in nature, *applicando activa passivis*; which because they are without the sphere of our comprehension, may to our seeming have faire appearances of Divine *Revelations* or *Miracles*, when they are nothing lesse: for the avoyding of strong delusions in this kinde, it is not safe for us to give easie credit to *Dreames*, *Prophesies*, or *Miracles*, as divine; untill upon due tryall there shall appeare, both in the end whereto they point us, a direct tendance to the advancement of GODS *Glory*; and in the *Meanes* also they propose us, a [h] conformity unto the *revealed Will* of GOD in his written word. *Sixthly*; that so to observe our ordinary Dreames, as thereby to [i] *divine* or *foretell* of future contingents, or to *forecast* therefrom *good* or *ill-lucke* (as wee call it) in the successe of our affaires: is a silly and groundlesse, but withall an *unwarranted*, and therefore an *unlawfull*, and therefore also a *damnable* superstition. *Seventhly*; that there is yet to be made a *lawfull*, yea and a very *profitable* use, even of our ordinary dreames, and of the observing thereof: and that both in *Physicke* and *Divinity*. Not at all by *foretelling* particulars of things to come: but by *taking* from them, among other things, some reasonable *conjectures* in the generall, of the present estate, both of our *Bodies* and *Soules*.

5

h *See* Deut. 13. 1, &c.

6

i *Contra Onirocritices, See* Aquin. 2. 2. qu. 95. 6. Ioh. Satisb. 2. Polycr. 17. Petr. Bles. Epist. 65.

7

Of

Of our *Bodies* first. For since the predominancy of [k] *Choler, Bloud, Flegme*, and *Melancholy*, as also the differences of *strength*, and *health*, and [l] *diseases*, and *distempers*, either by *dyet* or *passion* or otherwise, doe cause impressions of different formes in the *fancy*: our [m] ordinary *dreames* may be a good help to leade us into those discoveries, both in time of *health*, what our naturall *constitution*, complexion, and temperature is; and in times of *sickenesse*, from the rankenesse and tyranny of which of the *humours* the malady springeth. And as of our *bodies*; so of our *soules* too. For since our *Dreames* for the most part [n] look the same way, which our *freest thoughts* encline; as the *Voluptuous* beast dreameth most of *pleasures*, the *Covetous* wretch most of *profits*, and the proud or *ambitious* most of *praises*, *preferments*, or *revenge*: the observing of our ordinary *Dreames* may be of good use for us unto that discovery, which of these three is our *Master sinne* (for unto one of the three every other sinne is reduced,) • *The Lust of the flesh, the Lust of the eyes, or the Pride of Life.*

k *Secundum morum & humorum varietates, variantur & somnia. Alia namq; vident sanguinei, alia Cholerici; alia flegmatici, alia melancholici.* Auctor. de spir & anim. cap. 25. apud. Augustin. Tom. 3

l *Iuxta etiam infirmitatum diversitates, diversa accidunt somnia* Ibid.

m λέγω γὰρ ἐκ τῶν ἐνυπνίων οἷς χαίρουσι, ὅτι δεῖ σοφόν τινα φρονεῖν τοῖς ἐνυπνίοις. Arist. cap. 1. de divinat. ex insom.

n *A dreame commeth through the multitude of businesse*, Eccles. 5. 2. *Res, quas in vita usurpant homines, cogitant, curant, vident, Quaque agunt vigilantes, agitantq; ea si cui in somnis accidant, Minus mirum est.* Arctius. *Quacunq; mentis agitat infectus vigor, Ea per quietem sacer & arcanus refert Velox; sensus.* Senec. in Octav. Act. 4. See Delr. ibid. 10. Joh. 2. 16.

§. 5. *The first Part of Gods Reply.*

But concerning *Revelations* and *Dreames*, it shall suffice, to have only proposed these few *Conclusions* without farther enlargement: the *manner* of Gods revealing his will here to *Abimelech* by *Dreame*, being but an incidentall *circumstance* upon the *bye*, and not belonging to the *maine* of the present story. We will therefore without more a doe proceed to the substance of *Gods* reply, in the rest of the verse: and therein begin with the former generall part which

is

is *Gods admission* of *Abimelechs* Plea and Apology for himselfe. "The *ground* of whose Plea was *Ig-* "*norance*, and the *thing* he pleaded his owne *Inno-* "*cency*, and the integrity of his heart: and *God* who "is the searcher of all hearts, *alloweth* the allegation, "and *acknowledgeth* that integrity, [*Yea I know that thou diddest this in the integrity of thy heart.*]

§. 6. *The Explication of the words.*

The [a] Originall word here translated *Integrity*, is rendred by some [b] *Truth*, by others [c] *Purity*, and by others [d] *Simplicity*: and it will beare them all, as signifying properly [e] *Perfection* or *Innocency*. You would thinke by that word, that *Abimelech* had in this whole businesse walked in the sight of God with a *pure*, and *upright*, and *true*, and *single*, and *perfect* heart. But alas, he was farre from that. God [f] *plagued* him and his, for that he had done: and *God* doth not use to punish the *workasse* for that, wherein the *heart* is single. Againe, God *with-held* him, or else he would have done more and worse: and it is a poore *perfection* of heart, where the *active power* only is restrained, and not the *inward corruption* subdued. Besides, *Sarah* was taken into the house, and there kept for *lewd* purposes: and how can truth and purity of heart consist with a *continued resolution* of sinfull uncleanesse? *Abimelech* then cannot be defended, as truly and absolutely *innocent*: though he plead *Innocency*, and God himselfe beare witnesse to *the Integrity* of his heart: For had his *heart* beene upright in him and sincere, in this very matter of *Sarah*, he would never have taken her into his house at all, as he did. But that he pleadeth for himselfe is; that in this *particular*, wherewith it seemed to him *God* by so threatning him did charge him, in *wronging Abrahams* by taking his wife from him, his conscience could witnesse the *Innocency* of his heart, how free he was from any the least injurious *purpose*

or

a בתם
b בקשיטות *Targ. Chald.*
c ἐν ἁγιωσύνῃ καρδίας. *Septuag.*
d *Simplici corde.* Vulgat.
e In the perfection of thy heart. H. *A.*
f Ver. 17. 18.

or so much as *thought*, that way. It was told him by them both, that she was his *Sister*; and he knew no other by her than so, when he tooke her into his house, supposing her to be a *single Woman*: if he had knowne she had beene any mans *Wife*, he would not for any good have done *the man* so foule an injury, nor have sinned against his owne *soule*, by defiling anothers bed: *In the integrity of his heart, and innocency of his hands* he did, what he had done. This is the *substance* of his allegation: and *God* approveth *the integrity of his heart* so farre; *viz.* as free in this particular from any intent, either to *injure Abraham*, or to *sinne* against the light of his owne Conscience, by committing *adultery* with anothers wife.

§. 7. Observat. 1. *The grievousnesse of the sinne of Adultery.*

The meaning of the words thus cleared: we may observe in them *three* things. *First*, the *fact* for which *Abimelech* pleadeth; and that was, the *taking* of *Sarah*, who was anothers wife, into his house. *Secondly*, the *ground* of his plea; and that was his *Ignorance*: he knew not when he tooke her, that she was anothers wife. *Thirdly*, the *thing* he pleadeth upon that ground; and that was his *Innocency* and the *Integrity* of his heart. Each of these *three* will afford us some observable *instruction* for our use. And the *first thing* we will insist upon from these words shall be, *The grievousnesse of the sinne of Adultery*, hatefull even in the judgment of those men, who made small or no conscience at all of *Fornication*. See how this is raised from the Text; *Abimelechs* heart never smote him for taking *Sarah* into his house, so long as he supposed her to be but a *single Woman*: led with the common *blindnes* and *custome* of the Gentiles, he either *knew* not, or *considered* not, that such fornication (though in a King) was a Sin. But the very frame of his Apology sheweth, that if he had *knowne* her to be another mans *Wife*; and yet had

had *taken* her, he could not then have pretended the *integrity* of his heart, and the *innocency* of his hands, as now he doth, and GOD alloweth it: but he should have beene αὐλὸς νήστης, his owne *heart* would have condemned him for it, and he should therein have sinned grosely against the *light* of his owne *Conscience*.

It cannot be doubtfull to us, who by the good blessing of God upon us, have his *holy word* to be [a] *A light unto our feete, and a lanthorne unto our paths*, from the evidence whereof we may receive more perfect and certaine information, than they could have from the glimmering *light* of depraved *Nature*; I say, it cannot be doubtfull to us, but that all *fornication*, how simple soever, is a *sinne* foule and odious in the sight of God, and *deadly* to the committer. As *first* being opposite directly to that [b] *holinesse* and *honour* and *sanctification*, which God prescribeth in his will. *Secondly*, causing usually consumption of [c] *estate*, rottennesse of [d] *bones*, and losse of [e] *good-name*. *Thirdly*, [f] stealing away the *heart* and those that are once ensnared therewith, and *bewitching* them even unto perdition, in such powerfull sort, that it is seldome seene, a man once brought under by this sinne, to recover himselfe againe and to get the victory over it. *Fourthly*, putting over the guilty to the severe [g] *immediate judgement* of God himselfe; who for this sinne slew of the Israelites in one day [h] 23 or 24 thousand. And having *Fifthly*, one singular deformity above all other sins in all other kinds, that it is a direct sin [k] *against a mans own body*; in depriving it (by making it the *instrument* of filthinesse, and the [l] *members* of an harlot,) of that honour whereunto God had ordained it, to bee a [m] *member of Christ*, and [n] *The Temple of the Holy Ghost*.

5. 8. *Fornication a deadly sin*;

a Psa. 119. 105.

1

b 1 Thes. 4. 3, 4

2

c Prov. 5. 10, 6 26. Iob 31. 12.
d Pro. 5. 11.
e Pro. 6. 33. Pro. 7. 22, 23.

3

f Hos. 4. 11.

4

g Heb. 13. 14.

h 1 Cor. 10. 8. i Numb. 25 9.

5

k 1 Cor. 6. 18.
l 1 Cor. 6. 15.

m 1 Cor. 6. 15.
n 1 Cor. 6. 19.

But yet of this foule sin the Gentiles made no reckoning: So long as they abstained from [a] *married persons*, it never troubled their Consciences to defile themselves with those that were *single* by fornication, because they esteemed it either as no *sinne*, or as one of the *least*. It was not only the fond speech of an indulgent and doating old Father in the excuse of his licentious sin in the Comedy, [b] *Non est flagitium mihi crede adolescentulum scortari*; (and yet he spake, but as the generality of them then thought:) but it was the serious plea also of the grave *Romane Orator*, in the behalfe of his Client, in open Court, before the severity of the sage and Reuerend bench of Iudges, *Quando hoc non factum est? quando reprehensum? quando non permissum?* and *Datur omnium concessu*, &c. [c] *Nor in the lust of concupiscence*, (saith Saint *Paul*) *as the Gentiles, which know not God*. An errour, so universally spread, and so deeply rooted in the *minds* and in the *lives* of the *Gentiles*, who [d] *Having their understanding darkned through the ignorance that was in them, because of the blindnes of their hearts, wrought such uncleannesse* not only without remorse, but even *with greedinesse*: that the *Apostles* had much adoe with those men, whom by the Preaching of the Gospell they had converted from *Gentilisme* to Christianity, before they could reclaime them from an *Errour* so inveterate both in the *iudgement* and *practise*: Saint *Paul* therefore as it both became and concerned him being [e] *the Apostle and Doctor of the Gentiles*, often toucheth upon this string in his [f] *Epistles* written unto the *Churches* of the *Gentiles*. But no where doth he set himselfe

§. 9. *yet excused by some:*

a *Viri licitose errare credunt, si solo abstineant adulterio: meretricios autem usu tanquam legitimo suppetere putant.* Ambros. 2. de Abrah. 11. *Solo stupro atque adulterio condemnato, passim per lupanaria & ancillulas libido permittitur.* Hieronym. Epist. 30. *Usum scortorum terrena civitas licitam turpitudinem fecit.* Augustin. 14. de Civitat. 18.

b *Missa apud* Terent. in Adelph. 1. 2.

c Cicer. pro Cælio.

d 1 Thes. 4. 5.

e Ephes. 4. 18, 19.

f Romans 11. 13. Galathians 2. 7. 1 Timothy 2. 7. and 2 Timothy 1. 11.

g As Rom. 1. 29. and 13. 13. 2 Cor. 12. 21. Gal. 5. 19. Ephes. 4. 19. and 5. 3. &c. Col. 3. 5. 1 Thes. 4. 3. &c.

more

more fully and directly, with much *evidence* of reason and *strength* of argument, against this *Sinne* and *errour*, than in the [b] *first Epistle* hee wrote to the *Corinthians*: because among them this sinne, was both it selfe most rife in the *practice*, (the [i] *Corinthians* being notedly infamous for lust and wantonnesse;) and it was also as much [k] *sleighted* there as any where, many of them thinking that the [l] *body* was *made* for fornication, as the *belly* for meates, and that *fornication* was as fit and convenient for the body, as meates for the belly. Out of which consideration, the *Apostles* in that first *Generall Councell* holden at Ierusalem, *Acts* 15. thought it needfull by *Ecclesiasticall Canon*, among some other indifferent things for the Churches peace, to lay this *restraint* upon the converted Gentiles, that they should [m] abstaine from *Fornication*. Not as if *Fornication* were in it selfe an *indifferent thing*, as those other things were; nor, as if those other things were in themselves and simply *unlawfull* as *Fornication* was: but the Apostles did therefore joyne *Fornication*, and those other *indifferent things* together in the same *Canon*; because the *Gentiles* accounted *fornication* a thing as *indifferent*, as what was most indifferent. Some remainders of the common errour there were, it seemeth, among some *Christians* in Saint *Augustines* dayes: who both [n] relateth the opinion, and confuteth it. And some in the *Popish Church* have not come farre behind herein: so ma-

b 1 Cor. 5. 1, 9. —11. 6. 9. —18. 7. 1. &c. 10. 8.

i Κόρινθος κορινθιάζειν πρὸς πορνεύειν. Hadr. Iun. in Adag. & ἐπεί ἐστι Κορινθίοις ἦθος Aristoph. in Pluto. Act. 1. Sc. 2. *Quæ supra mille grassantur ad famam Veneris qd. est in Corintho scribit* Strab. 8. Geograph. *Atq. hinc natam paræmiã.* Οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἐσθ' ὁ πλοῦς.

—Κοινὸς ἀδελφὸς ἦν [ὁ Κορίνθιος] καὶ διαφόρως τοῖς πορνείαις καὶ ἀκρασίαις ἐχόμενος ἀνδράσι. Bourdin. in Comment. ad Aristoph. Thesmopher.

k —*Libidinis, quæ nusquam gratiùm regnabat impunitate, quàm Corinthi.* Erasm. Paraphrs. in 1 Corinth. in Argumen. *m* Act. 15. 28, 29. *n Quod aliquando qui commiserunt, vitia quæ perversitate contemnunt; & insitio suæ sibi testimonia nitidæ conscientiæ discussi, peccata carnis Deo non curat.* August. Serm. 16. de verb. Domin. cap. 1. *Ista punienda & nimium gravia mala, ideò à multis viris sine ullo timore Domini committuntur, quia ita à pluribus in consuetudinem missa sunt, & ita vilia vel levia ducuntur ut hæc tam late gravia crimina patentur.* Serm. de Temp. 143.

ny of them I meane as hold that [o] simple fornication is not *intrinsecally*, and in the proper nature of it, a sin against *the Law of Nature*; but only made such, by divine *positive Law*. A strange thing it is, and to my seeming not lesse than a [p] *mystery*, that those men that speake so harshly of *Marriage* which *God* hath *ordained*, should withall speake so favourably of *fornication* which God hath *forbidden*; preposterously preferring the *disease* which springeth from our corruption, before the [q] *remedy* which *God* himselfe hath prescribed in his word. But howsoever, if some *Christians* have spoken, and written, and thought so favourably of *fornication*, as (to their shame) it appeareth they have done: the lesse may we marvell, to see *Abimelech*, a *King* and an *Infidel*, allow himselfe the liberty to continue in the sin of [r] *Fornication*; and yet notwithstanding such allowance, stand so much upon his owne *innocency*, and *integrity* as he doth.

GOD forbid any man that heareth me this day, should be so either *ignorant* or *uncharitable*, as to conceive all, or any of that I have yet said, spoken to give the least shadow of liberty or excuse, to *Fornication* or any uncleanesse, which Saint *Paul* would not have so much as [a] *named* among the Saints; not named with *allowance*, not named with any *extenuation*, not named but with some *detestation*. But the very thing for which I have spoken all this, is to shew, how inexcusable the *Adulterer* is: when even those of the *Gentiles*, who (by reason of the [b] *darknesse* of their understandings, and the want of *Scripture-light*,) could espy no obliquity in *Fornication*; could yet through all that darknesse see something in *Adultery*, deservedly punishable (even in their judgements) with death. They could not so farre quench that [c] *sparke* of the light of nature

o Durand. 4. distinct. 33. q. 2. & alii.

p *Mysterium iniquitatis.* 2 Thes. 2. 7.

q 1 Cor. 7. 2.

r Vnderstand, that in this passage concerning *Abimelech*, I use the word *Fornication*, as it doth include *Concubinatum* also.

§. 10. *but not Adultery by any.*

a Eph. 5. 3.

b Eph. 4. 18.

c ὑπερφυῶς ἐμῖν ἐνῆν. *Basil.*

ture which was in them, nor [d] *Hold backe the truth of God in unrighteousnesse*: as not by the glimpse thereof, to discerne a kinde of reverend Majesty in *Gods* holy ordinance, of *Wedlock*; which they knew might not be [e] *dishonoured*, nor the bed *defiled* by Adultery, without guilt. They saw *Adultery* was a *mixt crime*, and such as carryed with it the face of *Injustice*, as well as *Uncleannesse*; nor could be committed by the *two* offending parties, without wrong done to a *third*. And therefore if any thing might be said colourably to excuse *Fornication*, (as there can be nothing said justly;) yet if any such thing could be said for *Fornication*, it would not reach to excuse *Adultery*: because of the *injury* that cleaveth thereunto. Against *Fornication* God hath ordained [f] *Marriage* as a Remedy: what a *beast* then is the *Adulterer*, and what a *Monster*, whom that remedy doth no good upon? In the *marriage knot*, there is some expression and representation of the *Love-covenant* betwixt [g] *Christ*, and his *Church*: but what good assurance can the Adulterer have that he is within that *Covenant*, when he breaketh this *Knot*? Every married person hath *ipso facto* surrendred up the right and interest he had in and over [h] *his own body*, and put it out of his own into the *power* of another: what an arrant *Thiefe* then is the Adulterer, that taketh upon him to dispose at his pleasure that which is none of his? But I say too well by him, when I compare him but to a *thiefe*, *Salomon* marketh him worse than a Thiefe. [i] *A Man doe not despise a thiefe if he steale to satisfie his soule when he is hungry, &c. But who so committeth adultery with a Woman, lacketh understanding: he that doth it destroyeth his owne soule, &c.*] Where hee maketh both the *injury* greater, and the *reconcilement* harder, in and for the *Adulterer*, then for the *Thiefe*.

d Rom. 1. 18.

e Heb. 13. 4.

f 1 Cor. 7. 2.

g Ephes. 5. 23.

h 1 Cor. 7. 4.

i Prov. 6. 30. &c.

Nay God himselfe maketh him worse than a *Theefe* in his law: in his *Morall Law*, next after murther placing [k] *Adultery* before *Theft*, as the greater *sin*; and in his *Judiciall Law*, punishing [l] *Theft* with a *mulct*, but [m] *Adultery* with *Death*, the greater *Punishment*. To conclude this first point: *Abimelech*, an *Heathen man*, who had not the knowledge of the true *God* of Heaven to direct him in the right way; and withall a *King*, who had therefore none upon earth above him, to *controll* him if he should transgresse: would yet have abhorred to have defiled himselfe knowingly by *Adultery* with another mans Wife, although the *man* were but a *stranger*, and the *woman* exceeding *beautifull*. Certainly *Abimelech* shall one day rise up in judgement, and condemne thy *filthinesse* and *injustice*, whosoever thou art, that *committest*, or *causest* another to commit adultery: [n] *Who knowing the judgement of God, that they which doe such things are worthy of death*, either *doest the same thing* thy selfe, or *hast pleasure in them that doe them*, or being in place and office to punish incontinent persons by *easie commutations* of publike penance, for a private pecuniary mulct, doest at once both beguilty thine owne conscience with sordide *Bribery*, and *embolden* the Adulterer to commit that sin againe, without *fear*, from which he hath once escaped without *shame*, or so much as valuable *losse*.

k Ex. 20. 13, 15
l Ex. 22. 1, &c.
m Lev. 20. 10. Deut. 22. 22.
n Rom. 1. 32.

§. 11. Observa. II. *How far Ignorance doth or doth not, excuse from Sinne.*

And thus much for that *first Observation*. The next thing we shal observe from *Gods* approving of *Abimelechs* answer, and acknowledgement of the integrity of his heart, is, *That some Ignorance hath the weight of a just excuse*. For we noted before, that *Ignorance* was the ground of his Plea. He had indeed taken *Sarah* into his house, who was another mans *Wife*; but he hopeth that shall not be *imputed* to him

no a fault, because he knew not she was a married woman: the parties themselves (upon inquiry) having informed him otherwise. And therefore he appealeth to *God* himselfe, the tryer & judger of mens hearts, whether he were not *innocent* in this matter; and *God* giveth sentence with him. [*Yea, I know that thou didst this in the integrity of thy heart.*] Where you see his *ignorance* is allowed for a sufficient excuse.

For our clearer understanding of which point, (that I may not wade farther into that great *question* so much mooted among Divines, than is pertinent to this story of *Abimelech*, and may be needfull for us thence; *viz.* whether or no, or how farre, *Ignorance* and *Error* may *excuse*, or *lessen* sinfull Actions proceeding there-from, in point of Conscience,) let us first lay downe one generall certaine, and *foundamentall ground*, whereupon indeed dependeth especially the resolution of almost all those difficulties, that may occurre in this, and many other like Questions. And that is this. It is a condition so essentiall to every sin to be *Voluntary*; that all other circumstances and respects layd aside, every *sin* is simply and absolutely by so much *greater* or *lesser*, by how much it is *more* or *lesse* voluntary. For whereas there are in the reasonable soule *three* prime faculties, from whence all humane Actions flow; the *Understanding*, the *Will*, and the *sensuall appetite* or Affections: all of these concurre indeed to every Action *properly* Humane; yet so, as the *Will* carrieth the greatest sway, and is therefore the justest measure of the *Morall goodnesse*, or *badnesse* thereof. In any of the three there may be a fault, all of them being depraved in the state of corrupt Nature: and the very truth is, there is in every sinne (every *compleat* sinne) a fault in every of the three. And therefore *all sins*, by reason of the *blindnesse* of the Understanding, may be called *Ignorances*,

9. 12. *Sinnes of Ignorance the least sinnes.*

and by reason of the *impotency* of the Affections, *Infirmities*; and by reason of the *perverseness* of the will, *Rebellions*. But for the most part it falleth out so, that although all the *three* be faulty, yet the *obliquity* of the sinfull Action springeth most immediately and chiefly from the special default of some one or other of the three. If the maine defect be in the *Understanding*, not apprehending that good it should, or not aright: the sin arising from such defect we call more properly a sin of *Ignorance*. If the maine defect be in the *Affections*, some passion blinding or corrupting the Judgement: the sin arising from such defect we cal a sin of *Infirmity*. If the maine defect be in the *will* with perverse resolution bent upon any evill: the sin arising from such wilfulnesse we call a *Rebellion*, or a sin of *Presumption*. And certainely these sinnes of *Presumption* are the [a] *greatest* of the three; because the *wilfullest*: and those of *Ignorance* the *least*; because there is in them the least disorder of the *will*, which doth its office in some measure, in *following* the guidance of the understanding: the greater fault being rather in the *understanding*, for *misguiding* it. And of sinnes of *Ignorance*, compared one with another, that is ever the *least*, wherin the defect is greater in the *understanding* and in the *will* lesse.

[a] *Gravius quidem infirmitate, quam ignorantia; sed multo gravius studio, quæ infirmitate petcatur.* De pœnit. d. 3. ex Gregor.

§. 13. *A Distinction of Ignorance.*

From this *Principle* doe issue sundry materiall *conclusions:* and namely, amongst many other, most pertinently to our purpose these *two*. The *one*; that all *Error* and *Ignorance* doth not *alwaies* and *wholly* excuse from sin. The *other*; that yet some kind of *Ignorance* and *Error* doth excuse from sinne, sometimes *wholly*, but very often at least *in part*. The whole truth of *both* these conclusions, we may see in this *one* action of *Abimelech*, in taking *Sarah* into his house. In him there was a twofold *Error*; and thence also a twofold *Ignorance*. The *one* was an Error *in universall*,

universall, (*Ignorantia Iuris*, as they call it;) concerning the nature of *Fornication*: which being an *heynous sinne*, he tooke to be either *none* at all, or a very *small* one. The *other* was an errour *in Particulari*, (*Ignorantia facti*,) concerning the personall condition and relation of *Sarah* to *Abraham*: whose *sister* he thought her to be, and not *wife*, though she were *both*.

That former Ignorance (*Ignorantia juris*) in *Abimelech*, was in some degree *voluntary*. For *Abimelech* had in him the common Principles of the *Law of nature*, by the light whereof, if he had beene carefull to have improved it, but even so farre as *right reason* might have led a prudent and dispassionate naturall man, he might have discerned in the most *simple Fornication* such *incongruity* with those Principles, as might have sufficiently convinced him of the *unlawfulnesse* thereof. It is presumed, that all *Ignorance* of that, which a man is *bound* to know, and *may* know if he be not wanting to himselfe, is so farre forth *wilfull*. Now *Abimelech* was *bound* to know, that all *carnall knowledge* of man and woman out of the state of *Wedlocke* was simply *unlawfull*; and so much, if he had not beene wanting to himselfe in the use of his *Naturals*, he *might* have knowne: and therefore it was a kinde of *wilfull ignorance* in him in some degree, that he did not know it. And therefore further, he cannot be *wholly* excused from sinne, in *taking Sarah*, notwithstanding both *that*, and his *other* ignorance: for although he did not know her to be *Abrahams* wife, yet he knew well enough she was not *his own* wife; and being not so to *him*, whatsoever she was to *Abraham* it skilled not, he should certainly not have *taken* her. To pleade *Ignorance*, that he knew not *Fornication* to be a *sinne*, would little helpe him in this case. For men must

S. 14. *The former ignorance did not excuse* Abimelech *wholy.*

must know, they stand answerable unto God for their *Actions*; not meerely according to the perfect *knowledge* they *actually* have: but according to the *knowledge* which they *ought* and *might* to have had, those *meanes* considered, which he had afforded them of knowledge. Those *meanes*, even where they are scanteſt, being ever *sufficient*, at the leaſt thus farre, [a] εἰς τὸ εἶναι ἀναπολογήτους, as the Apoſtle ſpeaketh *Ro.* 1. to leave the tranſgreſſour without *excuſe*, and to make voyd all pretenſions of Ignorance.

[a] Rom. 1. 20.

That *Errour* then did not *wholly* excuſe *Abimelech* from ſin: becauſe his *Ignorance* was *partly* wilfull, yet we may not deny, but even that *errour* did leſſen and *extenuate* the ſinfulneſſe of the Action ſomething, and ſo *excuſe* him in part; *a tanto*, though not *a toto*. Becauſe it appeareth by many evidences, that his *ignorance* therein was not *groſſy affected* and wilfull: and looke how much *meaſure* you abate in the *wilfulneſſe*, ſo much *weight* you take off from the *ſin*. The *light of Nature*, though to a man that could have made the beſt of it, it had beene *ſufficient* to have diſcovered the *vitious deformity*, and conſequently the *morall unlawfulneſſe* of Fornication; yet was it nothing ſo *cleare* in this particular, as in many other things that concerned common *equity*, and commutative *Iuſtice*. Beſides common *Opinion* and the *Cuſtome* of the times, and *Conſent* (though corrupt *conſent*) of moſt nations, in making but a *light matter* of it; might eaſily carry him with the *ſtreame*, and make him adventure to doe as moſt did, without any *ſcruple*, or ſo much as *ſuſpition* of ſuch foule wickedneſſe in a courſe ſo *univerſally* allowed and practiſed. Theſe reſpects make his *wilfulneſſe* leſſe, his *ignorance* more pardonable, and his *ſin* more excuſable. And I make no queſtion, the premiſes conſidered, but that *Abrahams ſin* in denying *Sarah*

but only in part:

to be his wife (notwithstanding [a] the *equivocating* trick he had to help it) was by many degrees *greater*, than was *Abimelechs* in *taking* her: as being done more against knowledge, and therefore more wilfully; *Abimelechs sin* in taking her, though with some degrees of *wilfulnesse*, being yet a sin rather of *Ignorance*: whereas *Abrahams sinne* in denying her, was a sinne of *infirmity* at the least, if not much rather a sinne of *Presumption*.

Now although this *former Errour* (*Ignorantia juris*,) could not *wholly* excuse *Abimelech* from sinne in what he had done, but *in part* only; for he sinned therein, by giving way to *unchaste* desires and purposes against the *seventh* Commandement: yet that other *Errour* of his (*Ignorantia facti*, in mistaking a married woman for a single) doth *wholly* excuse his fact from the sinnes of *injustice*, in *coveting* and *taking* another mans Wife, against the *eighth* and the *tenth* Commandements. He had not the least *injurious* intent against *Abraham*, in that kind and degree: and therefore, though he tooke his wife from him indeed, yet not knowing any such matter by her, especially having withall made ordinary and requisite *enquiry* thereafter, it must be granted he did it *innocently*, and therefore *sinnelessly*: and therefore also *sinlessly*, as to that *species* of sin. St. *Augustine* saith truly; *Peccatum ita est voluntarium, ut si non sit voluntarium non sit peccatum*: without some consent of the will, no *complete actuall* sinne is committed. Such *ignorance* therefore, as preventeth *a toto*, and cutteth off all consent of the will, must needs also excuse, and that *a toto*, the Actions that proceed there-from from being sinnes. It is cleare from the words of my Text, that *Abimelechs* heart was sincere in this action of taking *Sarah*, from any injury intended to *Abraham* therein; although *de facto* he tooke

[a] Verse 12.

§. 16. *yet the later did.*

tooke his wife from him: because he did it *ignorantly*.

S. 17. *The first Inference; concerning the Salvation of our fore-fathers.*

By what hath beene spoken wee may see in part, what kinde of *Ignorance* it is, that will *excuse* us from sinne, either *in whole*, or *in part*; and what will not. Let us now raise some profitable *Inferences* from this observation. *First*, our Romish Catholiques often twit us with our fore-elders: [*What*, say they, *were they not all downe-right Papists? beleeved, as we beleeve? worshipped, as wee worship? You will not say they all lived and dyed in Idolatry, and so are damned. And if they were saved in their faith, why may not the same faith save us? and why will not you also be of that religion that brought them to Heaven?*] A motive more *plausible*, than *strong*: the Vanity whereof our *present Observation* duly considered and rightly applyed fully discovereth. We have much reason to conceive good hope of the salvation of many of our *Forefathers*: who led away with the *grosse superstitions* of those blinde times, might yet by those *generall truths*, which by the mercy of God were *preserved* amid the foulest overspreadings of Popery, agreeable to the Word of God, (though clogged with an *addition* of many superstitions and *Antichristian* inventions withall,) be brought to true *Faith* in the Sonne of God; unfained *Repentance* from dead workes; and a sincere desire and endeavour of new and holy *Obedience*. This was the *Religion*, that brought them to Heaven; even *Faith*, and *Repentance*, and *Obedience*; this is the *true*, and the *Old*, and *Catholique* Religion, and this is our *Religion*, in which we hope to finde salvation; and if ever any of you that miscall your selves *Catholiques* come to Heaven, it is *this Religion* must carry you thither. If together with this true Religion, of *Faith*, *Repentance*, and *Obedience*, they embraced also your *addi-*

tions,

tions, as their blinde guides then led them; prayed to our *Lady*, kneeled to an *Image*, crept to a *Crosse*, flocked to a *Masse*, as you now doe: these were their *spots* and their *blemishes*, these were their *hay* and their *stubble*, these were their *Errours* and their *Ignorances*; and I doubt not, but as S. *Paul* for his blasphemies and persecutions, so they *obtained mercy* for these sinnes, because they did them *ignorantly* in misbeliefe. And upon the same ground, we have cause also to hope charitably of many thousand poore soules in *Italy*, *Spaine*, and other parts of the Christian World at this day: that by the same blessed meanes they may obtaine mercy and salvation in the end, although in the meane time through ignorance they defile themselves with much foule *Idolatry*, and many grosse *Superstitions*.

a 1 Cor. 3. 12.

§. 18. *a Doubt removed.*

But the *Ignorance* that excuseth from sinne, is *Ignorantia facti*, according to that hath beene already declared: whereas theirs was *Ignorantia juris*, which excuseth not. And besides, as they *lived* in the practise of that worship which we call *Idolatry*, so they *dyed* in the same *without repentance*: and so their case is not the same with Saint *Pauls*, who *saw* those his sinnes, and *sorrowed* for them, and *forsooke* them: but how can *Idolators*, living and dying so *without repentance*, be saved? It is answered, that *ignorance* in point of *fact*, so conditioned as hath bin shewed, doth so excuse *a toto*; that an *Action* proceeding thence, though it have a *materiall* inconformity unto the Law of God, is yet not *formally* a sin. But I doe not so excuse the *Idolatry* of our fore-fathers, as if it were not *in it selfe* a sin, and that (without repentance) damnable. But yet their *Ignorance* being such as it was: nourished by *Education*, *Customs*, *Tradition*, the *Tyranny* of their leaders, the *Fashion* of the times, not without some shew also of

Piety

Piety and *Devotion* and themselves withall, having such slender *meanes* of better knowledge: though it cannot *wholly excuse* them from sinne without repentance damnable, yet it much *lesseneth* and *qualifieth* the sinfulnesse of their *Idolatry*; arguing that their continuance therein was more from other *prejudices*, than from a *wilfull contempt* of Gods holy word and will. And as for their *Repentance*; it is as certaine, that as many of them as are *saved*, did *repent* of their *Idolatries*, as it is certaine no *Idolater*, nor other sinner can be saved without *Repentance*. But then, there is a *double difference* to be observed, betweene Repentance for *Ignorances*, and for *knowne Sinnes*. The *one* is, that *knowne* sinnes must be confessed, and repented of, and pardon asked for them *in particular*, every one singly by it selfe, (I meane for the *kindes*, though not ever for the *individuals*,) every *kinde* by it selfe; at least where God alloweth time and leasure to the *Penitent*, to call himselfe to a *punctuall* examination of his life past, and doth not by *sudden death*, or by some *disease* that taketh away the use of reason deprive him of opportunity to doe that: Whereas for *Ignorances*, it is enough to wrap them up all together in a *generall* and *implicite* confession, and to crave pardon for them by the *lumpe*, as *David* doth in the 19. *Psalme*, [a *who can understand all his Errours? Lord, cleanse thou me from my secret sinnes.*] The *other* difference is, that *knowne* sinnes are not truly repented of, but where they are b *forsaken*; and it is but an hypocriticall semblance of *Penitence* without the truth of the thing, where is no care, either endeavour of *reformation*. But *ignorances* may be faithfully *repented* of, and yet still *continued* in. The reason; because they may be *repented* of in the *generall* and in the lumpe, without *speciall knowledge* that they are sinnes, but without such speciall

a Psal. 19. 12.

b Prov. 28. 13.

cial knowledge they cannot be *reformed*. Some of our *fore-fathers* then, might not only *live* in Popish Idolatry, but even *dye* in an Idolatrous act, breathing out their last with their lips at a *Crucifix*, and an *Ave-Mary* in their thoughts: and yet have truly *repented*, (though but in the *generall*, and in the *crowde* of their unknowne sinnes,) even of those very sins; and have at the same instant true *Faith* in Iesus Christ, and other *Graces* accompanying salvation.

§. 19. *Another doubt removed.*

But why then may not I, will some *Popeling* say, continue as I am, and yet come to heaven, as well as they continued what they were, & yet went to heaven? If I be an *Idolater*, it is out of my *Errour* and *Ignorance*: and if that *generall prayer* unto God at the last, to forgive me all my *Ignorances*, will serve the turne, I may runne the same course I doe without dangers or feares: God will be *mercifull* to me for what I doe *ignorantly*. Not to preclude all possibility of *mercy* from thee, or from any sinner. Consider yet, there is a great *difference* between their *state* and thine, betweene thine *ignorance* and theirs. They had but a very small enjoyance of the *light* of Gods word, [a] *hid* from them under *two bushels* for sureness: under the bushell of a *tyrannous Clergy*, that if any man should be able to understand the bookes, he might not *have* them; and under the bushell of an *unknown tongue*, that if any man should chance to get the bookes, he might not *understand* them. Whereas to thee, the *light* is holden forth, and set on a candlestick; the *bookes* open; the *language* plaine, legible, and familiar. They had *eyes*, but *saw* not: because the *light* was kept from them, and the land was *darke* about them, as the [b] darkenesse of *Egypt*. But thou liveſt as in a *Goshen*, where the *light* encompasseth thee in on all sides; where there are [c] *burning and shining lamps* in every corner of the land. Yet is thy blindneſſe

a Matth. 5.15.

b Exod. 10.21. 23.

c Iohn 5.35.

nesse *greater*, (for who so blinde, as he that will not see?) and more *inexcusable*: because thou [d] *shutteſt* thine eyes against the light, leſt thou shouldeſt *see* and be *converted*, and God should *heale* thee. Briefly, they *wanted* the light, thou *shunneſt* it: they *lived* in darknesse; thou *delightest* in it: their ignorance was *simple*; thine *affected* and wilfull. And therefore although we doubt not, but that the times of their ignorance *God* [e] *winked* at: yet thou hast no warrant to presume, that God will also in these times *winke* at thee, who [f] *rejecteſt* the counsell of God against thine owne soule, and for want of [g] *love* and affection to the *truth* art justly given over to *strong delusions*, to beleeve *fables*, and to put thy confidence in things that are *lyes*. So much for that matter.

d Mat. 13. 15.

e Acts 17. 30.

f Luke 7. 30.

g 2 Thess. 2. 10. 11.

§. 20. *The second Inference; Not to flatter our selves in our ignorance.*

Secondly, here is a needfull *admonition* for us all, not to flatter our selves for our *ignorance* of those things, that concerne us in our *generall* or *particular* Callings; as if for that *ignorance* our reckoning should be *easier* at the day of judgement. *Ignorance* indeed *excuseth* sometimes, sometimes *lesseneth* a fault: but yet not *al* ignorance *al* faults; not wilfull and affected ignorance *any* fault. Nay, it is so farre from doing that, that on the contrary it maketh the *offence* a much more grievous, and the *offender* much more *inexcusable*. A *heedlesse* servant, that [b] neither knoweth, nor doth his Masters will, deserveth *some* stripes. A *stubborne* servant, that knoweth it, and yet transgresseth it, deserveth more stripes. But worse than them both is that ungracious servant, who fearing his Master will appoint him something he had rather let alone, *keepeth* himselfe out of the way beforehand, and *mocheth* in a corner out of sight, of purpose that he may not know his Masters will, that so he may after stand upon it when he is chidden, and say, *He knew it not*: such an untoward ser-

a *Ignorantia* [1] *directè & per se voluntaria auget voluntarium & per consequens peccatum.* Aquin. 1. 2. qu. 76. 4.

b Luke. 12. 48.

vant

vant deserveth yet more stripes. Would the spirit of God, thinke you, in the Scripture so often *call* upon us to *get* the knowledge of *Gods* will, and to *increase* therin; or would he *commence* his *suit* against a land, and *enter* his action against the people thereof, for want of such knowledge, if *ignorance* were better or safer? O it is a fearefull thing for a man to *shunne* instruction, and to say hee *desireth not* the knowledge of God. *Noluerunt intelligere, ut bene agerent.* When men are once come to that passe, that they *will not* understand nor seeke after God; when they *hate the light*, because they take pleasure in the *workes of darknesse*; when they are afraid to *know* too much, lest their hearts should *condemne* them for not doing thereafter; when like the deafe Adder they *stop their eares* against the voyce of the Charmer, for feare they should be *charmed* by the power of that voyce out of their crooked and serpentine courses; when they are so *resolved* to take freedom to sin, that they chuse to bee still *ignorant*, rather than hazard the forgoing of any part of that freedome; what doe they, but even run on *blindfold* into Hell? and through *inner*, post along unto *outer darknesse*, where shall be weeping and gnashing of teeth? *Frustra, ait, de ignorantia blandiuntur*, saith S. *Bernard*. *Qui nolendo peccant, libenter ignorant.* Saint *Paul* so speaketh of such men; as if their case were desperate; [*If any man be ignorant, let him be ignorant*] as who say; if he will needs be wilfull, at his perill be it. But as many as desire to walke in the feare of *God* with upright and sincere hearts, let them *thirst* after the knowledge of *God* and his will, as the *Hart* after the rivers of waters; let them *cry* after knowledge, and *lift up* their voyces for understanding; let them *seeke* it as silver, and *dig* for it as for hid treasures; let their feet *tread*

c Pro. 2. 3, 4. 7, 23. 23.
d Hos. 4. 1.
e See Pro. 1. 24, &c.
f Psal. 36. 3.
g Ioh. 3. 20.
h Eph. 5. 11.
i *Impia mens odit etiam ipsum intellectum: & bona aliquando nimia mente perversitatis intelligere, ne cogatur quod intellexerit facere.* Augustin de verb. Apost. serm. 13
k Psal. 58. 4, 5.
l *Ex intentione voluntatis ad peccandum provenit, quod aliquis velit subire ignorantiæ damnum propter libertatem peccandi.* Aqu. 1. 2. 76, 4
m τὸ ἀκούσιον τὸ ἐξ ἀγνοίας. *Matth.* 25. 30.
n Bernard. de 12. grad. humil.
o 1 Cor. 14. 38
p Psal. 41. 2.
q Pro. 2. 3, 4.

often in Gods courts, and even *weare* the thresholds of his house; let them *delight* in his holy ordinances, and *rejoyce* in the light of his word, depending upon the *ministery* thereof with *unsatisfied* eares, and *unwearied* attention, and feeding thereon with *uncloyed* appetites: that so they may *see*, and *heare*, and *learne*, and *understand*, and *believe*, and *obey*, and *increase* in wisedome, and in grace, and in favour with God and *all* good men.

But then in the *third* place consider, that if *all ignorance* will not excuse an offender, (though some doe) how canst thou hope to find any colour of *excuse* or *extenuation*, that sinnest *wilfully* with knowledge and against the light of thine own conscience? The *least sinne* thus committed, is in some degree a *Presumptuous sinne*, and carrieth with it a *contempt* of God: and in that regard is [a] greater than any sin of Ignorance. [b] *To him that knoweth to doe good, and doth it not, to him it is a sin*, saith Saint *Iames*. Sin beyond all plea of excuse. Saint *Paul*, though he were a [c] *Persecutor* of the Truth, a *Blasphemer* of the Lord, and *injurious* to the Brethren; yet, he obtained *Mercy*, because he did all that *ignorantly*. His bare *Ignorance* was not enough to *justifie* him: but he stood need of *Gods mercy*, or else he had perished in those sinnes for all his ignorance. But yet who can tell, whether ever he should have found that *mercy*, if he had done the same things and not in *ignorance*? Ignorance then, though it doe not *deserve* pardon, yet it often *findeth* it: because it is not joyned with open *contempt* of him, that is able to pardon. But he that sinneth against knowledge, doth *Ponere obicem*, (if you will allow the *phrase*, and it may be allowed in this *sense*;) he doth not only *provoke* the *Justice* of GOD by his sinne (as every other sinner doth,) but he doth also *stumbe* up the *Mercy* of God by

§. 21. *Inference 3. against sins done with knowledge.*

a *Quò quisque melius sapit, eò deterius delinquit.* Greg. in pastorali.

b Iam. 4. 17.

c 1 Tim. 1. 13.

by his contempt, and doth his part to *shut* himselfe out for ever from all possibility of pardon; unlesse the boundlesse *over-flowing* mercy of God come in upon him with a *strong* tide, and with an *unresisted* current breake it selfe a passage through. Doe this then my beloved Brethren. Labour to *get* knowledge, labour to *increase* your knowledge, labour to *abound* in knowledge: but beware you *rest* not in your knowledge. Rather *give all diligence*, to adde to your knowledge *Temperance*, and *Patience*, and *Godlinesse*, and *brotherly kindnesse*, and *Charity*, and other good graces. Without these, your knowledge is *unprofitable*; nay, *damnable*. [e] *Qui apponit scientiam, apponit dolorem*, is true in this sense also. He that increaseth *knowledge*, unlesse his care of *obedience* rise in some good proportion with it, doth but lay more *rods* in steepe for his own back, and increase the number of his *stripes*, and adde to the waight and measure of his own most just *condemnation*. Know this that although *Integrity of heart* may stand with some *ignorances*, as *Abimelech* here *pleadeth* it, and *God alloweth* it: yet that mans heart is devoyd of all singlenes and sincerity, who *alloweth* himselfe in any course he knoweth to be sinful, or taketh this *liberty* to himselfe, to continue and perfist in any knowne ungodlinesse. And thus much for our *second* Observation.

d 2 Pet. 1. 5, 7.

e Eccles. 1. 18.

§. 22. Observ. III. *Moral Integrity may be in the heart of an unbeleever.*

I adde but a *Third*: and that taken from the very *thing* which *Abimelech* here pleadeth, *viz.* the integrity of his heart; considered together with his present *personall estate* and condition. I dare not say, he was a *Cast-away*: for what knoweth any man, how God might after this time, and even from these beginnings, deale with him in the riches of his mercy? But at the time, when the things storied in this chapter were done, *Abimelech* doubtlesse was an *unbeleever*, a stranger to the covenant of God made with

Abraham, and so in the state of a *carnall* and meere *naturall* man. And yet both he *pleadeth*, and God *approveth*, the innocency and *integrity* of his heart in this busines, [*Yea, I know that thou didest this in the integrity of thine heart.*] Note hence, That in an *unbeleever* and *naturall* man, and therefore also in a wicked person and a *castaway*, (for as to the present state, the *unregenerate* and the *Reprobate*, are equally capable and equally incapable of good things;) there may be *truth* and *singlenesse* and *integrity* of heart in some particular Actions.

§. 23. *With the Explication.*

We use to teach, and that truly, according to the plaine evidence of *Scripture*, and the judgement of the ancient *Fathers*, against the contrary tenet of the later *Church of Rome*; that all the works of *unbeleevers* and *naturall* men, are not only stayned with sin, (for so are the best works of the *faithfull* too;) but also are *really* and *truly* sins; both in their owne *nature*, because they spring from a corrupt fountaine, for [a] *That which born of the flesh is flesh*, and it is impossible that a [b] *corrupt tree* should *bring forth good fruit*; and also in *Gods estimation*, because he beholdeth them as out of *Christ*, [c] *in* and through whom alone he is well pleased. St. *Augustines* judgment concerning such mens works is wel known, who pronounceth of the best of them, that they are but *splendida peccata*, glorious sinnes: and the best of them are indeed no better. We may not say therfore, that there was in *Abimelechs* heart, as nor in the heart of any *man*, a *legal integrity*, as if his person, or any of his *actions* were innocent, and free from sin, in that *perfection* which the Law requireth. Neither yet can we say, there was in his heart, as nor in the heart of any *unbeleever*, an *Evangelical integrity*; as if his person were accepted, & for the persons sake al or any of his actions approved with God, accepting them as perfect, though

a Ioh. 3. 6.
b Matth. 7. 18.
c Matth. 3. 17.

through the supply of the abundant perfections of *Christ* then to come. That first and *legall* integrity, supposeth the righteousnes of *workes*, which no *man* hath; this latter and *Evangelicall* integrity, the righteousnes of *Faith*, which no *unbeliever* hath: no mans heart being, either *legally* perfect, that is in *Adam*; or *Evangelically* perfect, that is *out of Christ*. But there is a *third* kind of integrity of heart, inferiour to both these, which *God* here acknowledgeth in *Abimelech*; and of which only we affirme, that it may be found in an *unbeliever*, and a Reprobate: and that is, a *Naturall* or *Morall* integrity, when the heart of a *meere naturall* man is carefull to follow the direction and guidance of *right reason*, according to that light (of *Nature*, or *Revelation*,) which is in him, without hollownesse, halting, and hypocrisie. *Rectus usus Naturalium* we might well call it: the terme were fit enough to expresse it; had not the *Papists* and some other *Sectaries*, by sowring it with the leaven of their *Pelagianisme*, rendred it suspitious. The *Philosophers* & learned among the Heathen, by that which they call a *good conscience*, understand no other thing, then this very *Integrity* whereof we now speake. Not that an *Unbeliever* can have a *good conscience*, taken in *strict* propriety of truth, & in a *spiritual* sence. For the whole man being corrupted through the fall of *Adam*, the *conscience* also is wrapped in the common pollution: so that [d] *to them that are defiled and unbeleeving nothing is pure, but even their mind and conscience is defiled*, as speaketh S. *Paul*, *Tit.* 1. and being so defiled, can never be made good, till [e] *their hearts be sprinkled* from that pollution, [f] *by the blood of Christ, who through the eternall spirit offered himself without spot to God*, and till *the Conscience be purged* by the same blood *from dead workes to serve the living God*, as speaketh the same Apostle, *Heb.* 9. and 10.

d Tit. 1. 15.

e Heb. 10. 22.
f Heb. 9. 14.

§. 24. *Proofe.*

But yet a *good Conscience* in that sence as they meant it, a Conscience *morally* good, many of them had; who never had *Faith* in *Christ*, nor so much as the least inckling of the *Doctrine* of Salvation. By which a *Not having the Law, they were a Law unto themselves; doing by nature* many of *the things contained in the Law*; and chusing rather to undergoe the greatest miseries, as *shame, torment, exile*, yea *death* it selfe, or any thing that could befall them, than wilfully to transgresse those *rules*, and *notions*, and *dictates* of piety and equity, which the *God of nature* had imprinted in their *Consciences*. Could heathen men and unbelevers have taken so much *comfort* in the testimony of an *excusing* Conscience, as it appeareth many of them did; if such a *Conscience* were not in the kinde, (that is *Morally*) *Good*? Or how else could St. *Paul* have made that protestation he did in the Councell. [b *Men and Brethren, I have lived in all good conscience before God until this day.*] At least, if hee meant to include, as some of the learned conceive he did, the *whole* time of his life, as wel *before* his conversion, as *after*? *Balaam* was but a cursed *Hypocrite*, and therefore it was but a copy of his countenance, and no better, (for his heart even then hankered after c *the wages of unrighteousnes*,) when he looked a squint upon *Balaks* liberall offer, with this answer. d *If Balak would give me his house full of Gold and silver, I cannot goe beyond the word of the Lord my God, to do lesse or more.* But I assure my selfe, many thousands of *unbelevers* in the world, free from his *hypocrisie* would not for ten times as much as he there spake of, have gone beyond the *Rules* of the *Law of Nature* written in their hearts, to have done either lesse or more. *Abimelech* seemeth to be so affected; at least, in this particular action and passage with *Abraham*: wherein GOD thus approveth

a Rom. 2. 14.

b Act. 23. 1.

c 2 Pet. 2. 15.

d Num. 22. 18.

veth his integrity, *Yea, I know that thou diddest this in the integrity of thy heart.*

§. 25. *and Reason thereof.*

The *Reason* of which morall integrity in men unregenerate and meerely natural, is that *Imperium Rationis*, that power of *naturall conscience* and Reason, which it hath, & exerciseth over the whole man: doing the office of a *Law-giver*, and having the strength of a *law*; [a*They are a law unto themselves.*] saith the Apostle, *Ro.* 2. As a Law, it *prescribeth*, what is to be done; as a Law, it *commandeth*, that what is prescribed be done; as a Law, it *proposeth* rewards and punishments, accordingly as what it prescribeth and commandeth is done or not done. *Abimelechs* own *Reason*, by the light of Nature *informed* him, that to take another mans wife from him was injurious, and *enjoyneth* him therefore, as he will avoyd the horrors and upbraidings of a condemning heart, by no means to doe it: Resolved accordingly to doe, and to obey the *law of Reason* written in his heart, before he durst take *Sarah* into his house, he maketh *inquiry* first, whether she were a single woman or a wife: and therefore, although (upon mis-information) he *took* another mans wife, *unwitting* that she was so, he pleadeth here, and that justly, the *integrity of his heart*. And from obedience to the same *Law* especially, seeing those many rare examples of *Justice, Temperance, Gratitude, Beneficence*, and other *morall vertues*, which we read of in *Heathen* men, not without admiration: which were so many strong evidences also of this *morall integrity* of their hearts.

a Rom. 2. 14.

§. 26. *Inferences thence: The first.*

A *point* that would beare much enlargement, if we intended to amplifie it by *Instances*; and did not rather desire to draw it briefly into use, by *Inferences*. A just condemnation, it may be *first*, to many of us, who call our selves *Christians*, and *Beleevers*, and have many blessed meanes of direction and instruction

ſtruction for the due ordering of our hearts and lives which thoſe *Heathens* wanted: yet come ſo many paces, nay leagues, ſhort of them, both in the *deteſtation* of vicious and groſſe enormities, and in the conſcionable *practiſe* of many offices of vertue. Among them what ſtrictneſſe of *Juſtice?* which we either ſlack, or pervert. What zeale of the *Common good?* which we put off each man to other, as an unconcerning thing. What remiſſion of *private injuries?* which we purſue with implacable revenge. What contempt of *honours*, and *riches?* Which we ſo pant after, ſo adore. What *temperance* and *frugality* in their proviſions? Wherein no exceſſe ſatisfieth us. What *free beneficence* to the poore and to pious uſes? whereto we contribute parſimoniouſly and with grudging. What conſcience of *oaths* and *promiſes*, which we ſo ſlight. What reverence of their *Prieſts?* whom we count as the ſcum of the people. What loathing of ſwinish *drunkenneſſe?* wherein ſome of us glory. What deteſtation of *uſury*, as a monſter in nature? whereof ſome of ours make a trade. Particularities are infinite: but what ſhould I ſay more? Certainly, unleſſe our *righteouſneſſes* exceed theirs, we ſhall never come to *heaven:* but how ſhall we eſcape the nethermoſt *hel*, if our *unrighteouſneſſes* exceed theirs. a *Shall not Uncircumciſion which is by nature, if it keepe the law, judge thee, who by the Letter and Circumciſion doſt tranſgreſſe the law?* ſaid S. *Paul* to the *Jew*: make application to thyſelfe, thou that art *Chriſtian.*

a Rom. 2. 27.

§. 27. *The ſecond.*

Secondly, if even in unbeleevers, and Hypocrites, and Caſtawayes there may be, in *particular Actions*, integrity and ſingleneſſe of heart: then it can be but an *uncertaine Rule* for us to judge of the true ſtate of our owne or other mens hearts, by what they are in ſome few *particular actions*. Men are indeed that, not which they ſhew themſelves in ſome *paſſages*, but

what

what they are in the more generall and *constant* tenor of their lives. If we should compare *Abimelech* and *David* together, by their different behaviour in the same kinde of temptation, in two *particulars* of the sacred History, and looke no farther: We could not but give sentence upon them quite contrary to right and truth. We should see *Abimelech* on the one side, though *allured* with *Sarahs* beauty; yet free from the least *injurious* thought to her husband, or *adulterous* intent in himselfe. We should behold [a] *David* on the other side, enflamed with lust after *Bathsheba*, whom he knew to bee another mans Wife: *plotting* first, how to *compasse* his filthy desires with the *Wife*, and then after how to *conceale* it from the *Husband*, by many wicked and politicke fetches; and, when none of those would take, at last to have him *murthered*, being one of his principall [b] *Worthies*, in a most base and unworthy fashion, with the *losse* of the lives of a number of *innocent* persons more, besides the *betraying* of Gods cause, the *disheartening* of his people, and the *encouragement* of his and their enemies. When we should see and consider all this on both sides, and lay the one against the other: what could we thinke but that *Abimelech* were the Saint, and *David* the Infidell; *Abimelech* the man after Gods own heart, and *David* a stranger from the Covenant of God! Yet was *David* all this while, within that Covenant: and for any thing we know, it is likely, *Abimelech* not. Particular actions then, are not good evidences either way: as wherein both an *habituall* way, ruled sometimes by *the law* of naturall *Conscience*, may manifest much simplicity and *integrity* of heart; and the true *Childe of God*, swayed sometimes with [c] *the law* of sinfull *concupiscence*, may bewray much foule *Hypocrisie*, and infidelity. But looke into the

a 2 Sam. 11. 2, &c.

b 2 Sam. 23. 39

c Rom. 7. 23.

the more *constant course* of both their lives: and then may you find the Hypocrite and the unbeliever wholly *distinguished* from the godly, by the want of those right *markes of sincerity* that are in the godly: no *zeale* of Gods glory; no *sence* of originall corruption; no *bemoaning* of his privie hypocrisie and secret Atheisme; no *suspicion* of the deceitfulnesse of his owne heart; no tendernesse of Conscience in smaller duties; no faithfull *dependance* upon the providence or promises of God for outward things; no *selfe-denyall*, or poverty of spirit; no *thirst* after the salvation of his brethren, and the like: none of these I say, to be found in any *constant* manner in the *generall course* of his life; although there may be some sudden light *flashes* of some of them now and then in some *particular* Actions. Measure no mans heart then, especially not thine owne, by those rarer discoveries of morall integrity in *particular* actions: but by the powerfull manifestations of habituall *grace*, in the more constant tenor of life and practise.

§. 28. *The third.*

We may learne hence *thirdly*, not to flatter our selves too much upon every integrity of heart; or to thinke our selves *discharged* from sinne in the sight of *God*, upon every *acquittall* of our *Consciences*: when as all this may befall an *Hypocrite*, an *Unbeliever*, a *Reprobate*. When men *accuse* us of hypocrisie or unfaithfulnesse, or *lay to our charge things we never did*: it is, I confesse, a very comfortable and a blessed thing, if we can finde *protestation* against their accusations in our owne hearts, and be able to plead the *integrity* thereof in barre against their calumniations. Our *integrity*, (though it be but *Morall*, and though but onely in those *actions* wherein they charge us wrongfully,) and the *testimony* of our owne consciences, may be of very serviceable use to us thus farre, to make us *regardlesse* of

a Psal. 35. 11.

of the accusations of unjust men: that *one* testimony *within* shall relieve us more, than a *thousand* false witnesses *without* can injure us. [b] *With me it is a very small thing*, saith Saint *Paul*, *That I should bee judged of you, or of mans judgement*: as if he should have said; I know my selfe better than you doe; and therefore so long as *I know nothing by my selfe* of those things, wherein you censure me, I little reckon what either *you*, or any *others* shall thinke or say by me. We may by his example make *use* of this; the *inward testimony* of our hearts being sufficient to justifie us against the accusations of *men*: but we may not *rest* upon this; as if the *acquit all* of our hearts were sufficient to justifie us in the sight of God. S. *Paul* knew it, who durst not *rest* thereupon; but therefore addeth in the very next following words, [c] *Yea, I judge not mine owne selfe; for I know nothing by my selfe, yet am I not hereby justified: but he that judgeth me, is the Lord.* Our hearts are close, and false; and nothing so [d] *deceitfull* as they: and who can know them perfectly, but he that *made* them, and can search into them? *Other men* can know very *little* of them: *our selves* something *more*: but *God* alone *all*. If therefore when *other men* condemne us, we finde our selves agrieved: we may remove our cause into an *Higher Court*; appeale from them to our owne *Consciences*, and be relieved there. But that is not the *Highest Court* of all; there lyeth yet an *appeale* further and higher than it, even to the *Judgement-seat*, or rather to the *Mercy-seat* of God: who both can finde just *matter* in us, to *condemne* us; even in those things wherein our owne hearts have *acquitted* us; and yet can withall finde a gracious meanes to *justifie* us, even from those things, wherein our owne hearts *condemne* us. Whether therefore our hearts condemne

b 1 Cor. 4. 3.

c 1 Cor. 4. 3, 4.

d Ier. 17. 9, 10.

us,

us, or condemne us not: e *God is greater then our hearts, and knoweth all things.* "To conclude all this "point, and therewithall the first generall part of "my Text; Let no *Excusations* of our owne Con-"sciences on the one side, or *confidence* of any inte-"grity in our selves, make us *presume* we shal be able "to stand just in the sight of *God*, if he should enter "into judgement with us: but let us rather make "suite unto him, that since we cannot f *understand all* "*our* owne *errors*, he would be pleased to *cleanse us* "*from our secret sins*. And on the other side, let no *ac-*"*cusations* of our owne Consciences, or *guiltinesse* "of our manifold frailties and secret hypocrisies, "make us *despaire* of obtaining his *favour* and righ-"teousnesse, if *denying* our selves, and renouncing all "*integrity* in our selves as of our selves we cast our "selves wholly at the footstoole of his *mercy*, and "seeke his favour in the face of his only begotten "Son *Iesus Christ* the righteous.

e 1 Iohn 3.20.

f Psal. 19.12.

§. 29. *The second Part of the Text opened.*

Of the *former branch* of Gods reply to *Abimelech*, in those former words of the Text, [*Yea I know that thou diddest this in the integrity of thy heart*] hitherto. I now proceed to the *latter branch* thereof, in those remaining words [*For I also withheld thee from sinning against me: therefore suffered I thee not to touch her.*] וָאֶחְשֹׂךְ. The word signifieth properly to *hold in*, or to *keepe backe*; a *Retinui*, or b *Cohibui*, or as the Latine hath it, c *Custodivi te*: implying *Abimelechs forwardnesse* to that sin; certainly he had beene gone, if God had not kept him in, and *held* him backe. The Greeke rendreth it, d καὶ ἐφεισάμην σου. *I spared thee*: and so the Latine *Parcere*, is sometimes used for *impedire* or *prohibere*, to hinder, or not to suffer; as in that of e *Virgil*, *Parcite oves nimium procedere*. Or taking *Parcere* in the most usual signification, for *sparing*, it may very well stand with

a Vatablus in Schol. *hic.*
b Iunius *hic.*
c Vulgar. *hic.*
d Septuag. *hic.*

e Virg. Eclog. 3.

with the purpose of the place: for indeed God *spareth* us no lesse, indeed he *spareth* us much more, when he maketh us forbeare to *sinne*, then when having sinned he forbeareth to *punish*; and as much cause have we to acknowledge his *mercy*, and to rejoyce in it, when he holdeth *our hands* that we *sinne* not, as when he holdeth *his owne hands* that he *strike* not. *For I also withheld thee from sinning against me.* How? Did not *Abimelech* sinne in taking *Sarah*, or was not that as [f] every other sin, a sin against God? Certainly, if *Abimelech* had not *sinned* in so doing, and that against God; God would not have so *plagued* him as he did, for that deed. The meaning then is: not, that God *with-held* him wholly from *sinning* at all therein; but that God *with-held* him from sinning against him in that *foule* kind & in that high degree, as to defile himselfe by *actuall filthinesse* with *Sarah*, which but for *Gods restraint* hee had done: [*Therefore suffered I thee not.*] [g] *ita agnus.*

[b] *Non dimisi te*, that is, I did not *let thee go*: I did not *leave thee* to thy selfe: or most agreeably to the letter of the Text in the [i] *Hebrew*, *Non dedi*, *or non tradidi*; I did not deliver, or give. That may be, *non dedi potestatem*, I did not give thee [k] *leave* or *power*, and so *giving*, is sometimes used for *suffering*, as *Psal.* 16. [l] *Non dabis sanctum tuum*, *Thou wilt not suffer*, &c. and [m] elsewhere. Or *non dedi te tibi*, I gave thee not to thy selfe. A man cannot be put more desperately into the hands of any *enemy*, than to be left in *manu consilij sui*, delivered into his owne hands, and given over to the lust of his owne heart. Or as it is here translated, *I suffered thee not.* We should not draw in *God* as a *party*, when we commit any *sinne*, as if he *joyned* with us in it, or lent us his helping hand for it: we doe it so *alone*, without his *helpe*, that we never doe it, but when he letteth us

alone,

[f] Psal. 51.4.

[g] Septuag. *hic.*
[b] Vulg. *hic.*

בחתיך׃

[k] H.A. *hic.*
[l] Psal. 16.10.
[m] Gen. 31.73. Exod. 3.19. & 11.13. Nu. 22. 13. Iud. 1.14. & 15.1. Ester, 9.14.

alone, and leaveth us destitute of his help. For the kind, and manner, and measure, and circumstances, and events, and other the appurtenances of sin; God ordereth them by his Almighty power and providence so, as to become serviceable to his most wise, most just, most holy purposes: but as for the very formality of it selfe of the sin, God is (to make the most of it,) but a sufferer; [Therefore suffered I thee not, To touch her.] Signifying that God had so farre restrained Abimelech from the accomplishment of his wicked and unclean purposes, that Sarah was preserved free by his good providence, not onely from actuall adultery, but from all unchaste and wanton dalliance also with Abimelech.

§. 30. Observ. IV. *Gods Restraint of mans sin.*

It was Gods great mercy to all the three parties, that he did not suffer this evill to be done: for by this meanes he graciously preserved Abimelech from the sin, Abraham from the wrong, and Sarah from both. And it is to be acknowledged the great mercy of God, when at any time he doth, (and he doth every and anon more or lesse,) by his gracious and powerfull restraint withhold any man from running into those extremities of sin and mischiefe, whereinto his own corrupcion would carry him headlong, especially when it is set a gog by the cunning perswasions of Satan, and the manifold temptations that are in the world through lust. The Points then that arise from this part of my Text, are these. 1. Men doe not alwayes commit those evills, their owne desires, or outward temptations prompt them unto. 2. That they doe it not, it is from Gods restraint. 3. That God restraineth them, it is of his owne gracious goodnesse and mercy. The common subject matter of the whole three points, being one, viz. Gods restraint of mans sin; we will therefore wrap them up all three together, and so handle them, in this

this one entire *Observation*, as the *sum* of all three: *God in his mercy sometimes restraineth men from committing those evils, which, if that restraint were not, they would otherwise have committed.*

This *Restraint*, whether we consider the *Measure* or the *Means* which God useth therein, is of great variety. For the *Measure*; God sometimes restraineth men *a Toto*, from the wholesome, whereunto they are tempted, as he with-held *Joseph* from consenting to the perswasions of his Mistresse: sometimes onely *a Tanto*, in that more or lesse, as in his infinite wisdome hee seeth expedient; *suffering* them perhaps but onely to *desire* the evill, perhaps to *resolve* upon it, perhaps to *prepare* for it, perhaps to *begin* to act it, perhaps to *proceed* farre in it, and yet keeping them short from falling into the *extremity* of sinne, or accomplishing their whole desire in the full and finall *consummation* thereof; as here he dealt with *Abimelech*. *Abimelech* sinned against the eighth Commandement, in taking *Sarah* injuriously from *Abraham*, by whom he had beene but her brother; and he sinned against the *seventh* Commandement in a foul degree, in harbouring such wanton & *unchaste thoughts* concerning *Sarah*, and making such way as he did, (by taking her into his house,) for the *satisfying* of his *lust* therein: but yet God *with-held* him from plunging himselfe into the *extremity* of those sinnes, not suffering him to fall into the *act* of uncleannesse. And as for the *Manner* whereby God with-holdeth men from sinning; they are also of wonderfull *variety*. Sometimes he taketh them off, by *diverting* the course of the corruption, & turning the *stream* another way. Sometimes he awaketh *natural Conscience*; which is a very tender and ticklish thing, when it is once stirred, and will *boggle* now and then at a very small matter in comparison,

§. 31. *With the measure and meanes thereof.*

over

over it will doe at some other times. Sometimes he *affrighteth* them with apprehensions of *outward Evils*; as shame, infamy, charge, envie, losse of a friend, danger of humane lawes, and sundry other such like discouragements. Sometimes he *cooleth* their resolutions, by presenting unto their thoughts the terrours of the *Law*, the strictnesse of the last *Account*, and the endlesse unsufferable torments of *Hell-fire*. Sometimes, when all things are ripe for execution, he denyeth them *opportunity*, or casteth in some unexpected *impediment* in the way, that quencheth all. Sometimes he * *disableth* them, and weakeneth the arme of flesh wherein they trusted, so as they want power to their will; as here he dealt with *Abimelech*. And sundry other wayes he hath, more than we are able to search into, whereby he *layeth a restraint* upon men, and *keepeth them back* from many sins and mischiefes, at least from the *extremity* of many sins and mischiefes, whereunto otherwise *Nature* and *Temptation* would carry them with a strong current. Not to speake yet of that sweet, and of all other the most blessed and powerfull *restraint*, which is wrought in us by the *Spirit of Sanctification*, renewing the soule, and subduing the *corruption* that is in the *Flesh* unto the *Obedience* of the *Spirit*: at which I shall have fitter occasion to touch anon.

* *Quosdam præsciens Deus multa peccare posse, flagellat eos infirmitate corporis, ne peccent: ut ea utilius sit frangi languoribus ad salutem, quàm remanere incolumes ad damnationem,* Hug. 2. de Anim.

§. 32. *That there is such a restraint proved:*

In the meane time, that there is something or other, that *restraineth* men from doing some *evils*, unto which they have not onely a *naturall* proneness, but perhaps withall an *actuall* desire and purpose; might be shewen by a world of *instances*: but because every man daily *experience* can abundantly furnish him with some, we will therefore content our selves with the fewer. *Laban* meant no good to *Iacob*, when taking his Brethren with him, he

a See Gen. 31. 23. &c.

pursued

pursued after him seven dayes journey in an hostile manner; and he had *power* to his will, to have done *Iacob* a mischiefe; *Iacob* being but *imbelle turba*, no more but himselfe, his wives and his little ones, with his flockes and heards, and a few Servants to attend them, unable to *defend* themselves, much more unmeet to *resist* a prepared enemy: yet for all his power, and purpose, and preparation, *Laban* when he had overtaken *Iacob*, durst have nothing at all to *doe* with him, and he had but very little to *say* to him neither: The worst was but this, [*Thus and thus have you dealt with me.* And [b] *It is in the power of mine hand to doe you hurt; but the God of your father spake unto me yesternight saying, Take thou heed that thou speake not to* Iacob *either good or bad:*] See the story in *Gen.* 31. The same *Iacob* had a *Brother*, as unkind as that *Uncle*, nay much more despitefully bent against him than he; for he had [c] *vowed* his destruction, [d] *The dayes of mourning for my Father are at hand, and then will I slay my Brother* Iacob; and although the [e] Mother well hoped, that some few dayes *time* and *absence* would appease the fury of *Esau*, and all should be forgotten; yet [f] *twenty yeeres* after the old grudge remained, and upon *Iacobs* approach [g] *Esau* goeth forth to meet him with 400. men, *armed* (as it should seeme) for his destruction: which cast [h] *Iacob* into a terrible feare, and much *distressed* he was good man, and glad to use the best wit he had, by *dividing* his Companies, to provide for the *safety* at least of some part of his charge. And yet behold at the *encounter*, no use at all of the 400. men, unlesse to be spectatours and witnesses of the joyfull [i] *embraces*, and kind loving *complements* that passed betweene the two brothers, in the liberall *offer* and modest *refusals* each of others courtesie, in the 32. and 33. of *Genesis*. A good *Probatum* of

b Gen. 31. 29.

c Gen. 27. 41.

d *Ibid.* v. 44. 45

e Gen. 31. 38

f Gen. 32. 6.

g *Ibid.* vv. 7. 8.

h Gen. 33. 4, &c.

that *Observation* of *Salomon*, [i] *When a mans wayes please the Lord, he maketh even his enemies to bee at peace with him.* *Balaam* the Conjurer, when King *Balac* had cast the hooke before him, baited with ample [k] *rewards* in hand, and great *promotions* in reversion, if he would come over to him and curse *Israel*; had both *Coveteousnesse* and *Ambition* enough in him to make him bite: so that he was not onely [l] *willing*, but even *desirous*, to satisfie the *King*; for he *loved the wages of unrighteousnesse* with his heart, and therefore made [m] tryall (till he saw it was all in vaine,) if by any meanes he could wring a *permission* from GOD to doe it. But when his [n] *eyes* were opened to *behold Israel*, and his *mouth* open that he must now *pronounce* something upon Israel; though his eyes were full of *Envy*, and his heart of *Cursing*, yet God put a parable of *Blessing* into his mouth, and he was not able to utter a syllable of any thing other than good concerning Israel, in 22. 24. of *Numbers*.

[i] Prov. 16.7.

[k] Num. 22.7, 17.

[l] 2 Pet. 2.15.

[m] Num. 23.13, 14, 17, 28.

[n] Num. 24.3. &c.

§. 33. *and that it is from God.*

In all which and sundry other instances, wherein when there was *intended* before hand so much *evill* to be done, and there was withall in the parties such a forward *desire*, and such solemn *preparation* to have it done; and yet when all came to all, so little or nothing was *done*, of what was *intended*, but rather the contrary: it cannot *first* be imagined, that such a stop should be made, but by the powerfull *restraint* of some superiour, and over-ruling hand; neither may wee doubt in the *second* place, that every such *restraint*, by what second and subordinate *meanes* soever it be furthered, is yet the proper worke of God, as proceeding from and guided by his Almighty and irresistible *providence*. As for that which happened to *Balaam*, that it was Gods doing, the evidence is cleare, we have it from the mouth of *two* or *three* wit-

witnesse. The *Wisard* himselfe confesseth it, [a] *The Lord will not suffer me to goe with you, Num.* 22. The *King*, that set him on worke, upbraideth him with it; [b] *I thought indeed to promote thee to great honour: but loe the Lord hath kept thee backe from honour: Numbers* 24. And *Moses* would have Israel take knowledge of it; [c] *The Lord thy God would not hearken unto* Balaam, *but the Lord thy God turned the curse into a blessing, because the Lord thy God loved thee, Deut.* 23. It was God then, that turned *Balaams* curse into a *blessing*, and it was the same God, that turned *Labans* revengefull thoughts into a friendly *Expostulation*; and it was the same God, that turned *Esaus* inveterate malice, into a kind brotherly *congratulation*. He that hath set [d] *bounds* to the *sea*, which, though the waves thereof *rage* horribly, they cannot *passe*, (*Hitherto shalt thou goe, and here shalt thou stay thy proud waves*;) and did command the waters of the [e] *Red Sea* to stay their course, and stand up as on *heaps*; and by his power could enforce the waters of the [f] *River Iordan*, to runne quite against the current up the Channell; he hath [g] *in his hands*, and at his command the *hearts* of all the sonnes of men, yea though they be the greatest *Kings* and Monarchs in the world, *as the Rivers of waters*; and can wind and *turne them* at his pleasure, inclining them *which way soever he will*. [h] *The fiercenesse of man shall turne to thy praise*, (saith *David* in *Psa.* 76. 10.) *and the fiercenesse of them shalt thou restraine*: the latter clause of the verse is very significant in the *Originall*, and commeth home to our purpose; as if we should translate it, *Thou shalt gird the remainder of their wrath*, or *of their fiercenesse*. The meaning is this. Suppose a mans heart be never so full fraught with envy, hatred, malice, *wrath*, & revenge, let him be as fierce and furious as is possible; God may

a Num. 22. 13.

b Num. 24. 11.

c Deut. 23. 5.

d Iob 38. 8, 11

e Exod. 15. 8.

f Psal. 114. 3.

g Prov. 21. 1.

h Psal. 76. 10.

i שאריתחמות תחגר *Reliquum iræ cinges.* Vatablus.

may indeed *suffer* him, and he will suffer him to exercise so much of his corruption, and proceed so farre in his *fiercenesse*, as he seeth expedient and usefull for the *forwarding* of other his secret and just and holy *appointments*, and so *order* the sinfull *fiercenes* of man by his wonderfull providence, as to make it serviceable to his *ends*, and to turne it to his *glory*: but look whatsoever *wrath* and *fiercenesse* there is in the *heart* of a man, over and above so much as will serve for those his evermall purposes, all that surplusage, that overplus and *remainder* whatsoever it be he will *gird*, he will so bind, and hamper, and *restraine* him, that he shall not be able to goe an inch beyond his tedder, though he would fret his heart out. *The fiercenesse of man shall turne to thy praise*, so much of it as he doth execute; *and the remainder of their fiercenesse thou shalt restraine*, that they execute is not. Be he never so great a *Prince*, nor have he never so great a *spirit*, all is one, he shall come under. No difference with God in this, betwixt him that *sitteth* on the Throne, and her that *grindeth* in the Mill: *He shall restraine the spirit of Princes, and is wonderfull among the Kings of the earth*: in the fulfilment of that *Psalme*.

Now of the truth of all that hath beene hitherto spoken in both these branches of the *Observation*, (*viz.* that *first* there is a *restraint* of evill; and then *secondly*, that this restraint is *from God*;) I know not any thing can give us better assurance, taking them both together, than to consider the *generality* and *strength* of our Naturall corruption. Generall it is *first*, in regard of the *Persons*; overspreading the *whole lump* of our nature: there is not a child of *Adam* free from the common infection; *They are all averne, they are altogether become abominable, there is none that doth good, no not one.* Generall *secondly*, in regard of the *subject*, overrunning the *whole man*, soule

b Psal. 76. 11.

5. 34. *with the reason of both.*

a Psal. 14. 3.

soule and body, with all the parts and powers of either, so as [b] from the sole of the *foote* to the crowne of the *head* there is no whole part, *in whatsoever it is borne of the flesh is flesh*; and [c] *To them that are defiled and unbelieving nothing is pure, but even their minde and Conscience is defiled*; and [d] *All the imaginations of the thoughts of their hearts are onely evill continually*. Generall *blindly*, in regard of the *object*: averse from all kind of good; [e] *In me, that is in my flesh, dwelleth no good thing*; and prone to all kind of evill, [f] *He hath set himselfe in no good way, neither doth he abhorre any thing that is evill*. Adde to this generality, the *strength* also of our corruption; how vigorous, and stirring, and *active* it is; and how it *carrieth* us headlongly with full speed into al manner of evill, [g] *As the horse rusheth into the battell*, so as we have no *hold* of our selves, neither *power* to stay our selves, till we have *runne* as farre as we can, and without the mercy of God *plunged* our selves into the bottome of the bottomlesse pit. Lay all this together, and there can be no other sufficient reason given, than this *restraint* whereof we now speake, why any one man should at any one time *refraine* from any one sin being tempted thereunto, wherein any other man at any other time hath fallen being alike tempted. Every man would [i] *kill* his brother, as [k] *Cain* did *Abel*; and every man *defile* his sister, as [l] *Amnon* did *Thamar*; and every man oppresse his inferiour, as [m] *Ahab* did *Naboth*; and every man *supplant* his betters, as [n] *Zibah* did *Mephibasheth*; and every man *betray* his Master, as [o] *Iudas* did Christ: every man being as deepe in the loynes of *Adam*, as either *Cain*, or *Iudas*, or any of the rest. Their nature was not more corrupt than ours, neither ours lesse *corrupt* than theirs: and therefore *every one* of us should have done those things, as wel as *any one*

b Esay 1.6.
c Iohn 3.6.
d Tit. 1.15.
e Genesis 6.5.
f Rom. 7.18.
g Psal. 36.4.
h Ierem. 8.6.
i Genesis 4.8.
k 2 Sam. 13.11
l 1 King. 21.16
m 2 Sam. 16.3
n Mat. 26.15.

of them, if there had not bin something *without* and *above* nature to *withhold* us, and keep us back therfrom, when we were tempted; which was not in that measure afforded them, when they were tempted. And from whom can we thinke that *restraint* to come, but from that *God*, who is the Author and the *Lord* of *nature*, and hath the power and command and rule of *nature*; by whose grace and goodnes we are whatsoever we are; and to whose powerfull *assistance* we owe it, if we do any *good*, (for it is he that *setteth* us on;) and to his powerfull *restraint*, if we eschew any *evill*, (for it is he that keepeth us off) *Therefore I also withhold thee from sinning against me.*

§. 35. *That this Restraint is from the Mercy of God.*

And as to the *third point* in the Observation, it is not much lesse evident than the two former; namely, that this *Restraint*, as it is from God, so it is from the *Mercy* of God. Hence it is that Divines usually bestow upon it the name of *Grace*: distinguishing between a *twofold* Grace; a *speciall renewing* Grace, and a *Common restraining* Grace. The *speciall* and *renewing* Grace is indeed so incomparably more excellent, that in comparison thereof the other is not worthy to bee called by the name of Grace, if we would speak properly and exactly: but yet the word [*Grace*] may not unfitly be so *extended*, as to reach to every act of Gods providence, whereby at any time he *restraineth* men from doing those evils which otherwise they would doe; and that in a *threefold* respect: of *God*, of *themselves*, of *others*. *First*, in respect of *God*, every restraint from sinne may be called *grace*; in asmuch as it proceedeth *ex mero motu*, from the meere good will and pleasure of *God*, without any cause, motive, or inducement in the man that is so restrained. For take a man in the state of *corrupt nature*, and leave him to himselfe; and think, how it is possible for him to *forbeare* any sinne, wherein to he

is tempted. There is no *power* in nature, to worke a restraint: nay there is not so much as any *proneness* in nature, to desire a *restraint*: much lesse then is there any worth in *Nature*, to *deserve* a restraint. Issuing therefore not at all from the powers of *Nature*, but from the free pleasure of God, as a *beame* of his mercifull *providence*, this *Restraint* may well be called *Grace*. And so it may be *secondly*, in respect of the *Persons themselves*: because, though it be not avayleable to them for their everlasting salvation; yet it is some *favour* to them, more than they have deserved, that by this meanes their *sinnes* (what in *number*, what in *weight*) are so much lessen, than otherwise they would have beene; whereby also their *account* shall be so much the *easier*, and their *stripes* so many the *fewer*: a Saint *Chrysostome* often observeth it, as an effect of the *mercy* of God upon them, when he cutteth off great offenders betimes with some *speedy destruction*: and he doth it out of this very consideration, that they are thereby *prevented* from committing many sinnes, which if God should have lent them a longer time, they would have committed. If this observation be sound, it may then well passe for a *double Mercy* of *God* to a sinner, if he both respite his destruction, and withall *restraine* him from sin: for by the *one*, he giveth him so much longer time for repentance, which is *one mercy*; and by the other, he preventeth so much of the increase of his sinne, which is *another Mercy*. *Thirdly*, it may be called *Grace*, in respect of *other men*. For in *restraining* men from doing evill, God intendeth, as principally his own *glory*, so withall the good of mankind, especially of his *Church*, in the preservation of *humane society*: which could not subsist an houre, if every man should be left to the *wildernesse* of his own nature, to doe what mischiefe, the Devill and his owne heart would

a *Chrysostome in Gen. hom. 25. & alibi sæpe.*

would put him upon, without restraint. So that the *restraining* of men's corrupt purposes and affections, proceedeth from that φιλανθρωπία (as the Apostle somewhere calleth it,) that *love* of GOD to *mankinde*, whereby hee willeth their *preservation*: and might therefore in that respect beare the name of *Grace*, though there should be no good at all intended thereby to the person so restrained. Just as those χαρίσματα, those *spirituall gifts*, which God hath distributed in a wonderfull variety for the edifying of his Church, though they oftentimes bring no good to the *receiver*, are yet stiled *graces* in the Scriptures: because the distribution of them proceedeth from the gracious love and favour of God to his Church, whose benefit he intendeth therein. God here restrained *Abimelech*: as elsewhere he did *Laban*, and *Esau* and *Balaam*, and others; not so much for *their own* sakes, though perhaps sometimes that also: as for *their sakes*, whom they should have injured by their sins, if they had acted them: as here *Abimelech* for his chosen *Abrahams* sake and *Laban* & *Esau* for his servant *Jacobs* sake, and *Balaam* for his people *Israels* sake. As it is said in *Psal.* 105. and that with speciall reference (as I conceive it) to this very story of *Abraham*; c *He suffered no man to do them wrong, but reproved even Kings for their sakes*: saying, *Touch not mine anointed, and do my Prophets no harme*: He reproved *even Kings*, by restraining their power, as here *Abimelechi*; but it was *for their sakes* still, that so *Jurab his anointed might not be touched, nor his Prophet Abraham* sustaine *any harme*.

b Tit. 3. 4.

c Psal. 105. 14.

§. 30. *The Inferences; of two sorts.*

We see now the *Observation* prooved in all the points of it. 1. Men doe not alwayes *commit* those *evills*, they would, and might do. 2. That they do not, it is from Gods *restraint*, who *withholdeth* them. 3. That *restraint* is an act of his *merciful providence*, &c

may

may therefore beare the name of *Grace*: in respect of *God*, who freely giveth it; of *them*, whose sins and stripes are the fewer for it; of *others*, who are preserved from harmes the better by it. The *Inferences* we are to raise from the premises for our Christian practise and comfort, are of two sorts: for so much as they may arise from the consideration of Gods *Restraining Grace*, either as it may lye upon *other men*, or as it may lye upon *our selves*.

§. 37. *Of the former sort:* 1. *to blesse God for our Preservation.*

First, from the consideration of Gods restraint upon others, the Church, and children, and servants of God may learne, to whom they owe their *preservation*: even to the power and goodnesse of their God, in *restraining* the fury of his and their enemies. We live among [a] *Scorpions*, and [b] as sheepe in the middest of *Wolves*; and they that [c] *hate* us without a cause, and are *mad* against us, are more in number than the *haires* of our heads: And yet as *many* and as *malicious* as they are, by the Mercy of God still we *are*, and we *live*, and we prosper in some measure, in despite of them all. Is it any thanks to *them*? None at all. The [d] *seed of the Serpent* beareth a naturall and an immortall *hatred* against God, and all good men: and if they had *hornes* to their *curstnesse*, and *power* answerable to their *wils*, we should not breath a minute. Is it any thankes to *our selves*? Nor that neither: we have neither *number* to match them, nor *policy* to defeat them, nor *strength* to resist them; *weake, silly,* [e] *little* flock, as we are. But to whom then is it thankes? As if a little flocke of *sheepe* escape, when a multitude of ravening *Wolves* watch to devoure them, it cannot be ascribed either in whole or in part, either to the *sheepe* in whom there is no *help*, or to the *Wolfe* in whom there is no *mercy*; but it must be imputed all and wholly to the good care of the *Shepherd*, in safeguarding his *sheepe*, and *keeping*

a Ezek. 2. 6.
b Matth. 10. 16
c Psal. 69. 4.
d Gen. 3. 15.
e Luke. 12. 32.

keeping off the *Wolfe*: so for our safety and preservation in the middest, and in the spight of so many Enemies, [f] *Not unto us, O Lord, not unto us*, whose greatest *strength* is but weaknesse; much lesse *unto them*, whose tendrest [g] *mercies* are cruell; *but unto thy Name be the glory*, O thou [h] *Shepherd of Israel*, who out of thine abundant love to us, who are the [i] *flocke* of thy Pasture, and the *sheepe* of thy hands, hast made thy *power* glorious, in curbing and *restraining* their malice against us. [k] *Oh that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men.* Wonders we may well call them; indeed they are *Miracles*: if things strange, and above, and against the ordinary course of Nature may be called *Miracles*. When we read the stories in the Scriptures, of [l] *Daniel* cast into the denne among the *Lions*, and not *touched*; of the [m] *three children* walking in the middest of the *fiery furnace*, and not *scorched*; of a [n] *viper* fastening upon *Pauls* hand, and no *harme* following: we are stricken with some amazement, at the consideration of these so strange and supernatural accidents; and these we all confesse to be miraculous escapes. Yet such *Miracles* as these, and such *escapes*, God worketh daily in our *preservation*: notwithstanding we live encompassed with so many *firebrands of hell*, such *heards* of ravening Wolves, and Lions, and Tygers, and such numerous [o] *generations of vipers*; I mean wicked and ungodly men, the *spawn* of the *old Serpent*, who have it by kind from their father, *to thirst after the destruction of the Saints* & servants of *God*; and to whom it is as *naturall* so to doe, as for the *fire* to burne, or a *viper* to bite, or a *Lion* to devoure. *Oh that men would therefore praise the Lord for* this *his goodnesse*, and daily *declare* these his great *wonders*, which he daily *doth for the children of men.*

f Psal. 115. 1.
g Prov. 12. 10.
h Psal. 80. 1.
i Psal. 95. 7.
k Psal. 107. 8. 15. &c.
l Dan. 6. 23.
m Dan. 3. 27.
n Acts 28. 5.
o Matth. 3. 7.

Secondly,

Secondly, since this *restraint* of wicked men is so onely from *God*, as that *nothing* either they, or we, or any Creature in the world can do, can *withhold* them from doing us mischiefe, unlesse *God* lay his restraint upon them: it should teach us so much *wisdome*, as to take heed how we *trust* them. It is best and safest for us, as in all other things, so in this, to keepe the *golden meane*, that we be neither too *timorous*, nor too *credulous*. If wicked men then *threaten* and plot against thee, yet *feare* them not; God can *restraine* them if he thinke good, and then assure thy selfe they shall not *harme* thee. If on the other side they *colloague*, and make shew of much kindnesse to thee, yet *trust* them not: God may *suffer* them to take their owne way, and not restraine them, and then assure thy selfe they will not *spare* thee. Thou maist thinke perhaps of some one or other of these, that sure his owne *good nature* will hold him in; or thou hast had *tryall* of him heretofore, and found him faithfull as heart could wish; or thou hast some such *tye* upon him by kindred, neighbourhood, acquaintance, covenant, oath, benefits, or other *naturall* or *civill* obligation, as will keep him off at least from falling foule upon thee all at once. Deceive not thy selfe; these are but slender assurances for thee to bide upon. *Good nature?* alas where is it? since *Adams* fell, there was never any such thing *in rerum naturâ*: if there be any *good* thing in any man, it is all from *Grace*; nature is all naught, even that which seemeth to have the preheminence in nature, *ἐστὶν ἐχθρὸς τῷ θεῷ*[a]: is starke naught. Wee may talk of this and that, of *good natured men* and I know not what! But the very truth is, set *grace* aside, (I meane *all* grace, both *renewing* & *restraining* grace,) there is no more *good nature* in any man than there was in *Cain* and in *Judas*. That thing, which we use

5. 38.
2. *Not to trust wicked men.*

a Rom. 8. 7.

use to call *good nature*, is indeed but a subordinate meanes or instrument, whereby *God restraineth* some men more than others from their birth, and speciall constitution from sundry *outragious* exorbitancies, and so is a branch of this *restraining Grace* whereof we now speake. And as for thy past *Experience*, that can give thee little security: thou knowest not what fetters God *layed* upon him then, nor how he was *pleased* with those fetters. God might full sore against his will; not onely *restraine* him from doing the *hurt*, but also *constraine* him [b] to doe thee *good*: as sometimes he commanded the *Ravens* to feed *Elijah*; a bird so [c] *unnaturall* to her young ones, that they might famish for her, if God did not otherwise provide for them; and therefore it is noted in the Scripture as a speciall argument of *Gods providence*, that he feedeth the [d] *young Ravens* that call upon him. But as nothing that is *constrained* is durable, but every thing when it is *constrained* against its naturall inclination, if it be let alone, will at length [e] *returne* to his owne kinde, and primitive disposition; as these *Ravens* which now fed *Elijah*, would have beene as ready another time to have *picked out* his eyes: for a Naturall man is a naturall man still, how so ever *over-ruled* for the present: and if God, as he hath hitherto by his *restraint* with-held him, shall but another while with-hold his *restraint* from him, he will soone discover the inbred *hatred* of his heart against good things and men, and make thee at the last bethink thy *folly* in trusting him, when he hath done thee a *mischiefe* unawares. And therefore if he have done thee *seven courtesies*, and promise faire for the eighth; yet trust him not: for there are [f] *seven abominations* in his heart. And as for whatsoever other *hands* thou mayest think thou hast over him, be it never so strong, unlesse God miracle him

b 3 Reg. 17. 4.

c ἡ ἐκλάλησεν τοῦ τροφὸς ὁ κόραξ. Arist. 6. hist. Anim. 6. *Pellunt nidis pullos sicut & corvi.* Plin. 10. Nat. hist. 12.

d Psal. 147. 9. Iob 38. 41. Luke 12. 24.

e *Vsque recurrit.* Horat. 1. Epist. 10.

f Prov. 26. 25.

with

with his powerfull *restraint*, he can as easily unfetter himselfe from them all, as *Samson* from the greene withs and coards wherewith the Philistines bound him. All those fore-mentioned *relations* came in late upon the *bye* and *since*: whereas the *hatred* of the wicked against goodnesse is of an *ancienter date*, and hath his root in (corrupt) nature: and is therefore of such force, that it maketh *void* all obligations, whether *civill*, *domesticall*, or other, that have growne by vertue of any succeeding contract. It is a ruled case, *Inimici domestici*, A mans enemies may be they of his owne house. Let not any man then, that hath either *Religion* or *Honesty*, have any thing to *doe* with that man, at least let him not *trust* him more than needs he must, that is an *Enemy* either to *Religion* or *Honesty*. So farre as common *Humanity*, and the necessities of our lawfull *Occasions* and *Callings* do require, we may have to doe with them, and rest upon the good providence of God for the successe of our affaires even in their hands; not doubting but that God will both *restrain* them from doing us harme, and *dispose* them to doe us *good*, so farre as he shall see expedient for us: but then, this is not to trust *them*, but to trust God with them. But for us to put our selves *needlessly* into their hands, and to hazard our safety upon their faithfulnesse by way of *trust*; there is neither *wisdome* in it, nor *warrant* for it. Although God *may* doe it, yet we have no reason to presume that he will restraine them for our sakes, when we might have *prevented* it our selves, and would not: and this we are sure of, that nothing in the world can *preserve* us from receiving mischiefe from them, unlesse God doe *restrain* them. Therefore trust them not.

g Iudg 16. 9, 12.

h Gen. 3. 15.

i Matth. 10. 36.

§. 39.

3. *Nor to feare them.*

Thirdly, if at any time we see wickednesse set aloft, and men grow to be *great*, or great men shew them-

themselves *bad*, sinning with an *high hand*, and an arme stretched out, and God seemeth to strengthen their hand by adding to their *greatnesse*, and encreasing their *power*; if we see the [a] wicked *devouring* the man that is more righteous than he, and *God hold his tongue* the whilest; if we see the ungodly *course* it up and downe at pleasure which way soever the lusts of their corrupt heart carrieth them without controule, like a wilde *untamed Coult* in a spacious field, *God* (as it were) laying the raines in their neck, and letting them run; in a word, when we see the whole *world* out of frame and order: we may yet frame our selves to a godly *patience*, and sustaine our hearts amid al these evils with this *comfort* and consideration: that still *God* keepeth the *raines* in his owne hands, and when he seeth his *time*, and so farre as he seeth it *good*, he both can and will, check, and controule, and *restraine* them at his pleasure: as the cunning *Rider* sometimes giveth a fiery *horse* head, and letteth him fling and runne as if he were mad; he knoweth he can give him the *stop*, when he list. The great [b] *Leviathans*, that take their *pastime* in the Sea, and with a little stirring of themselves can make [c] *the deepe to boyle like a pot*, and cause *a path to shine after them* as they goe; he can [d] *play with them* as children doe *with a bird*: he suffereth them to swallow his *hooke*, and to play upon the *line*, and to roll and tumble them in the *waters*; but anon he *striketh* the hooke through their noses, and *fetcheth* them up, and *layeth* them upon the shore, there to beat themselves without helpe or remedy, exposed to nothing but shame and contempt. What then if God suffer those that hate him to *prosper* for the time, and in their prosperity to *Lord* it over his heritage? What if Princes should [e] *sit and speake against us* [f] *without a cause*, as it was sometimes

Davids

a Hab. 1. 13.

b Psal. 104. 26

c Iob 41. 31, 32

d *Ibid* vers. 5.

e Psal. 119. 23.

f *Ib.* vers. 161.

Davids case ! Let us not *fret* at the injuries, nor *envie* at the greatnesse of any : let us rather betake us to *Davids* refuge, to be g *occupied* in the statutes, and to *meditate* in the holy Word of God. In that holy Word we are taught, that the *hearts* even of *Kings*, how much more then *of inferiour persons*, are in his rule and governance, and that he doth *dispose* and turne them, as seemeth best to his godly wisdome ; that he can h *refraine* the spirit of Princes, i *binde* Kings in chaines, and Nobles in linkes of Iron ; and though they k *rage* furiously at it, and *lay* their heads together, in consultation how to breake his *bands*, and cast away his *cords* from them, yet they imagine but a *vaine* thing ; whilest they strive against him on earth, he laugheth them to scorne in heaven, and maugre all opposition will *establish* the Kingdome of his Christ, and *protect* his people. Say then the Great ones of the World exercise their *power* over us, and lay what *restraints* they can upon us : our comfort is, they have not greater *power* over us, than l GOD hath over them ; nor can they so much *restraine* the meanest of us, but God can *restraine* the greatest of them much more. Say our enemies curse us with *Bell*, *Booke*, and *Candle* : our comfort is, God is able to *returne* the curse upon their owne heads, and in despight of them too, m *turne* it into a blessing upon us. Say they make warre-like preparations against us to *invade* us : our comfort is, GOD can n *breake the shippes of Tarshish*, and scatter the most o *invincible Armadoes*. Say they that hate us be more in number than the *haires* of our head, our comfort is, the very p *haires* of our head are *numbred* with him, and without his sufferance not the least q *haire* of our heads shall *perish*. Say (to imagine the worst) that our Enemies should *prevaile against us*, and r they

g *Ibid.* vers. 23.

h Psal. 76. 12.
i Psal. 149. 8.
k Psal. 21. 6.

l *Regum timendorum in proprios greges, Reges in ipsos imperium est Iovis.* Hor. 3. Carm. Od. 1.

m Deut. 23. 5.

n Psal. 48. 7.

o Psal. 69 4.

p Mat. 10. 30.

q Luke 21. 18.

r they that hate us should be *Lords over us* for the time: our comfort is, he that loveth us, is *Lord* over them, and he can *bring* them under us againe, when he seeth time. In all our *fears*, in all our *dangers*, in all our *distresses*; our comfort is, that God *can* doe all this for us: our care should be by our holy *obedience* to strengthen our interest in his *protection*, and not to make him a stranger from us, yea an *enemy* unto us, by our sinnes and impenitency; that so we may have yet more comfort, in a cheerefull confidence, that God *will* doe all this for us. The *Assyrian*, whose ambition it was to be the *Catholike King*, and *universall Monarch* of the world, stiling himselfe the *Great King*, (thus saith the *great King*, the King of *Assyria*;) when he had sent u *messengers* to revile *Israel*, and an *Army* to besiege and destroy *Jerusalem*: yet for all his *rage* he could doe them no harme; the Lord x *brought downe* the stout heart of the King of *Assyria*, y put a *hooke* in his nose, and a *bridle* in his lips, and made him *returne backe*, by the way by which he came, without *taking* the City, or so much as *casting* a bank, or *shooting* an arrow against it. Nay, he that is indeed z *the great King* over all the children of pride, and hath better title to the stile of *most Catholike King* than any that ever yet bare it, whose Territories are large as the *Earth*, and spacious as the *Ayre*, I meane the *Devill*, the a *Prince* of this world; he is so *fettered* with the chaine of Gods *power* and *providence*, that he is not able with all his *might* and *malice*, no not though he raise his whole *forces*, and muster up all the *powers* of darkenesse and Hell into one band, to doe us any harme in our *soules*, in our *bodies*, in our *children*, in our *friends*, in our *goods*, no not so much as our very b *Piggesse*, or any small thing that we have, without the speciall *leave* and *sufferance* of our good God.

He

r Psal 106.41.

s Esay 10.7.

t Esay 36.4.
u Esay 37. 28, 29.

x Esay 10. 12.
y Esay 37.33.

z Iob 41.34.

a Ephes.2.2.

b Mat. 8.31, 32.

He must have his *Dedimus potestatem* from him, or he can doe nothing.

Fourthly, since this *restraint* is an act of *Gods mercy*, whom we should strive to *resemble* in nothing more than *in shewing mercy*: let every one of us in *imitation* of our Heavenly Father, and in *compassion* to the soules of our brethren, and for our owne good and the good of humane society, endeavour our selves faithfully the best we can to *restraine*, and withhold, and keepe backe others from sinning. The *Magistrate*, the *Minister*, the *Housholder*, every other man in his place and *calling*, should doe his best by rewards, punishments, rebukes, incouragements, admonitions, perswasions, good example, and other like meanes to *suppresse* vice, and *restraine* disorders, in those that may any way come within their charge. Our *first desire* should be, and for that we should bend our utmost endeavours, that if it be possible, their *hearts* might be seasoned with *grace* and the true *feare* of God: but as in other things, where we cannot attaine to the full of our first aymes, * *Pulchrum est* (as he saith) *in secundis tertiisve consistere*; so here, we may take some contentment in it, as some fruit of our labours, in our Callings, if we can but weane them from *grosse* disorders, and reduce them from extremely *debauched* courses to some good measure of *Civility*. It ought not to be, it is not our desire, to make men *Hypocrites*; and a *meere Civill* man is no better: yet to us, that cannot judge but by the outward behaviour, it is lesse griefe, when men are *Hypocrites*, than when they are *Prophane*. Our first ayme is, to make you *good*: yet some rejoycing it is to us, if we can but make you *lesse evill*. Our ayme is, to make you of *Naturall*, holy and *Spirituall* men; but we are glad, if of *dissolute*, we can but make you good *Morall* men: if in stead of planting *Grace*, we can but

§. 40.
4. *To labour to restraine others from sinning.*
a Luk. 6. 36.

* *Cicero.*

 roote

root out *Vice*: if in ſtead of the *power of godlineſſe* in the reformation of the *inner-man*, we can but bring you to ſome tolerable *ſtayednesſe* in the conformity of the *outward-man*. If we can doe but this, though we are to ſtrive for that, our labour is not altogether in vaine in the Lord. For hereby, *firſt*, mens ſinnes are both *leſſe* and *fewer*: and that *ſecondly*, abateth ſomewhat both of the *number* and *weight* of their ſtripes, and maketh their *puniſhment* the eaſier: and *thirdly*, there is leſſe *ſcandall* done to *Religion*, which receiveth not ſo much ſoile and diſ-reputation by cloſe *hypocriſie*, as by lewd and open *prophanenesſe*: *Fourthly*, the Kingdome of Sathan is *diminiſhed*, though not directly in the *ſtrength*, for he looſeth never a Subject by it; yet ſomewhat in the *glory* thereof, becauſe he hath not ſo full and abſolute command of ſome of his ſubjects, as before he had, or ſeemed to have. *Fifthly*, much of the hurt that might come by *evill example*, is hereby prevented: *Sixthly*, the people of God are preſerved from many *injuries* and *contumelies* which they would receive from evill men, if their barbarous manners were not thus civilized; as a fierce *Maſtiffe* doth leaſt hurt, when he is chained and muzled: *Seventhly* and laſtly, and which ſhould be the ſtrongeſt motive of all the reſt to make us induſtrious to *repreſſe* vicious affections in others; it may pleaſe God theſe ſorry *beginnings* may be the [b] *fore-runners* of more bleſſed and more ſolid *graces*. My meaning is not, that theſe *Moral reſtraints* of our wilde corruption, can either *actually* or but *virtually* prepare, diſpoſe, or qualifie any man for the *grace* of Converſion and Renovation; or have in them *Virtutem ſeminalem*, any naturall power which by ordinary helpe may be cheriſhed and improved ſo farre, as an *egge* may be hatched into a *bird*, and a *kirnell* ſprowt and grow into a *tree*; (farre be

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b *In ipſis improbis dum ſortiti dato ſupplicio frenatur facultas, invocato Deo ſanatur voluntas.* Auguſt. Tom. 2.

be it from us to harbour any such *Pelagian* conceipts:) but this I say, that God, being a *God of order*, doth not ordinarily worke but *in order* and by degrees, bringing men from the one *extreame* to the other by *middle* courses; and therefore seldome bringeth a man from the wretchednesse of *forlorne nature* to the blessed estate of *saving grace*, but where first by his *restraining grace* in some good measure he doth *correct* nature, and *moralize* it. Doe you then that are *Magistrates*, doe we that are *Ministers*, let all *Fathers*, *Masters*, and others whatsoever, by wholsome *severity* (if fairer courses will not reclaime them) *deterre* audacious persons from offending, *breake* those that are under our charge of their wils and wilfulnesse, *restraine* them from lewd and licencious practises and company, [c] *not suffer* sinne upon them for want of reproving them in due and seasonable sort, [d] *snatch* them out of the fire, and *bring* them as far as we can out of the snare of the Devill to Godwards; and leave the rest to him. Possibly, when we have *faithfully done* our part, to the utmost of our power; he will set in *graciously*, and begin to do his part, in their *perfect conversion*. If by our good *care*, they may be made *to forbeare* swearing, & cursing, and blaspheming; they may in time by his good *grace* be brought to [e] *feare* an Oath; if we *restraine* them from grosse *prophanations* upon his holy-day in the meane time, they may come at length to thinke his Sabbath [f] *a delight*: if we keepe them from *swilling*, and *gaming*, and *revelling*, and *ryoting*, and *roaring*, the while; God may frame them ere long to a *sober* and *sanctified* use of the Creatures; and so it may be said of other sins and duties. I could willingly inlarge all these points of *Inferences*, but that there are yet behinde sundry other good *Uses*, to be made of this *restraining Grace* of God, considered as

c Levit. 19.17.

d Iude, ver. 23.

e Eccles. 9.2.

f Esay 21.23.

it may lye upon *Our selues*; and therefore I now passe on to them.

§. 41. *Inferences of the latter sort:* 1. *Not to be proud of it, when God hath restrained us.*

First, there is a roote of *Pride* in us all, whereby we are apt to thinke *better* of our selves, than there is cause: and every *infirmity* in our brother, (which should rather be an *item* to us of our frailty) serueth as *fuel* to nourish this vanity, and to *swell* us up with a *Pharisaicall* conceipt, that forsooth we are [a] *not like* other men. Now, if at any time, when we see any of our brethren *fall* into some sin, from which by the good hand of God upon us we haue beene hitherto *preserued*, we then feele this *swelling* begin to rise in us, as sometimes it will do: the point already delivered may stand us in good stead, to *prick* the bladder of our *pride*, and to let out some of that *windy* vanity; by considering that this is our *forbearance* of evill, wherein we seeme to excell our brother, is not from *nature*, but from *grace*; not from *our selues*, but from God. And here a little let me close with thee, whosoever thou art, that pleasest thy selfe with *odious comparisons*, and standest so much upon termes of *betterneſſe*; thou art neither *Extortioner*, nor *adulterer*, *drunkard*, nor *swearer*, *thiefe*, *slanderer*, nor *murtherer*; as such and such are. It may be thou art none of these: but I can tell thee what thou art, and that is as odious in the sight of God as any of these: thou art a *proud Pharisee*, which perhaps they are not. To let thee see thou art a *Pharisee*, do but give me a direct *answer* without shifting or mincing to that *Question* of Saint *Paul*, [b] *Quis te discrevit? Who hath made thee to differ from another*; Was it *God*, or *thy selfe*, or *both* together? If thou sayest it was *God*; thou art a *dissembler*, and thy *boasting* hath already confuted thee: for what hast thou to doe to *glory* in that which is not thine? [c] *if thou hast received it, why dost thou glory, as if thou haddest not received it?* If thou

[a] Luk. 18. 11.

[b] 1 Cor. 4. 7.

[c] Ibid.

thou sayest it was from *thy selfe*: what *Pharisee* could have assumed more? All the shift thou hast, is to say it was *God* indeed that made the difference, but he saw *something in thee* for which he made thee to differ: thou acknowledgest his *restraint* in part, but thine owne *good nature* did something. If this be all, thou art a *very Pharisee* still, without all escape. That *Pharisee* never denyed *God* a *part*, no nor the *chiefest part* neither, he began his vaunting prayer with an acknowledgement of Gods work, (d *I thanke thee, O God, that I am not like other men.*) It was not the *denyall* of all unto *God*, but the *assuming* of any thing unto *himselfe*, that made him a right *Pharisee*. Goe thy way then, and if thou wilt do *God* and *thy selfe* right; *deny* thy selfe altogether, and *give* God the whole glory of it, if thou hast beene preserved from any evill. And from thy brothers fall, besides *compassioning* for lome Nature in him, make a quite contrary use unto thy selfe; even to *humble* thee thereby, with such like thoughts as these, e *Considering thy selfe, lest thou also be tempted.* [Am I any *better* than he? of better *mould* than he? or better *tempered* than he? Am not I a *childe* of the same *Adam*, a *vessell* of the same clay, a *chip* of the same blocke, with him? why then should I be *high-minded*, when I see him fallen before me? why should I not rather *feare*, lest my foot slip, as well as his hath done? I have much cause, with all *thankefulnesse* to blesse God, for his *good providence* over me, in not suffering me to fall into this sinne hitherto: and with all *humility* to implore the continuance of his *gracious assistance* for the future, without which I am not able to avoide this, or any other evill.

Secondly, since all *restraints* from sinne, by what second meanes soever they are conveyed unto us, of forwarded, are from the *meerely free Providence* of God:

d Luk. 18. 11.

e Gal. 6. 1.

f Rom. 11. 20.

§. 42.

2. *How to entertaine.*

the meanes God affoordeth us of restraint.

God: whensoever we observe that *God* hath *vouchsafed* us, or doth *offer* us, any *meanes* of such his gracious *restraint*; it is our duty joyfully to *embrace* those meanes, and carefully to *cherish* them, and with all due thankefulnesse to *bless* the name of God for them. Oh how oft have we plotted, and projected, and contrived a *course* for the expediting of our perhaps *ambitious*, perhaps *covetous*, perhaps *malicious*, perhaps *voluptuous* designes: and by the providence of God some unexpected intervening *accident* hath marred the curious frame of all our projects, that they have come to nothing; as a *Spiders* web spun with much art & industry is suddenly disfigured, and swept away with the light touch of a besome. How oft have we beene *resolved* to sin, and *prepared* to sin, and even at the pits *brink* ready to cast our selves into hell: when he hath *plucked* us away, as he plucked a *Lot* out of *Sodome*, by affrightments of *naturall Conscience*, by apprehensions of *danger*, by taking away the *opportunities*, by ministring *impediments*, by shortning our *power*, by sundry other meanes! Have wee now *blessed* the Name of God for affording vs these gracious *meanes* of prevention and restraint? Nay have wee not rather beene *enraged* thereat, and taken it with much *impatience*, that we should be so *crossed* in the pursuit of our vaine and sinnefull desires and purposes? As *Wayward Children* cry and take pet, when the Nurse snatcheth a *knife* from them, wherewith they might perhaps cut their fingers, perhaps haggle their throats; or putteth them back from the *welle mouth* when they are ready, with catching at *babies* in the water, to type over and as that merry *madman* in the Poet, was in good earnest angry with his friends for procuring him to be *cured* of his madnesse, wherein he so much pleased himself, as if they could not have done him a greater displeasure,

a Gen. 19. 16.

displeasure, [b] *—Pol me occidistis, amici,—Non servastis—*: such is our folly. We are *offended* with those that *reprove* us; *testy* at those that *hinder* us; *impatient* under those crosses that *disable* us: yea we fret and turne againe at the powerfull application of the *holy Word* of God, when it endeavoureth to *reforme* us, or *restraine* us from those evils wherein we delight. Let us henceforth mend this fault; cheerfully *submit* our selves to the discipline of the Almighty; and learne of Holy *David* with what affections to *entertaine* the gracious *meanes* he vouchsafeth us of restraint or prevention: as appeareth by his speeches unto *Abigail*, when she by her wisedome had pacified his wrath against *Nabal*, whose destruction he had a little before vowed in his heat; [c] *Blessed be the Lord God of Israel which sent thee this day to meet me, and blessed be thy advice, and blessed be thou, which hast kept me this day from comming to shed blood, and from avenging my selfe with mine own hand:* He blessed God, as the *Cause*; and *her*, as the *Instrument*; and her discreet behaviour and *advice*, as the *Meanes*; of staying his *hand* from doing that evill, he had vowed with his *mouth*, and was in his *heart* purposed to have done.

b Horat. 2. Satyr.

c 1 Sam. 25. 32, &c.

§. 43.

3. *To pray unto God to restraine our corruptions.*

Thirdly, since we owe our *standing* to the hand of *God*, who holdeth us up, without whose *restraint* we should *fal* at every turne, and into every temptation: we cannot but see what need we have to *seeke to him* dayly and hourely to *withhold* us from falling into those sinnes, whereunto either our corrupt nature would *lead* us, or outward occasions *draw* us. We may see it by the fearefull falls of *David* and *Peter*, men nothing inferiour to the best of us, how weak a thing man is to resist temptation, if *God* withdraw his support, and leave him but a little to himselfe. Which made *David* pray to God that hee would

a *Keepe*

a Psal. 19. 13.

a *Keepe backe his servant from presumptuous sinnes.* He well knew though he were the faithfull *servant* of God, that yet he had no stay of himselfe; but unlesse God *kept* him *backe*, he must *on*, and he must *in*, and he must in *deepe*, even as far as to *Presumptuous sinnes*. No *man*, though he be never so *good*, hath any assurance, as upon his owne *strength*, though it be never so *great*, that he shall be able to avoid any *sinne*, though it be never so *small*. When a Heathen man prayed unto *Jupiter*, to save him from his *enemies*; one that overheard him would needs mend it with a more needfull prayer, that *Jupiter* would save him from his *Friends*: he thought they might doe him more *hurt*, because he *trusted* them; but as for his *Enemies*, he could look to himselfe well enough, for receiving harme from them. We that are Christians, had need pray unto the God of Heaven, that he would not *give* us up into the hands of our *professed enemies*; and to pray unto God, that he would not deliver us over into the hands of our *false-hearted Friends*: but there is another prayer yet more needful, and to be pressed with greater importunity then either of both, that God would save us from *our selves*, and not give us up into our *owne hands*; for then we are utterly cast away. There is a wayward *old man* that lurketh in every of our bosomes, and we make but too much of him: than whom, we have not a more *spightfull* enemy, nor a more *false* friend. Alas we do not thinke, what a man is *given over* to, that is given over to himselfe: he is given over to b *vile affections*, he is given over to c a *reprobate sense*, he is given over to d a *carnall* manner of wickednesse *with greedinesse*. It is the last and fearefullest of all other judgements, and is not usually brought upon men, but where they have obstinately refused to heare the *voyce of God*, in whatsoever other tone

b Rom. 1. 26.
c Ibid. ver. 28.
d Eph. 4. 19.

he

he had spoken unto them; then to *leave* them to *themselves*, and to their owne counsels: [c *My people would not heare my voyce, and Israel would none of me: so I gave them up unto their owne hearts lust, and let them follow their owne imaginations.*] As we conceive the state of the *Patient* to be desperate, when the *Physitian* giveth him over, and letteth him *eat*, and *drinke*, and *have*, and *doe*, *what*, and *when*, and *as much* as he will without *prescribing* him any dyet, or *keeping back* any thing from him he hath a mind unto. Let us therefore *pray* faithfully and fervently unto God, as *Christ* himselfe hath taught us, that he would not by leaving us unto our selves [f *lead us into temptation*, but by his gracious and powerful support *deliver us from* all those *evils*, from which we have no power at all to deliver our selves.

c Psal. 81. 11, 12.

f Matth 6. 13.

§. 44.

4. *To labour for the grace of Sanctification.*

Lastly, since this *Restraint* whereof we have spoken, may be but a *common Grace*, and can give us no sound nor solid comfort if it be but a *bare restraint*, and no more: though we ought to be thankfull for it, because we have not deserved it; yet we should not rest, nor thinke our selves safe enough, till we have a well grounded assurance, that we are possessed of an higher and a better grace, even *the Grace of sanctification*. For *that* will *hold out* against temptations, where *this* may *faile*. We may deceive our selves then, (and thousands in the world doe so deceive themselves;) if upon our *abstaining* from sins, from which God *withholdeth* us, we presently conclude our selves to be in the *state* of Grace, and to have the power of godlinesse, and the spirit of sanctification. For, between this *restraining Grace*, whereof we have now spoken, and that *renewing Grace* whereof we now speake; there are sundry wide *differences*. They differ *first*, in their *fountaine*. *Renewing grace* springeth from the *speciall love* of God towards

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towards those that are his in Christ: *restraining grace* is a fruit of that *generall mercy* of God, whereof it is said in the Psalme, that [a] *his mercy is over all his workes*. They differ *secondly*, in their extent: both of Person, Subject, Object, and Time. For the *Person*; restraining Grace is *common* to good and bad: Renewing Grace *proper* and peculiar to the *Elect*. For the *Subject*; Restraining Grace may bind *one part* or faculty of a man, as the *hand* or *tongue*, and leave *another* free, as the *heart* or *eare*: Renewing *grace* worketh upon *all* in some measure, sanctifieth the whole man, [b] *Body, and soule, and spirit*, with all the parts and faculties of each. For the *Object*; Restraining Grace may withhold a man from *one sinne*, and give him scope to *another*: Renewing Grace carrieth an *equall* and just respect to all Gods Commandements. For the *Time*, Restraining Grace may tye us *now*, and *by and by* unloose us: Renewing Grace holdeth out unto the end, more or lesse, and never leaveth us *wholly* destitute. *Thirdly*, they differ in their *ends*. Restraining Grace is so intended chiefly for the good of *humane society*, (especially of the *Church of God*, and of the members thereof;) as that indifferently it may, or may not doe good to the Receiver; but Renewing Grace is especially intended for the Salvation of the *Receiver*, though *Ex consequenti* it doe good also unto others. They differ *fourthly*, and lastly, in their effects. Renewing Grace *mortifieth* the corruption, and *subdueth* it, and *diminisheth* it; as *water* quencheth fire, by abating the heat: but Restraining *Grace* only *inhibiteth* the exercise of the corruption, for the time, without any *reall diminution* of it either in substance or quality; as the [c] *fire* wherein the *three Children* walked, had as much *heat* in it at that very instant, as it had before and after, although by the

a Psal. 145. 2

b 1 Thes. 6. 23

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c Dan. 3. 25.

the greater power of God, the naturall power of it was then *ſuſpended* from working upon *them*. The *Lions* that ſpared *Daniel* were Lions ſtill, and had their ravenous diſpoſition ſtill, albeit God [d] *ſtopped their mouthes* for that time, that they ſhould not hurt *him*: but that there was no change made in their *naturall diſpoſition* appeareth by their entertainment of their next gueſts, whom they devoured with all greedineſſe, [e] *breaking their bones* before they came to the ground. By theſe two inſtances and examples, we may in ſome meaſure conceive of the nature and power of the *reſtraining grace of God* in wicked men. It *bridleth* the corruption that *is in them* for the time, that it cannot breake out, and *muzzleth* them in ſuch ſort, that they do not ſhew forth the ungodly diſpoſition of their hearts: but there is no *reall change* wrought in them all the while; their heart ſtill remaining *unſanctified*, and their naturall corruption *undiminiſhed*. Whereas the *renewing* and ſanctifying *Grace* of *God*, by a reall change of a *Lion* maketh a *Lambe*; altereth the naturall diſpoſition of the ſoule, by draining out ſome of the *corruption*; begetteth a new *heart*, a new *ſpirit*, new *habits*, new *qualities*, new *diſpoſitions*, new *thoughts*, new *deſires*; maketh a [f] *new man* in every part and faculty compleatly *New*. Content not thy ſelfe then with a bare *forbearance* of ſin, ſo long as thy *heart* is not changed, nor thy *will* changed, nor thy *affections* changed: but ſtrive to become *a new man*, to be [g] *transformed by the renewing of thy minde*, to hate *ſin*, to love *God*, to wraſtle againſt thy *ſecret corruptions*, to take delight in *holy duties*, to ſubdue thine underſtanding, and will, and affections, to the *obedience* of Faith and Godlineſſe. So ſhalt thou not onely be *reſtrained* from ſinning againſt *God*, as *Abimelech* here was; but alſo be *enabled*, as faithfull

d Dan. 6. 22.

e Ibid. verſ. 24.

f Epheſ. 4. 24.

g Rom. 12. 2.

Abraham was, to pleaſe God: and conſequently aſſured with all the faithfull children of *Abraham*, to be h *preſerved by the* almighty *power of God through faith unto ſalvation*. Which Grace, and Faith, and ſalvation, the ſame Almighty God, the God of power, and of Peace, beſtow upon us all here aſſembled, i *With all that in every place call upon the name of*, Ieſus Chriſt, *our Lord, both theirs and ours* even for the ſame our Lord Ieſus Chriſts ſake, his moſt deare Son, and our bleſſed Saviour and Redeemer, to which bleſſed Father, and bleſſed Son, with the bleſſed Spirit, *moſt holy bleſſed, and glorious Trinity*, be aſcribed by us and the whole Church, all the Kingdome, the power, and the glory, from this time forth and for ever.

Amen.

h 1 Pet. 1. 5.

i 1 Cor. 1. 2.

FINIS.

TVVO SERMONS:

THE FORMER, CONCERNING THE right use of *Christian Liberty*,

PREACHED

At S. PAULS CROSSE LONDON.

May 6.

THE LATER, CONCERNING the perswasion of *Conscience*,

PREACHED

At a Metropoliticall visitation at GRANTHAM LINCOLN: *Aug.* 22. 1634.

By ROBERT SAUNDERSON Chaplaine to his MAIESTIE.

LONDON,
Printed by *R. B.* for *R. Dawlman* and *L. Fawne* at the signe of the Brazen Serpent in Pauls Church-yard.
1636.

TWO SERMONS

CONCERNING THE

Subiect of (Christian Liberty)

PErlegi has duas conciones, in quibus nihil reperio bonis moribus aut sanæ doctrinæ contrarium, quo minùs cum utilitate publica imprimantur, sit autem, ita tamen, ut si non intrà tres menses proximè sequentes typis mandentur, hac licentia sit eo ipso irrita.

Dat' Lambethæ Iun. 17. 1633.

GUIL. BRAY.

TO THE MOST REVEREND FATHER IN GOD,

WILLIAM,

Lord Archbishop of *Canterbury*, Primate of *all England*, and *Metropolitane*, *Chauncellour* of the Vniversity of *Oxford*, and one of his *Majesties* most Honourable *privie Counsell*.



Have been ever willing, (most Reverend Father in God) as at all other times upon just occasion, so especially when called to preach at any publique meeting of the Clergy, to vindicate the Government *and* Rites *established in the* Church of ENGLAND,

from the unjust aspersions, which in this last age have beene, and still are, cast thereon by ill affected spirits, with a great deale more noyse than there is cause. Not *any way to* comply (*farther than duty and reason require*) *with the* times; (*which is the ready objection against this course in every mouth: God pardon their* uncharitablenesse *and* unrighteousnesse *who so mis-judge!*) *but out of an earnest, and as I hope sincere, desire of advancing the peace of this flourishing* Church *and* State: *wishing unfainedly, that all we who live in the visible communion of the same body as* brethren, *might also as* brethren (*so far as were possible*) [a] With one mind and one mouth glorifie God even the Father of our Lord Iesus Christ. *It was no other than this very desire, that gave these two Sermons their first life; nor is it any other thing now, that bringeth them into farther* light, *than the* possibility, *if not rather* hope, *of producing some good effect that way: For as it is at all times in the* hand *of God, so is it many times his good* pleasure *also, to blesse well-meant* (*though weake*) *endeavours, far beyond the*

a Rom. 15. 6.

proportion

proportion of their worth. I know there are some [b] ἀτακτοι and [c] ἀνυπότακτοι, men that will not bee brought into order by any meanes, nor satisfied with any reason, so perverselyminded are they, and so stiffened in their resolutions: who albeit they deserve very little regard otherwise, yet even in respect of them also it is requisite the truth in these points should be sometimes opened; either to [d] stop their mouthes from clamouring, if it may be, or at least wise (if they will needs be doing) to render their obstinacy the more inexcusable. But it is principally requisite for those mens sakes, and in compassion to their soules, whose honest simplicity hath beene abused, and their weake consciences misguided, by such incendiaries, that they may be better informed: and partly also for the confirmation of those that are regular, that they may continue in their right minds, and not suffer themselves to bee wrested out of their good beleefe by the cunning engines of those that are chiefe factors for the faction. To any of which ends, if (by Gods good blessing) these my slender labours shall lend the least

b 1 Thes. 5. 14.
c Tit. 1. 10.
d Tit. 1. 11.

least furtherance, it shall nothing repent me to have published them. But this is all I am able to say for them onwards: first, for the arguments, that I made choice to entreat of such as to mee seemed very usefull for these licentious times, wherein too too many plead Liberty and Conscience in bar to Loyalty and Obedience: and then for the manner of handling the same, that I gave all diligence to deliver my selfe in the spirit of truth and of meekenesse; that is to say, with all cleare evidence of reason, but without all either gall of bitternesse, or leaven of partiality. However such as they are, I humbly present them to the service of God and his Church, under your Graces protection: as unto whom, by a double title they most properly belong. First, for that they were both preached by appointment from your Grace: the former, in the City, when you were Lord Bishop of London; the other, in the Country, at your late Metropoliticall Visitation: and to what hand should they rather returne, than to that that first occasioned their being? As also, for that they tend to

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the ſuppreſsing of Novelties, *and to the preſervation of* Order *and* Peace (*of both which you are moſt zealous*) *in that Church, wherein* (*under* God *and the* King) *you worthily ſit at the ſterne. The God of heaven* multiply *his bleſsings upon you*; proſper *the affaires of his Church in your hands, that* Truth *and* Peace *may flouriſh therein more and more*; *and* remember *you according to all the good deeds you either have already done, or intend farther to doe for his houſe, and for the proſperity thereof. So prayeth*

Your Graces in all

Boothby Paynell,
Linc. 4. Febr.
1624.

humble ſervice,

ROBERT SAUNDERSON.

Your Graces in all

humble service,

ROBERT SANDERSON.

THE FIRST SERMON

(*Being the seventh* ad Populum)

PREACHED

AT S. PAVLS CROSSE IN LONdon 6. May 1632.

THE FIRST SERMON

(Being the first and Popular)



THE FIRST SERMON.

1 Pet. 2. 16.

As free, and not using your liberty for a cloake of maliciousnesse, but as the servants of God.

§. 1. *The scope:*

THere is not any thing in the world more generally *desired* than *Liberty*; nor scarce any thing more generally *abused*. Insomuch as even that blessed *liberty* which the eternall Son of God hath *purchased* for His Spouse the Church, and *endowed* her therewithall, hath in no age beene free from abuses: whilest some have sinfully *neglected* their Christian liberty, to their owne prejudice; and othersome have as sinfully *stood upon it*, to the prejudice of their brethren. So hardly, through pride and ignorance, and other corruptions that abound in us, do we hit upon *the golden meane*, either in this, or almost in any thing else: but easily swarve into the *vitious extreames* on both hands, declining sometimes into the *defect*, and sometimes into the *excesse*. The Apostles therefore, especially Saint *Peter* and Saint *Paul*, the two chiefest planters of the Churches, endeavoured early to instruct beleevers in the *true doctrine*, and to direct them in the *right use* of their *Christian liberty*, so often in their severall Epistles, as fit occasion was offered thereunto.

Which we may observe them to have done most frequently and fully in those *two cases*, which being very common, are therefore of the greater consequence, *viz.* the case of *scandall*, and the case of *obedience*.

§. 2. *Occasion:*

And we may further observe concerning these two Apostles, that S. *Paul* usually toucheth upon this argument of liberty, as it is to be exercised in the case of *Scandall*; but S. *Peter* oftner, as in the Case of *obedience*. Whereof, on S. *Peters* part, I conceive the reason to be this: That being [a] *the Apostle of the Circumcision*, and so having to deale most with *the Iewes*, who [b] could not brooke subjection, but were of all nations under heaven the most impatient of a forraine yoke; he was therfore the more carefull to deliver the doctrine of *Christian liberty* to them in such a manner, as might frame them withal to yeeld such reverence and obedience to their governours, as became them to doe. And therefore S. *Peter* beateth much upon the point of *obedience*.

a Gal. 2. 7.

b *Seditiosissima gens.* Ios. Scalig. not. in Luc. 22. 52.

§. 3. *and coherence of the Text.*

But he no where presseth it more fully than in this Chapter: Wherein after the generall exhortations of *subduing the lusts* that are in their own bosoms, *v.* 11. & of *ordering their conversation* so as might bee for their credit & honesty in the sight of others, *v.* 12. when he descendeth to more particular duties, he beginneth *first* with, and insisteth *most* upō this duty of *subjection and obedience* to authority, in the greatest remaining part of the Chap. The first precept he giveth in this kind, is set down with sundry amplifications & reasons thereunto belonging, in the next *verses* before the text (*submit your selves to every ordinance of man for the Lords sake:*) And then he doth by way of *prolepsis*, take away an objection, which he foresaw would readily be made against that and the following exhortations, from the pretext of Christian liberty; in the words of the text (*As free, and not using your liberty for a cloake*

cloake of maliciousnesse, but as the servants of God.)

Conceive the words as spoken in answer to what those new converts might have objected. Wee have beene taught, that the Son of God hath made us free, and then wee are [a] *free indeed*: and so not bound to subject our selves to any Masters or Governors upon earth, no not to Kings; but much rather bound not to doe it, that so we may *preserve* that freedome which Christ hath purchased for us, and *reserve* our selves the more entirely for *Gods service*, by refusing to be *the servants of men*.

§. 4. *The Text paraphrased;*

a Iohn 8. 36.

This objection the Apostle clearely taketh off in the text, with much holy wisdome, and truth. He telleth them, that being indeede set at liberty by Christ, they are not therfore any more to enthrall themselves to any living soule or other creature; not to submit to any ordinance of man *as slaves*, that is, as if the ordinance it selfe did by any proper, direct and immediate vertue, binde the conscience. But yet all this notwithstanding, they might and ought to submit thereunto as [b] *the Lords freemen*, and in a free manner; that is, by a voluntary and uninforced both *subjection* to their *power*, and *obedience* to their lawfull *commands*. They must therefore take heede they use not their liberty for an occasion to the flesh, nor under so faire a title palliate an evill *licentiousnesse* making that a cloake for their irreverent and undutifull cariage towards their superiours. For albeit they be not the servants of *men*, but of *God*; and therefore owe no obedience to *men* as upon immediate tye of conscience, and for their owne sake, but to *God* onely: yet for his sake and out of the conscience of that obedience which they owe to his commands of [c] *honouring father and mother*, and of being [d] *subject to the higher powers*, they ought to give unto them such honour and obedience, as of right belongeth unto them according to the eminency of their high places. (*As free, and not using your liberty for a cloake of maliciousnesse,*

b 1 Cor. 7. 22.

c Exo. 20 12.
d Rom. 13. 1.

but as the servants of God.)

§. 5. *and divided.*

From which words thus paraphrased, I gather 3. observations: all concerning our *Christian liberty* in that branch of it especially which respecteth human ordinances, and the use of the creatures, and of all indifferent things: Either 1. in the *existence* of it, (*As free,*) or 2. in the *exercise* of it (*And not using your liberty for a cloake of maliciousnesse,*) or 3. in the *end* of it, (*but as the servants of God.*) The *first observation* this; We must so submit our selves to superiour authority, as that we doe not thereby impeach our Christian liberty: (*As free.*)

1

2 The *second* this; We must so maintaine our liberty, as that we doe not under that colour either commit any sinne, or omit any requisite office either of charity or duty: (*and not using your liberty for a cloake of maliciousnesse.*)

3 The third is; In the whole exercise both of the *liberty* wee have in Christ, and of the *respects* wee owe unto men, wee must evermore remember our selves to be, and accordingly behave our selves as those that are Gods servants: (*but as the servants of God.*) The summe of the whole 3. points in briefe this: We must be carefull without either infringing or abusing our liberty, at all times, and in all things to serve God.

§. 6. *Observ. 1. collected: That Christian liberty*

Now then to the severall points in that order as I have proposed them, and as they lye in the text: (ὡς ἐλεύθεροι. *As free.* (which words have manifest reference to the exhortation delivered 3. verses before the text; as declaring *the manner* how *the duty* there exhorted unto ought to be performed: yet so as that the force of them stretcheth to the exhortations also contained in the verses next after the text. *Submit* your selves to publike governours both supreme and subordinate; *be subject* to your owne particular masters; *honour* all men with those proper respects that belong to them in their severall stations: But looke you doe all this (ὡς ἐλεύθεροι.) not *as slaves*, but *as free*: doe it without impeach-

impeachment of the liberty you have in Christ. Of which *liberty*, it would be a profitable labour (but that I should then be forced to omit sundry other things which I deeme needfull to be spoken, and more neerely pertinent to the points proposed) to discover at large the *name*, and *parts*, and *causes*, and *effects*, & *adjuncts*, that we might the better understand the amplitude of that *dower* which *Christ* hath setled upon his *Church*, and thence learne to be the more carefull to preserve it. But I may not have time so to doe: it shall therefore suffice us to know, that as the other branches of our liberty, whether of *glory* or *grace*; whether from the guilt of sin in our *justification*, or from the dominion of sinne in our *sanctification*, with the severall appendices and appurtenances to any of them: so this branch of it also which respects the use of *indifferent things*, 1. First is *purchased* for us by the bloud of Christ, and is therefore truly called by the name of *Christian liberty*. Secondly is *revealed* unto us outwardly in the preaching of the Gospell of God and of Christ, which is therefore called *the law of liberty*. And thirdly, is *wrought* unto us inwardly and effectually by the operation of the Spirit of God and of Christ, which is therefore called a free spirit (O stablish thou me with thy free Spirit) because, *where the Spirit of the Lord is there is liberty*. 2. *Cor.* 3. 17.

1
a Joh. 8. 36. & Gal. 5. 1.
2
b Lam. 1. 25. & 2. 12.
3
c Psal. 51. 12.

§. 7. *ought to bee maintained: with the proofs thereof.*

Now this liberty, *so dearely purchased*, so clearely *revealed*, so firmely *conveighed*; it is our duty to maintaine with our utmost strength in all the parts and branches of it, and, (as the Apostle exhorteth) to a *stand fast in the liberty wherewith Christ hath made us free, and not to suffer our selves* either by the devises of other men, or by our owne sloth and wilfull default *to be intangled againe with the yoake of bondage*. And namely in this particular branch whereof we now speake, whatsoever serviceable offices wee doe to any of our bre-

a Gal. 5. 1.

them, especially to those that are in authority, we must performe our duty therein with all *cheerefulnesse of spirit*, and for Conscience sake; but still with *freedome of spirit*, and with liberty of Conscience; as being servants to *God* alone, and not to *men*. We finde therefore in the Scriptures a peremptory charge both wayes, that we neither usurpe *mastership*, nor undergoe *servitude*. A charge given by our Saviour *Christ* to his Disciples in the former behalfe, that they should [b] *not bee called Rabbi*, neither Masters, *Mat.* 23. and a charge given by the Apostle *Paul* to all beleevers in the later behalfe, that they should [c] *not be the servants of men*, 1 *Cor.* 7.

b Mat. 23. 8, 10

c 1 Cor. 7. 23.

§. 8. *cleared from misconstruction.*

God forbid any man of us, possessed with an Anabaptisticall spirit, or rather frenzy, should understand either of those passages, or any other of like sound, as if *Christ* or his *Apostle* laid laid any purpose therein to slacken those *sinews* and *ligamenta*, and to dissolve those *joints* and *contignations*, which tye into *one body*, and shape into *one structure*, those many little members and parts, whereof all humane societies consist: that is to say, to forbid all those *mutuall relations* of superiority and subjection which are in the world, and so to turne all into a vast Chaos of *Anarchy* and *Confusion*. For such a meaning is contrarious to the expresse determination of [a] *Christ*, and to the constant doctrine of [b] S. *Paul* in other places: and we ought so to interpret the Scriptures, as that one place may consist with another, without clashing or contradiction. The true and plaine meaning is this: that we must not acknowledge any our *Supreame Master*, nor yeeld our selves to bee *wholly* and *absolutely* ruled by the will of any, nor enthrall our *Judgements* and *Consciences* to the *sentences* or *lawes* of any man, or Angell, but onely *Christ* our Lord and Master in Heaven.

Non venit Christus conditiones mutare. Hieron. in Ep. 6.

a Mat. 23. 21.
b Rom. 13. 1. & c Ephes. 6. 5. Col. 3. 22.

§. 9. *by a twofold distinction of Masters: The former;*

And this interpretation is very consonant to the *Analogy* of Scripture in sundry places. In *Eph.* 6. (to omit

omit other places) there are *two distinctions* implyed, the one in the 5. the other in the 7. verses, both of right good use for the reconciling of sundry texts that seeme to contradict one another, and for the clearing of sundry difficulties in the present argument. [a] *Servants* (saith S. *Paul* there) *bee obedient to them that are your Masters according to the flesh.* Which limitation affordeth us the distinction of Masters [b] *according to the flesh* only, and of Masters *after the spirit* also: Intimating that we may have other *Masters of our flesh*, to whom we may (and must) give due reverence, so far as concerneth *the flesh*, that is, so farre as appertaineth to the *outward man*, and al *outwards things*. But of our *spirites*, and soules, and consciences; as we can have *no fathers*, so we may have *no Masters* upon earth, but onely our *Master* and our *Father* which is in heaven. And therfore (in *Mat.* 23.) Christ forbiddeth the calling of any man upon earth [c] *Father*, as well as he doth the calling of any man *Master*. And both the prohibitions are to be understood alike, and as hath beene now declared.

Againe (saith S. *Paul* there) [a] *with good will doing service, as to the Lord, and not to men*: which opposition importeth a second distinction, and that is of Masters into *supreme*, and *subordinate*: those are *subordinate Masters*, to whom we doe service *in ordine ad alium*, and as under another. Those are *supreme Masters*, in whom our obedience resteth in the *finall resolution* of it, without looking farther or higher. Men may be our *Masters*, and we their *servants*, the first way; with subordination to God, and [b] for his sake: And we must doe them service, and that with *good will*: but with reservation ever of our bounden service to him, as our only *supreme* soveraigne and *absolute* Master. But the later way, it is *high sacrilege* in any man to *challenge*, and it is *high treason* against the sacred Majesty of God and of Christ for us to *yeeld* to any other (as them) *the mastership*, that

a Ephes. 6. 5.

b---*secundùm carnem: quia est & Dominus secundùm spiritũ. Ille est verus Dominus*---- Augustin. in Psal. 124.

c Mat. 23. 9.

§. 10.

the later.

a Ephes. 6. 7.

b--*distinguebat Dominũ æternũ à temporali: tamen subditi erant, propter dominum æternum, etiam domino temporali.* Augustin. in Psal. 124.

that is, the sovereigne and absolute mastership over us.

Briefly, we must not understand those Scriptures that forbid either *Mastership* or *servitude*, as if they intended to discharge us from those mutuall obligations, wherein either in *soveraine* or *subiect* we stand tyed one unto another, in the state *Oeconomicall*, *Politicall*, or *Ecclesiasticall*, as anone it shall further appeare: but onely to beget in us a just care, amidst all the offices of *love* and *duty* which we performe to men, to preserve inviolate to them that *liberty* which we have in Christ; and so to hate them *servitude*, as to maintaine withall our owne *freedome* as *Saints*, as *free*.

A thing whereof it behoveth us to have [redacted] care, and that for sundry and weighty reasons. [redacted] in regard of *the trust* reposed in us in the [redacted] ry honest man taken himselfe bound [redacted] with faithfulnesse *the trust* reposed in h[redacted] serve what is committed unto him t[redacted] (though it be *another mans*) no less [redacted] much more carefully, than he would [redacted] owne; that so he may be able to give good [redacted] trust. Now these two, the *Christian faith* and [redacted] *stian liberty*, are of all other the choisest jewels, w[redacted] the Lord Iesus Christ hath made his Church the depositary. Every man therfore in the Church ought *earnestly to contend, as for the maintenance of the faith* (as S. *Iude* speaketh) so also for the maintenance of the liberty, *which was once delivered to the Saints*: even *eo nomine*, and for that very reason, because they were both delivered unto them under such a trust. *O Timothee, depositum custodi*: S. *Paul* more than once calleth upon *Timothy* to *keepe that which was committed to his trust*. He meaneth it in respect of the *Christian faith*: which he was bound to keepe intire as it was delivered him, at his perill, and as he would answer it another day. And the like obligation lieth upon us, in respect of this other

§. 11. *Of our care in this point.*

§. 12. *Sundry Reasons: the first;*

a *Religiosus homo sanctasq; diligenter & circumspectè foleat tueri fidei commissa.* Senec. de tranquil. cap. 11.

b *Nisi ad summum curam in deposito præstat, fraude non caret.* l. 32. ff. de deposito.

c Iude, vers. 3.

d 1 Tim. 6. 20. & 2 Tim. 1. 14.

other rich *depositum*, this ἐλευθερίαν of *Christian liberty*: for which we shall be answerable to Christ, from whom we receive it, how we have both *kept* it, and *used* it. And if by our default, and for want either of care or courage in us (*culpa, vel inadvertentiâ*, as the Lawyers say) we lose or imbezell it (as she said in the Canticles, *They made me the keeper of the Vineyard, but mine own Vineyard have I not kept*:) No doubt it will be heavie upon us, when wee come to give in our accounts. Rather we should put on a resolution (like that of S. *Moses*, who would not yeeld to leave so much as an *hoofe* behind him) not to part with *a jot* of that liberty wherewith Christ hath entrusted us, by making selves the servants of men.

cially since we cannot so doe, *secondly*, without wrong to Christ; nor *thirdly*, without great to God. Not without wrong to Christ: therefore disputeth it as upon a ground of right, *To are bought with a price* (saith he) *be ye not ans of men*: and in the next chapter before that, *e not your owne, for you are bought with a price*. As had said, Though it were a great weakneſſe in you to put your selves out of your owne power into the power of others, by making your selves their servants: yet if you were *your owne*, there should be no injury done thereby to any third person; but unto whosoever should complaine as if he were wronged, you might reserve this reasonable answer (*friend I doe thee no wrong, is it not lawful for me to do as I will with my own?*) But, saith he, this is not your case: you are *not your own*, but (*mine*) *He hath bought* you with his most precious blood; he hath payed a *valuable* (rather an *invaluable*) price for you: and having *bought* you and *payed* for you, you are now *his*; and you cannot dispose your selves in any other service without apparant wrong *to him*.

Neither onely doe we *injure Christ*, by making our selves

e ἐλευθερίαν λαβὼν, ἀντὶ ἐξουσίας ἀνθρώπων κτῆσαι dictum apud Stob. Serm. 1.

f Cant. 1. 6.

g Exod. 10. 26.

§. 13. *the Second*;

a 1 Cor. 7. 23.

b 1 Cor. 6. 19. 20.

c Matt. 20. 13. 15.

§. 14. *the Third*;

that is, the soveraigne and absolute mastership over us.

Briefly, we must not understand those Scriptures that forbid either *Mastership* or *servitude*, as if they inacted to discharge us from those mutuall obligations, wherein either in *estate* or *ability* we stand tyed one unto another, in the state *Oeconomicall*, *Politicall*, or *Ecclesiasticall*, as anone it shall further appeare: but onely to beget in us a just care, amidst all the offices of *love* and *duty* which we performe to men, to preserve inviolable that *liberty* which we have in Christ; and so to use them *servants*, as to maintaine withall our owne *freedome* as *sons*, as *free*.

§. 11. *Of our care in this point.*

A thing whereof to believeth us to have a speciall care, and that for sundry and weighty respects. *First*, in regard of *the trust* reposed in us in this behalfe. Every honest man taketh himselfe bound to discharge with faithfulnesse *the trust* reposed in him, and to preserve what is committed unto him by way of trust, (though it be *another mans*) no lesse, if not rather much more carefully, than he would doe if it were *his owne*; that so he may be able to give good account of his trust. Now these two, the *Christian faith* and the *Christian liberty*, are of all other the choisest jewels, whereof the Lord Iesus Christ hath made his Church the depositary. Every man therfore in the Church ought *earnestly to contend*, as *for the maintenance of the faith* (as S. *Iude* speaketh) so also for the maintenance of the liberty, *which was once delivered to the Saints*: even *eo nomine*, and for that very reason, because they were both delivered unto them under such a trust. *O Timothee, depositum custodi*: S. *Paul* more than once calleth upon *Timothy* to *keepe that which was committed to his trust*. He meaneth it in respect of the *Christian faith*: which he was bound to keepe entire as it was delivered him, at his perill, and as he would answer it another day. And the like obligation lieth upon us, in respect of this

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other

other rich *depositum*, this ἐλευθερίαν of *Christian liberty*: for which we shall be answerable to Christ, from whom we received it, how we have both *kept* it, and *used* it. And if by our default, and for want either of care or courage it run (*ἀπόλλυται, vel lavendula*, as the Lawyers say) we lose or imbezell it (as she said in the Canticles, *They made me the keeper of the Vineyard, but mine owne Vineyard have I not kept*:) No doubt it will be heavie upon us, when we come to give in our accounts. Rather we should put on a resolution (like that of *Moses*, who would not yeeld to leave so much as *an hoofe* behind him) not to part with *a jot* of that liberty wherewith Christ hath entrusted us, by making our selves the servants of men.

Especially since we cannot so doe, *secondly*, without manifest wrong to Christ; nor *thirdly*, without great dishonour to God. Not without wrong to Christ: S. *Paul* therefore disputeth it as upon a ground of right, 1 *Cor.* 7. *Ye are bought with a price* (saith he) *be ye not the servants of men*: and in the next chapter before that, *ye are not your owne, for you are bought with a price*. As if he had said, Though it were a great weaknesse in you to put your selves out of your owne power into the power of others, by making your selves their servants: yet if you were *your owne*, there should be no injury done thereby to any third person; but unto whosoever should complaine as if he were wronged, you might returne this reasonable answer (*Friend I doe thee no wrong, is it not lawfull for me to do as I will with my own?*) But, saith he, this is not your case: you are *not your own*, but (*Christs*). He hath *bought* you with his most precious bloud; he hath payed a *valuable* (rather an *invaluable*) price for you: and having *bought* you and *payed* for you, you are now *his*; and you cannot dispose your selves in any other service without apparant wrong *to him*.

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g Exod. 10. 26.

§. 13. *the Second*;

a 1 Cor. 7. 23.

b 1 Cor. 6. 19. 20.

c Mat. 20. 13. 15.

§. 14. *the Third*;

selves the servants of men; but we *dishonour God* also: which is *a third* reason. For to whom we make our selves servants, him we make our Lord and God. The covetous worldling therefore, by [a] *serving Mammon*, maketh mammon his God: which made S. *Paul* two severall times to set the brand of Idolatry upon covetousnesse, ([b] *the covetous man which is an Idolater*, Eph. 5. and [c] *covetousnesse which is Idolatry*, Col. 3.) And the voluptuous Epicure is therefore said to make his [d] *belly his God*, *Phil.* 3. because he [e] *serveth his owne belly*, as the phrase is, *Rom.* 16. Neither can I imagine upon what other ground the Devill should bee called [f] *the God of this world*, than this, that ὁ θεὸς ὁ αἰὼν τοῦτο τοῦ κόσμου, the men of this evill world by doing him service doe so make *a God* of him. For *service* is a principall part of that honour that belongeth *to God* alone, and wherof in his jealousie he will not endure that any part should be given away from him to another: [b] *Ipsi soli servies, thou shalt worship the Lord thy God, and him onely shalt thou serve.* We cannot serve any other, but to *his* great dishonour.

a Mat. 6. 24.

b Ephes. 5. 15.
c Col. 3. 5.

d Phil. 3. 19.
e Rom. 16. 18.

f 2 Cor. 4. 4.
g 1 Iohn 5. 19.

b Mat. 4. 10.

§. 15. Yea and *our owne* too; which may stand for a *fourth* reason. *Ye see your calling brethren*, saith the Apostle, 1 *Cor.* 1. 26. He would have men take notice of their *Christian calling*, (it is a holy and a high calling:) that so they might [a] *walke worthy* of it, and cary themselves in every respect answerable thereunto. Now by our calling we are freemen: for [b] *brethren you have beene called unto liberty*, *Gal.* 5. or. (which is all one) to the service of God. And being so, we infinitely abase our selves, and disparage our calling; when of *freemen* wee become *slaves*; and make our selves of Gods, *mens servants*: incomparably more to our owne dishonour, than if one that is free of a rich company, and hath born office in it, should for base respects binde himselfe apprentice againe with a master of poore condition in some

the fourth;

a Ephes. 4. 1.

b Gal. 5. 13.

some pelting trade. It is [c] *deminutio capitis* (as the Civilians call it,) for a man to descend from a higher to a lower condition: of the *three degrees* whereof that is esteemed the greatest, *maxima deminutio capitis*, which is with losse of liberty. *Leo* the Emperour therefore by speciall and severe constitution (as you may see it in [d] *the Novels*) forbad all freemen within the Empire the sale of their liberties; calling it *sacrum* in those that were so *presumptuous* as to *buy* them, and no lesse than folly, yea madnesse, (*dementia* and *vesania*) in those that were so *base* as to *sell* them: not without some indignation at the former lawes, for suffering such an indignity to be so long practised without either chastisement or restraint. And if he justly censured them as men of [e] *abject minded*, that would for any consideration in the world willingly forgoe their *civill* and *Roman* liberty: what flatnesse of spirit possesseth us, if we wilfully betray our *Christian* and *spirituall* liberty?

Whereby, besides the *dishonour*, we do also (which is the *fifth* reason, and whereunto I will adde no more) with our owne hands pull upon our own heads a great deale of unnecessary *cumber*. For whereas we might draw an [a] *easie yoake*, carry a *light burden*, observe [b] *commandements* that are *not grievous*, and so live at much hearts ease in the service of God and of Christ: by putting our selves into the service of men, we thrust our necks into a [c] *hard yoake* of bondage, such as neither we nor any of our fathers were ever able to beare; we lay upon our own shoulders φορτία βαρέα καὶ δυσβάστακτα, *heavy and insupportable burdens*; and subject our selves to *ordinances*, which are both grievous and unprofitable, and such are so far from preserving those that use them from perishing, that themselves [d] *perish in the using*.

Now against this liberty, (which if we will answer the *trust* reposed in us, and neither *wrong* Christ, nor *dishonour* God, nor yet *debase* and *encumber* our selves, where

c *V. Paul ff. de capit. deminut.*

d *Leo Novell. constit. 59.*

e *—qui tam ignavi & abjecti animi est—ibid.*

§. 16. *and the Fifth.*

a Mat. 11. 30.

b 1 Iohn 5. 3.

c μεγάλα καὶ δυσβάστακτα, ἀμετρόβαρα καὶ ἀνθρώποις. *Plut. apud Stob. Ser. 46.*

d Col. 2. 22.

§. 17. *Christian liberty encroached upon by Papall usurpations:*

where we should not, we must with our utmost power maintaine:) The offenders are of two sorts: to wit, such as either injuriously *encroach* upon the liberty of others; or else unworthily *betray* away their own. The most notorious of the former sort are the *Bishops of Rome*; whose usurpations upon the consciences of men, shew them to be the true successours of the Scribes and Pharisees, in [a] *laying heavie burdens upon mens shoulders* which they ought not, and in [b] *rejecting the Word of God to establish their own traditions*; rather than the successours of S. *Peter*, who forbiddeth [c] *dominatum in Clero*, in the last chapter of this Epistle at verse 3. to teach their owne judgements to be *infallible*; to make their definitions an universal and unerring *rule of faith*, to stile their decrees and constitutions *Oracles*; to assume to themselves *all power* in heaven and earth; to require subjection both to their *lawes* and *persons*, as of necessity unto salvation; to suffer themselves to be called by their parasites [d] *Dominus Deus noster Papa*, and [e] *Optimum, maximum, & supremum in terris numen*; all which and muchmoore is done and taught and professed by *the Popes* and in their behalfe: if all this will not reach to S. *Pauls* [f] *extolari supra omne quod dicitur Deus*: yet certainely, and no modest man can deny it, it will amount to as much as S. *Peters* [g] *dominari in Clero*, even to the exercising of such a Lordship over the *Lords heritage*, the Christian *Church*, as will become none but the Lord himselfe, whose heritage the Church is.

a Mat. 23. 4.
b Marke 7. 9.
c 1 Pet. 5. 3.
d gloss. in extrauag. Iob. 22. c. Cum inter.
e Stapleton de princip. fid. in præfat.
f 2. Thess. 2. 4.
g 1 Pet. 5. 3.

§. 18. *and undermined by the Magisteriall dictates,*

Besides these, that do it thus by *open Assault*, I would there were not others also, that did by *secret undermings* goe about to deprive us of that liberty which we have in Christ Iesus, even then when they most pretend the maintenance of it. They inveigh against the *Church Governours*, as if they Lorded it over *Gods* heritage; and against the *Church orders & constitutions*, as if they

were

were contrary to *Christian liberty*: wherein, besides that they doe manifeſt wrong to *the Church* in both particulars: they conſider not, that thoſe very accuſations, which they thus irreverently *dart* at the face of their *Mother*, (to whom they owe better reſpect,) but miſſe it, doe *recoile* pat upon themſelves, and cannot be avoided. For whereas theſe *conſtitutions* of the Church are made for *order*, *decency*, and *uniformities* ſake, and to ſerve unto *edification*; and not with any intention at all to lay a tye upon the *conſciences* of men, or to worke their *judgements* to an opinion, as if there were ſome *neceſſity*, or inherent *holineſſe* in the things required thereby; neither do our governours, neither ought they to preſſe them any farther: (which is ſufficient to acquite both the *governours* from that *Lording*, and the *Conſtitutions* from that trenching upon *Chriſtian liberty*, wherewith they are charged:) Alas that our brethren who thus accuſe them, ſhould ſuffer themſelves to bee ſo farre blinded with prejudices and partiall affections, as not ſee, that themſelves in the meane time, doe *really* exerciſe a *ſpirituall Lordſhip* over their diſciples, who depend in a manner wholly upon their judgements, by impoſing upon their conſciences ſundry *Magiſteriall concluſions*, for which they have no ſound warrant from the written word of God. Whereby, beſides the great injury done to their brethren in the impeachment of their *Chriſtian liberty*, and leading them into *errour*: they doe withall *exaſperate* againſt them the mindes of thoſe that being in authority looke to be obeyed; and *engage* them in ſuch ſufferings, as they can have no juſt cauſe of rejoycing in.

For, beloved, this we muſt know, that as it is *injuſtice* to condemne the innocent, as well as it is *injuſtice* to cleare the guilty, and both theſe are equall [a] *abominable* to the Lord: ſo it is *ſuperſtition to forbid* that as *unlawfull*, which is in truth indifferent, and therefore *lawfull*; 2

§. 19. *and ſuperſtitions of Noveliſts.*

[a] Prov. 17. 15.

full; as well as it is *superstition to enjoyne* that as *necessary*, which is in truth indifferent, and therefore *arbitrary*. Doth that heavy *woe* in *Esay* 5 appertaine (thinke yee) to them onely, that out of prophanenesse b *call evill good*; and nothing at all concerne them, that out of precisenesse *call good evill*? Doth not hee *decline* out of the way, that turneth aside on *the right hand*, as well as he that turneth on *the left*? They that *positively* make that to be sinne, which the Law of God never made so to bee: how can they bee excused from symbolizing with the *Pharisees* and the *Papists*, in making the narrow wayes of God yet narrower than they are, in c *teaching for doctrines mens precepts*, and so d *casting a snare* upon the consciences of their brethren? If our *Church* should presse things as far, and upon such grounds, the one way, as some *forward spirits* doe the other way; if as they say (it is a *sinne* to kneele at the Communion, and therefore we *charge you* upon your consciences not to doe it;) so the Church should say (it is a *sinne* not to kneele, and therefore we *require you* upon your consciences to doe it,) and so in all other *lawfull* (yet *arbitrary*) ceremonies: possibly then the *Church* could no more be able to acquit her selfe from encroaching upon *Christian liberty*, than they are that accuse her for it. Which since *they* have done, and *she* hath not: *shee* is therefore free, and *themselves* onely guilty.

b Esay 5. 20.

c Mat. 15. 9.

d 1 Cor. 7. 35

§. 20. *We must not be the servants of men.*

It is our duty, for the better securing of our selves, as well against those *open impugners*, as against these *secret underminers*, to looke heedfully to our trenches and fortifications; and to a *stand fast in that liberty wherewith Christ hath made us free*, lest by some device or other we be lifted out of it. To those that seeke to enthrall us, wee should b *give place by subjection, no not for an houre*, lest wee bee ensnared by our owne default, ere we be aware. For indeed we cannot be ensnared in this kinde, but meerely by our owne default: and

a Gal. 5. 1.

b Gal. 2. 5.

and therfore S. *Paul* often admonisheth us to take heed that none [c] *deceive, spoile or beguile us*; as if it were *in our power*, if we would but use requisite care therein-to, to prevent it; and as if it were *our fault* most, if wee did not prevent it. And so in truth it is. For wee oftentimes *betray* away our owne liberty, when wee might *maintaine* it; and so become *servants* unto men, when we both might and ought to keep our selves *free*.

Which fault wee shall be the better able to void, when wee shall know the true *causes*, whence it springeth: which are evermore one of these two, an *unsound head*, or an *unsound heart*. Sometimes wee esteeme too highly of others, so far as either to envassall our *judgements* to their *opinions*, or to enthrall our *consciences* to their *precepts*; and that is our *weakenesse*: there the fault is in the *head*. Sometimes we apply our selves to the *wills* of others, with an eye to our owne benefit or satisfaction in some other *carnall* or *worldly* respect; and that is our *fleshlinesse*; there the fault is in the *heart*: This latter is the worst, and therefore in the first place to be avoided. The most and worser sort, unconscionable men, doe often transgresse this way. When for feare of a *frowne* or worse displeasure, or to curry favour with those they may have use of, or in hope either of raising themselves to some *advancement*, or of raising to themselves some *advantage*, or for some other like respects, they become *officious instruments* to others for the accomplishing of their lusts in such services, as are evidenrly (even to their owne apprehensions) sinfull and wicked. So [a] *Doeg* did King *Saul* service in shedding the blood of fourescore and five innocent Priests: and [b] *Absalons servants* murdered their masters brother upon his bare command: and [c] *Pilate* partly to gratifie the *Iewes*, but especially for feare of [d] *Cæsars* displeasure, gave sentence of death upon Iesus, who in his owne conscience he thought had not deserved it. In such cases

c Ephes. 5. 6. Col 2. 4. 8. 18. 1 Thes. 2. 3.

§. 21.

Either 1. *by an obsequiousnes to thē in that which we know to be evill*;

a 1 Sam. 22. 18

b 2 Sam. 13. 28

c Mar. 15. 15.

d Ioh. 19. 12.

ses as these are, when we are *commanded* by our superiours, or *required* by our friends, or any other way *sollicited* to doe that which we know we cannot do without sinne; we are to maintaine our *liberty* (if we cannot otherwise fairely decline the service) by a flat and peremptory *deniall*, though it bee to the greatest power upon earth. As the three young men did to the great *Nebuchadnezzar*, c *Be it knowne unto thee O King, that wee will not serve thy gods, nor worship the golden image which thou hast set up.* And the ancient Christians to the heathen Emperours, *Da veniam Imperator, tu carcerem, ille gehennam.* And the Apostles to the whole councell of the Iewes, f *whether it be right in the sight of God to hearken to you, more than unto God, judge ye. Acts 4.* He that will displease God to g please men, he is the *servant of men*, and cannot be the *servant of God.*

But honest and conscionable men, who doe not easily and often fall this way, ἰδιῶται (as the word is *Rom. 16.*) men that are *not evill*, are yet apt sometimes to bee so farre caryed away with an high estimation of some men, as to subject themselves wholly to their *judgements*, or *wills*; without ever questioning the *truth* of any thing they *teach*, or the *lawfulnesse* of any thing they *enjoyne*. It is a dangerous thing b θαυμάζειν πρόσωπα, as S. *Iude* speaketh, *to have mens persons in admiration*; though they be of never so great learning, wisedome, or piety: because the best and wisest men that are, are c ὁμοιοπαθεῖς ἡμῖν *subject to the like infirmities as we are* both of sinne and error, and such as may both d deceive others, and be themselves deceived. That honor which *Pythagoras* his Scholars gave to their Master, in resting upon his bare authority (αὐτὸς ἔφα) as a sufficient proofe, yea as e *a Divine Oracle*, many judicious even among the heathen altogether f misliked, as too servile, and prejudiciall to that *libertas Philosophica*, that freedome of

c Dan. 3. 18.

f Acts 4. 19.
g Gal. 1. 10.
& 22, *or 2. by subjecting our selves to their opinions or wills*,
a Rom. 16. 18.
b Iude ver. 16.
c Acts 14. 15. & Iam. 5. 17.
d *Humana authoritas plerũque fallit.* Aug. 2. de ordin. 9.
e --αὐτὸς ἔφα θεῖον μενοῖχεν· τοῖς λεγομένοις ἐπ' αὐτῷ. Ælian. 4. *ver.* 17
f *Neq; vero probare soleo id, quod de Pythagorica accepimus*— Cic. 1. de nat. deorum.

of judgement which was behovefull for the study of philosophy. How much more then must it needs be prejudiciall in the judgement of Christians to that *libertas Evangelica*, that freedome wee have in Christ, to give such honour to any other man, but *the man Christ Iesus* onely, or to any other writings than to those which are in truth *the Oracles of God*, the holy Scriptures of the old and new Testament.

g 1 Pet. 4. 11.

§. 23.
be they of never so great worth or note

There is I confesse much reverence to be given to the writings of the godly ancient *Fathers*; more to the Canons and decrees of generall and provinciall *Councels*; and not a little to the judgement of learned, sober, and godly *Divines* of later and present times, both in our owne and other reformed Churches. But we may not a *jurare in verba*, build our faith upon them as upon a sure foundation, nor pin our beleefe upon their sleeves; so as to receive for an undoubted *truth* whatsoever they hold, and to reject as a grosse *error* whatsoever they disallow, without further examination. Saint *Iohn* biddeth us b *try the spirits*, before wee beleeve them: 1 *Iohn* 4. And the c Bereans are remembred with praise for so doing, *Acts* 17. We blame it in the *schoolmen*, that some adhere pertinaciously to the opinions of *Thomas*, and others as pertinaciously to the opinions of *Scotus*, in every point wherein they differ; insomuch as it were *grande piaculum*, a heynous thing and not to bee suffered, if a *Dominicane* should dissent from *Thomas*, or a *Franciscane* from *Scotus*, though but in one single controversed conclusion. And we blame it justly; for S. *Paul* blamed the like sidings and partakings in the Church of Corinth; whilest one professed himselfe to be *of Paul*, another *of Apollo*, another *of Cephas*, as a fruit of d *carnalty* unbeseeming Christians. And is it not also blame-worthy in us, and a fruit of the same carnality, if any of us shall affect to bee accounted rigid *Lutherans*, or perfect *Calvinists*; or give up our judge-

a Horat. 1. Ep. 1. —*Vt isti qui in verba jurant nec quid dicatur æstimant, sed à quo.* Sen. Epist. 12.
b 1 Ioh. 4. 1.
c Acts 17. 11.

d 1 Cor. 3. 4.

ments to be wholly guided by the writings of *Luther* or *Calvin*, or of any other mortall man whatsoever? Worthy *instruments* they were both of them of Gods glory, and such as did excellent *service* to the Church in this times, whereof we yet finde the benefit, and we are unthankefull if we doe not blesse God for it: and therefore it is an unsavoury thing for any man to gird at their names, whose memories ought to be precious. But yet were they not *men*? had they received the spirit in the *fulnesse* of it, and not *by measure*? knew they otherwise than *in part*, or prophesyed otherwise than *in parte*? might they not in many things, did they not in some things, *mistake* and *erre*? Howsoever the Apostles interrogatories are unanswerable: what saith he, [e] *was Paul crucified for you? or were yee baptised in the name of Paul?* even so, was either *Luther* or *Calvin* crucified for you? or were yee baptised into the name either of *Luther* or *Calvin*, or any other man? that any one of you should say I am of *Luther*, or any other I am of *Calvin*, and I of him, and I of him? what is *Calvin* or *Luther*, nay [f] *what is Paul or Apollo, but ministers by whom ye believed?* that is to say, *instruments*, but not *Lords* of your beliefe.

e 1 Cor. 1. 13.

f 1 Cor. 3. 5.

§. 24. *Observ.* 1. *We must not abuse our liberty.*

To summe up, and to conclude this *first point* then. To doe God and our selves right, it is necessary wee should with our utmost strength maintaine the *doctrine* and *power* of that liberty wherewith Christ hath endowed his Church, without either *usurping* the mastery over others, or *subjecting* our selves to their servitude: so, as to surrender either our *judgements* or *consciences*, to be wholly disposed according to the *opinions* or *wills* of men, though of never so excellent piety or parts. But yet lest while we shun one extreme, we fall into another, as (the Lord be mercifull unto us) we are very apt to do; lest while wee seeke to *preserve* our liberty that we doe not *lose* it, we *stretch* it too farre, and so

so abuse it: the Apostle therefore in the next clause of the Text putteth in a caveat for that also, (*not using your liberty for a cloake of maliciousnesse*.) Whence ariseth our *second observation*. We must so maintaine our liberty, that we abuse it not: as we shall, if, under the pretence of *Christian liberty* we either adventure the doing of some unlawfull thing, or omit the performance of any requisite duty. (*As free and not using your liberty for a cloake of maliciousnesse.*)

§. 25. *by making it a cloake,*

The Apostles intention in the whole clause will the better appeare, when we know what is meant by *Cloake*, and what by *Maliciousnesse*. The Greeke word ἐπικάλυμμα, which is no where else found in the whole new Testament but in this verse onely; signifieth properly any *covering*: as the covering of [a] *badgers skins* that was spred over the Tabernacle is in the Septuagints translation called ἐπικάλυμμα. And it is very fitly translated a *cloake*, (though it do not properly so signifie;) in respect of that notion wherein the word in our English tongue is commonly and proverbially used; to note some faire and *colourable pretence*, wherewith we disguise and conceale from the conusance of others the dishonesty and faultinesse of our intentions in some things practised by us. Our Saviour (*Christ*) saith of the obstinate Iewes, that had heard his doctrine and seene his miracles, that [b] *they had no cloake for their sin*, *Iohn* 15. he meaneth they had no colour of plea, nothing to pretend by way of excuse. And Saint *Paul* professeth in the whole course of his ministery not to have used at any time [c] *a cloake of covetousnesse*. 1 *Thes.* 2. that is, hee did not under colour of preaching the Gospell endeavour to make *a prey* of them, or *a gaine* unto himselfe. In both which places, the Greeke word is πρόφασις, which signifieth a faire *show*, *pretence*, or *colour*, which we use to call a *cloake*.

a Exod. 16. 14. & 36. 16.

b Iohn 15. 22.

c 1 Thes. 2. 5.

§. 26. (*as wee are apt to doe,*)

It is a corruption very common among us; whatsoever

ver we are within, yet we desire [a] *in generation to make a faire shew* outwardly, and to make bright [b] *the outside of the platter*, how sluttish soever the inside bee. We are loath to forbeare those sinnes, which we are ashamed to professe: and therefore wee *blanch* them, and *colour* them, and *cloake* them, that we may both doe *the thing* we desire, and yet misse *the shame* we deserve. A fault of an ancient originall, and of long continuance: ever since [c] *Adams* first patche together a cloake of *fig-leaves*, to cover the shame of his nakednesse. Since which time, (unlesse it were some desperately prophane wretches, that being void of *shame* as well as *grace*, [d] *proclaime their sinnes as Sodome*, and hide them not, but rather glory in them; what man ever wanted some handsome *cloake* or other to cast over [e] the foulest and uglieſt transgressions? [f] *Saul* spareth *Agag* and the fatter cattell flat contrary to the Lords expresse command: and the offering of *sacrifice* must be the cloake. [g] *Iezabel* by most unjust and cruell oppression murthereth *Naboth* to have his Vineyard, and the due punishment of *blasphemy* must bee the cloake. The covetous [h] *Pharisees* devoure widdowes houses, and *devotion* must be the cloake. So in the Church of Rome *Monkery* is used for a cloake of idlenesse and Epicurisme; *The seale of confession* for a cloake of packing treasons, and diving in the secrets of all Princes and Estates: *Purgatory, Dirges, Indulgences, and Iubilees*, for a cloak of much rapine and avarice. *Seneca* laid truly of most men, that they studyed more [i] *excusare vitia quàm excutere*, rather sollicitous how to cloake their faults than desirous to forsake them: and S. *Bernards* complaint is much like it, both for truth and elegancy, that men did not let themselves so much [k] *colere virtutes*, to exercise true vertue and the power of godlinesse, as *colorare vitia*, to maske foule vices under the vizard of vertue and godlinesse. Alas, that our owne daily experience

a Gal. 6. 12.
b Mat. 23. 25.
c Gen. 3. 7.
d Esay 3. 9.
e *Nullum vitium est sine patrocinio.* Sen. ep. 116.
f 1 Sam. 15. 15
g 3 King. 21. 13
h Mat. 23. 14
i Sen. Ep. 116.
k Bernard.

rience did not too abundantly justifie the complaint in the various passages of common life, not *needfull*, being so evident, and being so many not *possible* to bee now mentioned. We have a cleare instance in the text, and it should grieve us to see it so common in the world: that the blessed *liberty* we have in Christ should become *instead of a cloake*, and that of *maliciousnesse*.

You see what the *Cloake* is: see now what is *Maliciousnesse*. Κακία is the word; which is properly rendred by *malice* or *maliciousnesse*. And as these English words, and the latine word *malitia* whence these are borrowed; so likewise κακία in greeke, is many times used to signifie one speciall kinde of sinne, which is directly opposite to brotherly love and charity: and the word is usually so taken, wheresoever it is either set in opposition to such *charity*, or else ranked with other speciall sinnes of the same kinde, such as are [a] *anger, envy, hatred*, and the like. And if we should so understand it here, the sence were good: for it is a very common thing in the world to offend against *brotherly charity*, under the colour of *Christian liberty*; and doubtlesse our Apostle here intendeth the remedy of that abuse also. Yet I rather conceive that the word *maliciousnesse* in this place is to be taken in a larger comprehension, for all manner of *evill*, and of *naughtinesse*, according to the adequate signification of the greeke and latine adjectives κακὸν and *malus*, from whence the substantive used in the text is derived. Of which maliciousnesse so largely taken, that *speciall maliciousnesse* before spoken of, is but a branch. The Apostles full purpose then in this clause of the text, is to restraine all that abuse of *Christian liberty*, whereby it is made a *cloake* for the palliating of any wicked or sinfull practise in any kinde whatsoever. And so understood, S. *Peters* admonition here is parallell'd with Saint *Pauls* elsewhere; *Brethren* (saith he) *ye have been called unto liberty: onely use not your*

§. 27. *Of maliciousnesse.*

[a] Rom. 1. 29. Col. 3. 8. Tit. 3. 3.

your liberty for an occasion to the flesh Gal. 5. 13. To use liberty for *an occasion to the flesh*, and to use liberty for a *cloake of maliciousnesse*, is the very same thing: and it is a very *great sin*.

§. 28. *proved from the Text, in 3. respects. The First;*

For the proofe whereof I shall need to use no other arguments, than the words of the text will afford. First every act of *maliciousnesse* is a sinne: and secondly to *cloake* it with a faire pretence, maketh it a greater sinne: but then thirdly to use *Christian liberty* for the cloake, giveth a farther addition to it, and maketh it a greater sinne. First it is a sinne to doe any act of *maliciousnesse*. Κακία and κακία we know are *conjugata*, and doe mutually inferre each other. It is a superfluous thing, and such as we might well enough be without: [a] περισσεία κακίας *superfluity of maliciousnesse*, *Iames* 1. not so only, but it is an *hurtfull thing* and of a noxious malignant quality, as leaven sowring the whole lumpe of our services to God; [b] ζύμη κακίας, *the leaven of maliciousnesse*, 1 *Cor.* 5. It is a thing to be repented of; [c] μετανόησον ἀπὸ τῆς κακίας σου, *repent of this thy* wickednes or *maliciousnesse*, saith S. *Peter* to *Simon Magus Acts* 8. It is a thing to be cast away from us, and *abominated* as a filthy garment or polluted cloth: [d] ἀποθέμενοι πᾶσαν κακίαν, *laying aside* or casting away *all maliciousnesse*, saith the same Apostle againe in the first verse of this Chapter.

1
[a] Iam. 1. 21.
2
[b] 1 Cor. 5. 8.
3
[c] Acts 8. 22.
4
[d] 1 Pet. 2. 1.

§. 29. *the Second;*

It is evill then to *doe* any act of maliciousnesse; but much worse when we have so done to *cloake* it with a faire pretence. For besides that all things howsoever cloaked and covered from the eyes of men, are [a] *naked and open unto the eyes of him with whom we have to doe*; this cloaking of our sinnes is but a farther evidence of our *hypocrisie* in his sight; who as he is a God of *pure eyes*, and therefore cannot but hate all sin, so is he a God that loveth a *pure heart*, and therefore of all sinnes hateth hypocrisie. They that by injustice and oppression devoure widdowes houses, shall certainely receive

[a] Heb. 4. 13.

damnation

damnation for that, but if withall they doe it under the colour of devotion and of *long praiers*, [b] *οὐ μὴ λήμψονται κρίμα* they shall receive *the greater damnation* for that also.

[b] Mat. 23. 13.

But if men will needs be *hypocrites*, and must have a *cloake* for their maliciousnesse: they might yet at lest bethinke themselves of somewhat else of lighter price to make a cloake of; and not to use to so base a purpose so rich a stuffe, as is this blessed *liberty* which the Sonne of God hath purchased with his most precious bloud. As in nature *corruptio optimi pessima*; so in morality, by how much better any thing is in the *right use* of it, by so much is it worse in the *abuse*. As the quickest spirited *wine* hath the sowrest lees; and the best *wit* misgoverned is the most pernicious, and an *Angel* when he falleth becommeth a *devil*. So to use this liberty which is a spirituall thing, *for an occasion to the flesh*, to take this liberty which (if I may so speake) is the very *livery cloake* of the servant of God, and to make it a *cloake of maliciousnesse* for the service of sin: must needs be presumption in an high degree, and an unsufferable abuse.

§. 30. *the third.*

Now we see how great a sinne it is thus to abuse our liberty, it will be needfull in the next place to inquire more particularly, wherein this abuse consisteth, that so we may be the better able to avoid it. We are therefore to know that *Christian liberty* may be used or rather abused for *a cloake of maliciousnesse*, these foure wayes following. *First* we make it a cloake of maliciousnesse, if we hold our selves by vertue thereof discharged from our *obedience* either to the whole *moral Law* of God, or to any part of it. Where to omit those that out of the wretched [a] prophaneneſse of their owne hearts, pervert this branch of Evangelicall doctrine, as they doe all the rest, to their owne destruction: as a spider turneth the juyce of the sweetest and most medicinable herbes into poyson: so these [b] *turne the grace of God into wantonnesse*, and the *liberty* they have in Christ into

§. 31. *Christian liberty may be abused foure waies. 1. by using it prophanely.*

[a] *Noli ergo libertatem abuti ad libere peccandū* Aguſt. in Ioh. tract. 41.

[b] Iude ver. 4.

into a prophane *licentiousnesse*; great offenders this way are the *Libertines* and *Antinomists*, who quite cancell the whole *Law of God*, under the pretence of *Christian Liberty*, as if they that were in *Christ* were no longer tyed to yeeld obedience to the *Morall Law*, which is a pestilent error, and of very dangerous consequence; Whereas our blessed Saviour himselfe hath not onely professed that he came not to destroy the Law, but expressly forbidden any man to thinke so of him. (c *Thinke not that I came to destroy the Law, I came not to destroy it, but to fulfill it.*) And Saint *Paul* rejecteth the consequence with an *absit*, as both unreasonable and impious, if any man should conclude, that by preaching the righteousnesse of faith, the Law were abolished. (d *Doe we then make void the Law through faith? God forbid: yea* (saith he, rather) *we establish the Law*, Rom. 3.

c Mat. 5. 17. *V. Augustin. li.* 17, 18. *&c. contra Faustū Manichæum, fusè & in quæst. V. & N. T. quæst.* 69.
d Rom. 3. ult.

§. 32. *How the moral law bindeth Christians, and how not.*

But they interpret those words of Christ in this sence, *He came not to destroy the law but to fulfill it*: that is, he came not to destroy it without fulfilling it first, but by fulfilling it in his owne person, he hath destroyed it unto the person of every beleever: and therefore is Christ said to be a *the end of the Law to every one that beleeveth*, Rom. 10. Whence it is that the faithfull are said to be b *freed* from the Law, *delivered* from the law, c *dead* to the law, and to be d *no longer under the Law*, and other like speeches there are many every where in the New Testament. I acknowledge both their expositions to be *just*, and all these allegations true: yet not *sufficient* to evict their conclusion. Not to wade far into a controversie, which I had not so much as a thought to touch upon when I fixed my choyce upon this Scripture: it shall suffice us to propound *one distinction*, which well heeded and rightly applied, will cleere the whole poynt concerning the *abrogation* and *obligation* of the *Morall Law* under the New Testament, and cut off many needlesse curiosities, which lead men into errour. The Law

a Rom. 10. 4. *Finis perficit, non interficit. August. 2. cont. adversar. legis.* 7.
b Rom. 7. 6.
c Rom. 7. 4. Gal. 2. 19.
d Rom. 6. 14. Gal. 5. 18.

then

then may be considered, either *as a Rule* or *as a Covenant*. Christ hath freed all beleevers from the *rigour* and *curse* of the law, considered *as a Covenant*; but he hath not freed them from *obedience* to the Law, considered *as a Rule*. And all those Scriptures that speake of the law as if it were abrogated or anulled, take it considered *as a Covenant*; those againe that speake of the Law as if it were still in force, take it considered *as a Rule*. The Law *as a Covenant*, is *rigorous*; and under that rigour we now are not, if we be in Christ: but the Law *as a Rule*, is *equall*; and under that equity we still are, though we be in Christ.

The Law *as a Rule* onely sheweth us, what is good and evill, what we are to doe and not to doe. (a *He hath shewed thee, O man, what is good, and what the Lord requireth of thee*;) without any *condition* annexed either of *reward* if we observe it, or of *punishment* if we transgresse it. But the Law *as a Covenant* exacteth punctuall and personall performance of every thing that is contained therein, with a *condition* annexed of Gods *acceptance*, and of *blessing* if we performe it to the full; but of his *wrath* and *curse* upon us, if we faile in any thing. Now by reason of transgression we having all broken that *Covenant*, the Law hath his worke upon us, and involveth us all in b *the curse*; so as by c *the covenant of the Law* no flesh living can be justified. Then commeth in *Christ*, who subjecting himselfe for our sakes to the *Covenant of the Law*, first *fulfilleth* it in his owne person but in our behalfe as our surety, and then *disannulleth* it, and instead thereof establisheth d *a better Covenant* for us, even *the Covenant of Grace*: so that now as many as beleeve, are free from *the Covenants* of the Law, and from *the Curse* of the Law, and set under *a Covenant* of Grace, and under *promises* of Grace. There is a translation then of *the Covenant*: but what is all this to *the Rule*? That still is where it was: even as the nature of good and

§. 33. *with the ground of that difference.*

a Mic. 6. 8.

b Gal. 3. 10.
c ibid. vers. 11.

d Heb. 8. 6.

and evill is still the same it was. And the Law considered *as a Rule*, can no more be abolished or changed, than can the nature of *good* and *evill* be abolished or changed. It is our singular comfort then, and the happiest fruit of our *Christian liberty*, that we are freed by Christ and through faith in him from *the Covenant* and *Curse* of the Law: but we must know that it is our duty, notwithstanding the liberty that we have in Christ, to frame our lives and conversations according to the *Rule* of the Law. Which if we shall neglect under the pretence of our *Christian Liberty*, we must answer for both: both for *neglecting* our duty, and for *abusing* our liberty. And so much for the first way.

§. 34. *II. by using it inordinately.*

The *second way*, whereby our liberty may be used *for a cloake of maliciousnesse*, is, when we stretch it in the use of things that are indeed indifferent beyond the just bounds of *sobriety*. Many men that would seeme to make conscience of their wayes, will perhaps aske the opinion of some Divine, or other learned man, whether such or such a thing be lawful or no, and if they be once perswaded that it is *lawfull*, they then thinke they have free liberty to use it in what *manner* and *measure* they please; never considering what [a] *caution* and *moderation* is required even in lawfull things to use them lawfully. Saint *Gregories* rule is a good one, [b] *Semper ab illicitis, quandoq; & à licitis*: things unlawfull we must never doe; nor ever lawfull things, but with due respect to our *calling* and other concurrent [c] *circumstances*. *Wine* and *musicke* and gorgeous *apparell*, and delicate *fare*, are such things as God in his goodnesse hath created and given to the children of men for their comfort; and they may use them lawfully, and take comfort in them as their portion: but he that shall use any of them *intemperately*, or *unseasonably*, or *vainely*, or *wastefully*, abuseth both them and himselfe. And therefore we shall often finde both the things themselves condemned, and those that used

a *Because wee are free, we may not run wild.* Hall. 1 5. *Contempl.* 3.
b *Gregor.*
c *Quædam quæ licent, tempore & loco mutato non licent.* Sen. *controverſ.* 25.

used them blamed in the Scriptures. The men of Israel for [d] *stretching themselves upon their couches, and eating the lambs out of the flock, and chaunting to the sound of the Viall, and drinking Wine in bowls*, Amos 6. And the women for their [e] *bracelets, and earerings, and wimples, and crisping pins*, and their other bravery in *Esay* 3. And the rich man for [f] *fearing deliciously and wearing fine linnen* in the Parable. *Luk.* 16. Yea our Saviour himselfe pronounceth a woe against [g] them that *laugh*, *Luk.* 6. And yet none of all these things are or were *in themselves* unlawfull: it was the *excesse* onely, or other *disorder* in the use of them that made them obnoxious to reproofe. Though some in their heate have said so, yet who can reasonably say, that *horse-matches*, or playing at *cardes* or *dice*, are in themselves and wholly unlawfull? And yet on the other side, what sober wise man, because the things are lawfull, would therefore approve of that vaine and sinfull expence which is oftentimes bestowed by men of meane estates in the *dyeing* of horses, and *wagering* upon them? or of that excessive abuse of *gaming*, wherein thousands of our gentry spend in a manner their whole *time*, and consume away their whole *substance*, both which ought to bee farre more precious unto them? I might instance in many other things in like manner. In all which, we may easily erre either in point of *judgement*, or *practice*, or both; if we doe not wisely sever *the use* from *the abuse*. Many times because the *abuses* are common and great, wee previshly *condemne* in others the *very use* of some lawfull things. And many times againe, because there is evidently a *lawfull use* of the things, we impudently *justifie* our selves in the very *abuses* also. That is foolish *precisenesse* in us, and this prophane *partiality*: by that we *infringe* our brethrens liberty; by this *pollute* our owne. The best and safest way for us in all indifferent things is this: to be indulgent to *others*, but strict to *our selves*; in allowing

d Amos 6. 4, 6.

e Esa. 3. 18, 23

f Luk 16. 19.

g Luk. 6. 25.

ing them their liberty with the most, but taking our owne liberty ever with the least.

§. 35. *Wee should not bee so strict to others, as to our selves.*

But is not this to *preach* one thing, and *doe* another? ought not our *doctrine* and our *Practice* to go together? It is most true, they ought so to doe; Neither doth any thing I have said make to the contrary. What we may doctrinally deliver to be *absolutely necessary*, wee may not in our owne practice omit: and what we may doctrinally condemne as *simply unlawfull*, wee are bound in our owne practice to forbeare. But things of a middle and *indifferent nature*, wee may not doctrinally either *impose* them as necessary, neither *forbid* as unlawfull, but leave a liberty in them both for other men and our selves to use them or not to use them, as particular *circumstances* and *occasions* and other *reasons* of conveniency shall lead us. And in these things both we must allow others *a liberty*, which for some particular reasons it may not be so fit for us to take; and we may also tye our selves to that *strictnesse* for some particular reasons, which we dare not to impose upon others. It was a foule fault and blame-worthy in the Scribes and Phansees to tye [a] *heavie burdens upon other mens shoulders, which they would not touch with one of their owne fingers*: but if they should (without superstition, and upon reasonable inducements) have laid such burders upon themselves, and not imposed them upon others; for any thing I know, they had been blamelesse. There are many things which in my conscience are not absolutely and *in Thesi* necessary to be done; which yet *in Hypothesi* for some personall respects I thinke so fit for me to do, that I should resolve to undergoe some inconvenience rather than *omit* them; still reserving *to others* their liberty to doe as they should see cause. There are againe many things which in my conscience are not absolutely and *in Thesi* unlawfull to be done, which yet *in Hypothesi* and for the like personall respects, I thinke so *unfit* for me

a Mat. 23. 4.

me to doe, that I should resolve to undergoe some inconvenience rather than *doe* them; yet still reserving *to others* the like liberty as before, to doe as they should see cause. It belongeth to every sober Christian advisedly to consider not onely what in it selfe may *lawfully* be done or left undone, but also what in *godly wisdome* and discretion is *fittest* for him to doe, or not to doe upon all occasions, as the exigence of present circumstances shall require. He that without such due consideration will doe all he may doe at all times, under colour of *Christian liberty*, hee shall undoubtedly sometimes use his liberty for *a cloake of maliciousnesse*. And that is the second way, by using it *excessively*.

§. 36.

III. by using it uncharitably.

It may be done a *third way*, and that is by using it *uncharitably*, which is the case whereto I told you Saint Paul beateth so often. When we use our liberty so, as to [a] *stumble* the weake consciences of our brethren thereby, and will not remit any thing the extremity of that right and power wee have in things of indifferent nature, [b] *to please our neighbour for his good unto edification*, at least so farre as we may doe it without greater inconvenience; we [c] *walke not charitably*: and if not *charitably*, then not *Christianly*. Indeed the case may stand so, that wee cannot condiscend to his infirmity without great prejudice either to our selves or to the interest of some third person. As for instance when *the Magistrate* hath positively already determined our liberty in the use of it *the one way*; wee may not in such case redeeme the offence of a private brother with our disobedience to superiour authority in using our liberty *the other way*: and many other like cases there may be. But this I say, that where without great inconvenience wee may doe it, it is not enough for us to [d] *please our selves* and to satisfie our owne consciences that we do but what we lawfully may: but we ought also to [e] *beare one anothers burdens*, and to forbeare for one anothers sakes what otherwise

a 1 Cor. 8 9.

b Rom. 15 2.

c Rom. 14 15.

d Rom. 15 1.

e Gal. 6. 2.

wise wee might doe, and so to *fulfill the Law of Christ*. S. *Paul* who hath forbidden us in one place to make our selves [f] *the servants of any man* (1 Cor. 7.) hath yet bidden us in another place [g] *by love to serve one another* (Gal. 5. 13.) And his practise therein consenteth with his doctrine (as it should doe in every teacher of truth,) for though hee were [h] *free from all*, and knew it, and would not [i] *bee brought under the power of any*, yet in love he became [k] *servant to all*, *that by all meanes hee might winne some*. It was an excellent saying of *Luther*, [l] *Omnia libera per fidem, omnia serva per charitatem*. We should know and bee fully perswaded with the perswasion of *faith*, that all things are *lawfull*: and yet withall wee should purpose and bee fully resolved for *charity* sake to forbeare the use of many things, if wee finde them *inexpedient*. Hee that will have his owne way in every thing he hath a liberty unto, whosoever shall take offence at it; maketh his liberty but a *cloake of maliciousnesse*, by using it *uncharitably*.

f 1 Cor. 7. 23
g Gal. 5. 13.
i 1 Cor. 6. 12.
k 1 Cor. 9 19 22.
l Luther in Galat. 5.

§. 37. IIII. *by using it undutifully.*

The *fourth* and last way, whereby we may use our liberty for a cloake of maliciousnesse, is, by using it *undutifully*, pretending it unto our disobedience to lawfull authority. The *Anabaptists* that deny all subjection to Magistrates in indifferent things, doe it upon this ground, that they imagine *Christian liberty* to be violated when by *humane lawes* it is determined either the one way or the other. And I cannot but wonder, that many of our brethren in our owne Church, who in the question of *Ceremonies* must argue from their *ground*, (or else they talke of *Christian liberty* to no purpose) should yet hold off, before they grow to their *conclusion*; which to my apprehension seemeth by the rules of good discourse to issue most naturally and necessarily from it. It were a happy thing for the peace both of this *Church* and of their own *consciences*, if they would in calme bloud review their own dictates in this kind; and

and see whether their owne *principle* (which the cause they are ingaged in maketh them dote upon) can be reasonably defended; and yet *the Anabaptists inference* thence, (which the evidence of truth maketh them to abhorre) be fairely avoided. Yet somewhat they have to say for the proofe of that their ground; which if it be found, it is good reason we should *subscribe* to it; if it be not, it is as good reason they should *retract* it. Let us heare therefore what it is, and put it to triall.

§. 38.
1
The usuall objections against the Lawes Ecclesiasticall.

First, say they, *Ecclesiasticall Constitutions* (for there is the quarrell) determine us precisely *ad unum* in the use of indifferent things, which God and Christ have left free *ad utrumlibet*. *Secondly*, by inducing a *necessity* upon the thing they enjoyne, they take upon them as if they could *alter the nature* of things, and make that to become necessary which is indifferent, which is not in the power of any man, but of God onely, to doe. *Thirdly*, these Constitutions are so farre prest, as if men were bound in conscience to obey them, which taketh away the *freedome of the conscience*: for if the conscience bee bound, how is the free? Nor so onely, but *fourthly*, the things so enjoyned are by consequence imposed upon us as of *absolute necessity* unto salvation: forasmuch as it is necessary unto salvation for every man to do that wch he is bound in conscience to do; by which device *kneeling* at the Communion, *standing* at the Gospell, *bowing* at the name of Iesus, and the like, become to be of necessity unto salvation. *Fifthly*, say they, these Constitutions cannot be defended but by such arguments as the *Papists* use for the establishing of that their rotten Tenet, that *humane lawes binde the conscience* as well as divine. Than all which premises, what can bee imagined more contrarious to true *Christian liberty*?

2

3

4

5

§. 39.
The partiality of the objecters discovered:

In which *Objections* (before I come to their particular answer) I cannot but observe the unjust (I would we might not say unconscionable) *partiality* of the objecters.

jecters. *First*, in laying the accusation against the *Ecclesiasticall lawes* onely, whereas their arguments (if they had any strength in them) would as well conclude against the *politicall lawes* in the civill state, and against *domesticall orders* in private Families, as against the *Lawes Ecclesiasticall*: yet must these onely bee guilty, and they innocent, which is not equall. Let them either *damne* them all, or *quit* them all: or else let them shew wherein they are unlike, which they have not yet done, neither can doe. *Secondly*, when they condemne the things enjoyned as *simply and utterly unlawfull* upon quite other grounds; and yet keepe a stirre about *Christian liberty*; for which argument there can bee no place without supposall of indifferency, (for Christ hath left us no liberty to unlawfull things,) how can they answer this their manifest partiality? *Thirdly*, if they were put to speake upon their consciences, whether or no, if *power* were in their owne hands, and *Church affaires* left to their ordering, they would not *forbid* those things they now dislike, every way as strictly and with as much imposition of necessity, as the Church presently *enjoyneth* them: I doubt not but they would say *Yea*: and what equity is there in this dealing, to *condemne* that in *others*, which they would *allow* in *themselves*? *Fourthly*, in some things they are content to submit to the *Ecclesiasticall Constitutions* notwithstanding their *Christian liberty*, which liberty they stiffely pretend for their refusall of other some: whereas the case seemeth to bee every way equall in both, all being enjoyned by the same *authority*, and for the same *end*, and in the same *manner*. If their liberty be impeached *by these*, why not as much *by those*? or if obedience *to those* may consist with Christian liberty, why not as well obedience *to these*? In allowing some, rejecting others, where there is the same reason of all: are they not very partiall?

§. 40. *the First objection answered.*

And now I come to answer their *arguments*, or rather

ther *flourishes*, for they are in truth no better. That *first* allegation, that the determining of any thing *in unam partem* taketh away a mans liberty to it, is not true. For the liberty of a Christian to any thing indifferent consisteth in this; that his *judgement* is throughly perswaded of the indifferency of it: and therefore it is the determination of the judgement in the *opinion* of the thing, not in *the use* of it that taketh away Christian liberty. Otherwise not only *Lawes* politicall and Ecclesiasticall: but also all *vowes*, *promises*, *covenants*, *contracts*, and what not that pitcheth upon any certaine resolution *de futuro* should be prejudiciall to Christian liberty, because they doe all determine something *in unam partem* which before was free and indifferent *in utramq; partem*. For example: if my friend invite me to sup with him, I may by no meanes *promise* him to come; because the *liberty* I had before to goe or not to goe, is now *determined* by making such a *promise*: neither may a young man binde himselfe an apprentice, with any certaine *Master*, or to any certaine *trade*, because the *liberty* he had before of placing himselfe indifferently with that *Master*, or with another, and in that *trade* or in another, is now *determined* by such a *contract*. And so it might be instanced in a thousand other things. For indeed to what purpose hath God left indifferent things *determinable* both wayes by *Christian liberty*, if they may never be *actually determined* either way without impeachment of that liberty? It is a very vaine *power*, that may not be brought into *act*, but God made no *power* in vaine. Our Brethren I hope will waive this *first argument*, when they shall have well examined it: unlesse they will frame to themselves under the name of Christian liberty a very *Chimera*, a *non ens*, a meere *notionall liberty*, whereof there can be no use.

§. 41. *The second objection answered.*

That which was alleaged *secondly*, that they that make such *Lawes* take upon them *to alter the nature of* things,

things, by making *indifferent* things to become *necessary*, being said *gratis* without either *truth* or *proofe*, is sufficiently answered by the bare deniall. For they that make *Lawes* concerning indifferent things, have no intention at all to meddle with *the nature* of them, they leave that *in medio* as they found it; but onely for some reasons of conveniency to order *the use* of them, the indifferency of their nature still being where it was. Nay, so farre is *our Church* from having any intention of taking away *the indifferency* of those things which for order and comelinesse shee enjoyneth; that shee hath by her publike *declaration* protested the contrary: wherewith they ought to be satisfied. Especially since her sincerity in that declaration (that none may cavill, as if it were *protestatio contraria facto*,) appeareth by these two most cleare evidences among many other; in that she both alloweth *different rites* used in other Churches, and also teacheth her owne rites to be *mutable*: neither of which she could doe, if she conceived *the nature* of the things themselves to be changed, or their *indifferency* to be removed by her Constitutions.

O R 2

§. 42. *the third objection answered.*

Neither is that true, which was *thirdly* alleaged, that where men are bound in conscience to obey, there the *conscience* is not left *free*, or else there would be a contradiction. For there is *no contradiction*, where the affirmative and negative are not *ad idem*, as it is in this case. For *Obedience* is one thing, and the *Thing commanded* another. The *Thing* is commanded by *the Law of man*, and in regard thereof the conscience is *free*: but *Obedience* to men is commanded by *the Law of God*, and in regard thereof the conscience is *bound*. So that we are bound in conscience to *obedience* in indifferent things lawfully commanded, the conscience still remaining no lesse *free* in respect of *the things* themselves so commanded, then it was before. And you may know it by this, In Lawes *properly humane* (such as are those that

that are made concerning *indifferent* things) the *Magistrate* doth not nor can say: This you are bound in conscience to doe, and therefore I command you to doe it: as he might say, If *the bond* of obedience did spring from *the nature* of the things commanded. But now when *the Magistrate* beginneth at another end, as he must doe, and saith, I command you to doe this or that, and therefore you are bound in conscience to doe it: this plainely sheweth that *the bond* of obedience ariseth from the *power* in the *Magistrate*, and *duty* in the *subject*, which is of divine ordinance. You may observe therefore that in *humane Lawes* not meerely such (that is, such as are established concerning things simply *necessary*, or meerely *unlawfull*;) the Magistrate may there derive *the bond* of obedience from the nature of the things themselves; as for example, if he should make *a Law* to inhibite *Sacriledge*, or *Adultery*, he might then well say, you are bound in conscience to abstaine from these things, and therefore I command you so to abstaine: which he could not so well say in *the Lawes* made to inhibite the eating of *flesh*, or the transportation of *graine*. And the reason of the difference is evident: because those former Lawes are rather *Divine* than *humane* (the substance of them being divine, and but the *sanction* onely humane) and so binde by their *immediate vertue*, and in respect of *the things* themselves therein commanded: which the later being meerely humane (both for *substance* and *sanction*) doe not.

The consideration of which difference and the reason of it, will abundantly discover the vanity of the *fourth* allegation also: wherein it was objected that the things enjoyned by the *Ecclesiasticall Lawes* are imposed upon men as *of necessity* to salvation: Which is most untrue. Remember once againe, that *obedience* is one thing; and the *things commanded* another. *Obedience* to lawfull authority is a duty commanded by God

§. 43. *the fourth objection answered,*

himselfe and in his Law, and so is a part of that a *holinesse without which no man shall see God*: but *the things* themselves commanded by lawfull authority, are neither in truth *necessary* to salvation, nor doe they that are in authority impose them as such. Onely they are the *object* (and that but *by accident* neither and *contingently*, not necessarily) about which that *obedience* is conversant, and wherein it is to be exercised. An example or two will make it plaine. We know every man is bound in conscience to imploy himselfe in the workes of his *particular calling* with faithfulnesse and diligence; and that faithfulnesse and diligence is a branch of that *holinesse* and *righteousnesse* which is necessary unto salvation. Were it not now a very fond thing and ridiculous, for a man from hence to conclude, that therefore drawing of *wine*, or making of *shooes*, were necessary to salvation, because these are the proper imployment of the *Vintners*, and *Shoomakers* calling, which they in conscience are bound to follow, nor may without sin neglect them? Againe, if a *Master* command his *servant* to goe to the *market*, to *sell* his corne, and to *buy* in provision for his house, or to *weare* a livery of such or such a colour and fashion: in this case who can reasonably deny but that the servant is bound in conscience to doe the very things his Master biddeth him to doe, to *goe*, to *sell*, to *buy*, to *weare*? and yet is there any man so forsaken of common sense, as thence to conclude, that *going* to market, *selling* of corne, *buying* of meat, *wearing* a blue coat, are *necessary to salvation*? or that the Master imposeth those things upon the servant as of *necessity* unto salvation? The obligation of the *servants conscience* to doe the things commanded ariseth from the force of that *divine Law* which bindeth *servants* to obey their *masters* in lawfull things: The *master* in the things he so commandeth, hath no particular *actuall respect* to *the conscience* of his servant, (which perhaps all that while

a Heb. 12. 14.

while never came within his thoughts,) but meerely respecteth his owne occasions and conveniences. In this example as in a glasse let the Objecters behold the lineaments and feature of their owne argument. Because *kneeling, standing, bowing*, are commanded by *the Church*, and the people are bound in conscience to obey *the Lawes* of the Church, therefore *the Church* imposeth upon the people, *kneeling, standing*, and *bowing* as *necessary* to salvation.

If that which they object were indeed true, and that *the Church* did impose these *rites*, and *ceremonies* upon the people as of *necessity* to salvation, and require to have them so accepted: doubtlesse the imposition were so prejudiciall to *Christian liberty*, as that every faithfull man were bound in conscience for the maintenance of that liberty, to *disobey* her authority therein, and to *confesse* against the imposition. But our *Church* hath beene so far from any intention of doing that her selfe, that by her foresaid publike *declaration* she hath manifested her utter dislike of it in others. What should I say more? [a] *Denique te ipsum concute.* It would better become the Patriarchs of that party that thus deeply (but untruly) charge her; to looke under their owne *cloakes*, dive into their owne *bosomes*, and survey their owne *positions* and *practice*: if happily they may be able to cleare themselves of trenching upon *Christian liberty*, and ensnaring the consciences of their brethren, and imposing upon their Proselytes their owne traditions of *kneele not, stand not, bow not*, (like those mentioned *Col.* 2. of [b] *touch not, taste not, handle not*) requiring to have them accepted of the people even as of *necessity* unto salvation. If upon due examination they can acquite themselves in this matter, their accounts will be the easier: but if they cannot, they shall finde, when the burden lighteth upon them, that it will be no light matter to have beene themselves guilty of that very crime,

§. 44. *and retorted.*

a *Horat.* 1. Sat. 3.

b Col. 2. 21.

whereof they have unjustly accused others.

§. 45. *The last objection answered.*

As for *consent with the Papists* in their doctrine concerning the power that mens lawes have over the conscience, which is *the last* objection: it ought not to move us. We are not ashamed to consent with them, or any others, in any *truth*. But in this point we differ from them, so far as they differ from the truth: which *difference* I conceive to be, neither so *great* as some men, nor yet so *little* as other some men would make it. They teach that *Humane lawes*, especially *the Ecclesiasticall*, bind the consciences of men, not only in respect of *the obedience*, but also in respect of *the things themselves* commanded, and that by their owne *direct immediate* and *proper* vertue. In which doctrine of theirs, 3. things are to be misliked. *First*, that they give a preheminence to the *Ecclesiasticall lawes* above the *Secular* in this power of binding. We may see it in them, and in these objecters; how men will run into extremities beyond all reason, when they give themselves to be led by corrupt respects. As he said of himselfe and his fellow-Philosophers, [a] *Scurror ego ipse mihi, populus tu*: so it is here. They of *Rome* carried with a wretched desire to *exalt* the *Papacy*, and indeed the whole *Clergy* as much as they may, & to *availe* the *secular powers* as much as they dare; they therefore ascribe this power over the conscience to the *Ecclesiasticall lawes* especially, but doe not shew themselves all out so zealous for *the secular*. *Ours* at home on the contrary, out of an appetite they have to bring in a new *plat-forme of discipline* into the Church, and for that purpose to represent the *established government* unto the eyes and hearts of the people in as deformed a shape as they can; quarrell the *Ecclesiasticall lawes* especially for tyrannising over the conscience, but doe not shew themselves so much agrieved at *the secular*. Whereas the very truth is, whatsoever advantages *the secular* powers may have above *the Eccle-*

[a] *Horat. 1. Ep. 17.*

Eccleſiaſticall, or *the Eccleſiaſticall* above *the ſecular* in other reſpects; yet as to the power of *binding the conſcience* all humane lawes in generall are of like reaſon, and ſtand upon equall termes. It is to be miſliked *ſecondly* in the Romiſh doctrine, that they ſubject the conſcience to *the things themſelves* alſo, and not onely tye it to *the obedience*; whereby they aſſume unto themſelves (*interpretativè*) the power of altering *the nature* of the things by removing of their *indifferency*, and inducing a *neceſſity*; for ſo long as they remaine indifferent, it is certaine they cannot binde. And *thirdly* and principally it is to be miſliked in them, that they would have this *binding power* to flow from the proper and inherent vertue of the *Lawes* themſelves *immediately* and *per ſe*, which is in effect to equall them with the *divine law*: for what can that doe more? whereas *humane lawes* in things not repugnant to *the Law of God* doe binde the conſcience indeed to obedience, but it is by *conſequent*, and by vertue of a former *Divine Law*, commanding us in all lawfull things to obey the ſuperiour powers.

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§. 46. *Whence humane lawes have their power of binding the conſcience;*

But whether *mediately* or *immediately*, may ſome ſay, whether *directly* or *by conſequent*, whether by its owne or by a borrowed vertue; what is it materiall to be argued, ſo long as the ſame effect will follow, and that as intirely to all intents and purpoſes, the one way as well as the other? As if *a debt* be alike recoverable, it skilleth not much whether it be due upon *the originall bond*, or upon an *aſſignement*. If they may be ſure to be obeyed, the higher powers are ſatisfied: Let Scholars wrangle about *words* and *diſtinctions*; ſo they have *the thing*, it is all they looke after. This *Objection* is in part true, and for that reaſon the differences in this controverſie are not altogether of ſo great conſequence as they have ſeemed to ſome. Yet they that thinke the difference either to be none at all, or not of conſiderable moment, judge not aright. For albeit it be all one in reſpect of

the governours, whence the obligation of conscience springeth, so long as they are conscionably obeyed, as was truly alleaged: Yet unto *inferiours* who are bound in conscience to yeeld obedience, it is not all one; but it much concerneth them to understand *whence* that obligation ariseth, in respect of this very point whereof we now speak of *Christian liberty*, and that for *two* weighty and important considerations.

§. 47. *is a point needfull to be knowne for two reasons. The former;*

For *first*: if the obligation spring as they would have "it from *the Constitution* it selfe, by the *proper* and *im-* "*mediate* vertue thereof; then the conscience of the sub- "ject is tyed to obey *the Constitution* in the rigour of "it: whatsoever *occasions* may occurre, and whatsoever "other *inconveniencies* may follow thereupon: so as he "sinneth mortally, who at any time in any case (though "of never so great necessity) doth otherwise than the "very letter of the *Constitution* requireth, (yea though "it be *extra casum scandali & contemptus.*) Which were "an heavie case, and might prove to be of very pernici- "ous consequence; and is indeed repugnant to *Christian* "*liberty*, by enthralling the conscience where it ought "to be free. But if on the other side, which is the truth, "*the Constitution* of the Magistrate bind the conscience "of the subject not *immediately* and by its owne ver- "tue, but by *consequent* onely and by vertue of that law "of God which commandeth all men to obey their "superiours in lawfull things: then is there *a liberty* left "to the subject, in cases extraordinary and of some "pressing necessity not otherwise well to be avoided, "to doe otherwise sometimes than the *Constitution* re- "quireth. And he may so doe with a free conscience. So "long as he is sure of these *two* things: *First*, that he be "driven thereunto by a *true* and *reall*, and not by a pre- "tended *necessity* onely; and *secondly*, that in *the manner* "of doing he use such godly discretion, as neither to "shew the least *contempt* of the law in himselfe, nor to

"give

"give ill *example* to others to despise government or "governours. And this *first* difference is materiall.

"And so is *the second* also, if not much more; which "is this. If the Magistrates *Constitution* did binde the "conscience *virtute propria*, and *immediately*; then should "the conscience of the subject be bound to obey *the con-* "*stitution* of the Magistrate *ex intuitu præcepti*, upon the "bare *knowledge* and by the bare *warrant* thereof, with- "out farther enquiry: and consequently should be "bound to obey as well in *unlawfull* things, as *lawfull*. "Which consequence (though they that teach other- "wise will not admit) yet in truth they cannot avoide: "for the *proper* and *immediate cause* being supposed, the "effect must needs follow. Neither doe I yet see what "sufficient reason they that thinke otherwise can shew, "why the conscience of the subject should be bound to "obey *the Lawes* of the Magistrate in *lawfull* things, and "not as well in *unlawfull* things. The true reason of "it is well knowne to be this, even because God hath "commanded us to obey in *lawfull* things, but not in "*unlawfull*. But for them to assigne this reason, were "evidently to overthrow their owne *Tenent*, because it "evidently deriveth the bond of conscience from a "*higher power* than that of the *Magistrate*, even the "Commandement of God. And so the Apostles in- deed doe both of them derive it. S. *Paul* in *Rom.* 13. men must "be subject to *the higher powers*: why? be- cause *the powers are ordained of God*; And that *for con- science sake* too: why? because the magistrates are *the ministers of God*. Neither may they be *resisted*: and why? because to resist them is *to resist the ordinance of God*. That is S. *Pauls* doctrine. And S. *Peter* accord- eth with him. [b] *Submit your selves* (saith he) *to every ordinance of man*. What for the *mans* sake? or for the *ordinance* sake? No: but *propter dominum*, for the *Lords* sake, *vers.* 13. And all this may very well stand with *Christian*

§. 48. *The later.*

a Rom. 13. 1, 6

b 1 Pet. 2. 13.

Christian liberty: for the conscience all this while is c subject to none but God.

c *Cum Christo jubente servus homini, non illi servus sed ei qui jussit.* Aug. in Psal. 124.

§. 49. *Christian liberty, and civil obedience have their proper bonds.*

By these answers to their *objections*, you may see what little reason some men have to make so much noise as they doe about *Christian liberty*. Whereupon if I have insisted farre beyond both your *expectations* and my owne first *purpose*: I have now no other thing whereby to excuse it, but the earnestnesse of my desire if it bee possible to containe within some reasonable bounds of *sobriety* and *duty*, those of my brethren, who think they can never runne farre enough from *superstition*, unlesse they runne themselves quite out of their *allegiance*. There are sundry other things, which I am forced to passe by, very needfull to be rightly understood, and very usefull for the resolution of many cases of conscience which may arise from the joynt consideration of these two points, of *Christian obedience*, and of *Christian liberty*. For the winding of our selves out of which perplexities, when they may concerne us, I know not how to commend both to my owne practise and yours, a *shorter* and *fuller rule* of direction, than to follow *the clew* of this Text: Wherein the Apostle hath set just bounds both to our *obedience* and *liberty*. Bounds to our *obedience*; that we obey so farre as we may without prejudice to our *Christian liberty*; in all our acts of *obedience* to our superiours still keeping our consciences *free*, by subjecting them to none but God. Submit your selves, &c. but yet *as free* and *as the servants of God* and of none besides. Bounds to our *Liberty*, that (the freedome of our judgements and consciences ever reserved, we must yet in the use of indifferent things moderate our *liberty*, by ordering our selves according unto *Christian sobriety*, by condescending sometimes to our brethren in *Christian charity*, and by submitting our selves to the lawfull commands of our governours in *Christian duty*. In any of which respects if we shall faile,

faile, and that under the pretenſion of *Chriſtian liberty*: we ſhall thereby, quite contrary to the expreſſe direction of both the Apoſtles, but abuſe the name of liberty, *for an occaſion to the fleſh*, and *for a cloake of maliciouſneſſe*.

[*As free, but not uſing your liberty for a cloake of maliciouſneſſe, but as the ſervants of God.*]

§. 50. *Obſerv. 3. We ſhould endeavour to be the ſervants of God*

And ſo I paſſe from this *ſecond*, to my *third* and laſt *obſervation*; wherein, if I have been too long or too obſcure in the former, I ſhall now endeavour to recompence it, by being both ſhorter and plainer. The *Obſervation* was this. In the whole exerciſe both of the liberty we have in Chriſt and of thoſe reſpects we owe unto men, we muſt evermore remember our ſelves to be and accordingly behave our ſelves as thoſe that are, *Gods ſervants*: in thoſe laſt words, (*But as the ſervants of God.*) containing our *condition* and our *cariage*: by our condition, we are δοῦλοι, *the ſervants of God*: and our cariage muſt be ὡς δοῦλοι, *as the ſervants of God*. I ſhall fit my method to this diviſion; and *firſt* ſhew you ſundry *reaſons*, for which we ſhould deſire to be in this Condition, to be δοῦλοι, *the ſervants of God*: and then give ſome *directions*, how we may frame our cariage anſwerably thereunto, to demeane our ſelves ὡς δοῦλοι, *as the ſervants of God*.

§. 51. *Whoſe ſervice is of all other*

For the *firſt*: We cannot imagine any conſideration, that may be found in any *ſervice* in the world, to render it deſireable, which is not to be found, and that in a farre more eminent degree, in this *ſervice of God*. If *Juſtice* may provoke us, or *neceſſity* enforce us, or *eaſineſſe* hearten us, or *Honour* allure us, or *Profit* draw us, to any ſervice: behold here they all concurre; *the ſervice of God* and of Chriſt is excellently all theſe. It is of all other the moſt *juſt*, the moſt *neceſſary*, the moſt *eaſie*, the moſt *honourable*, the moſt *profitable* ſervice. And what would you have more?

First,

§. 52. 1. *the most just,*

First it is the most *just* service; whether we looke at the title of *Right* on his part, or reasons of *Equity* on ours. As for him, he is our Lord and Master *pleno jure*, he hath right to our best services by a *threefold* title, like a treble cord, which Sathan and all the powers of darknesse cannot breake or untwine. A right of *Creation*, (a *Remember O Iacob thou art my servant, I have formed thee, thou art my servant O Israel*, Esay 44.) Princes and the great ones of the world expect from those that are their *Creatures* (rather that are called so, because they *raised* them, but in truth are not so, for they never *made* them) yet they expect much service from them, that they should bee forward *instruments* to execute their *pleasures*, and to advance their *intentions*: how much more may the Lord justly expect from us who are every way his *creatures*, (for he *raised* us out of the dust, nay he *made* us of nothing,) that we should be his *servants* to doe his will, and *instruments* to promote his glory? Besides this *Ius creationis*; he hath yet two other titles to our services, *Ius redemptionis*, and *Ius liberationis*. He hath bought us out of the hands of our enemies, and so we are his by *purchase*: and he hath *wonne* us out of the hands of our enemies, and so wee are his by *Conquest*. We reade often in the Law of servants b *bought with money*, δοῦλος ἀργυρώνητος: and it is but reason, he that hath paid a *valuable consideration* for a mans service, should have it. Now God hath *bought* us and redeemed us, c *not with corruptible things as silver and gold, but with his owne most pretious blood.* And being bought with such a price we are d *not our owne* to serve the lusts of our owne flesh; nor *any mans* else, that we should be the servants of men; but his onely that hath bought us and paid for us, to e *glorifie him both in our bodies and soules, for they are his*; *jure redemptionis*, by the right of Purchase and Redemption. Againe, when wee were *mancipia peccati & diaboli*, the devils Captives,

a Esay 44.21.

b Exod. 21.44 & *alibi.*

c 1 Pet. 1.18,19

d 1 Cor. 6.19.

e 1 Cor. 6.20.

tives, and slaves to every ungodly lust: in which condition if we had lived and dyed, after a hard and toylsome *service* in the meane time, our *wages* in the end should have beene eternall death: God by sending his Son to *live* and *dye* for us, hath conquered *sin* and *Satan*, and freed us from that wretched thraldome, to this end, *That being delivered out of the hands of our enemies we might serve him in holinesse and righteousnesse before him all the dayes of our lives.* (*I am thy servant, I am thy servant, and the Sonne of thine handmaid; thou hast broken my bonds in sunder, Psa.* 116.) That is *jus liberationis*, the right of Conquest and deliverance. Having so many and so strong *titles* thereunto, [h] with what Justice can we hold back our services from him? It is the first and most proper act of Justice *jus suum cuique*, to [i] *render to all their dues*, and to let every one have that which of right appertaineth unto him. And if we may not deny [k] *unto Cæsar the things that are Cæsars*; it is but right we should also *give unto God the things that are Gods* by so many and just titles.

Especially since there are reasons of *equity* on our "part in this behalfe, as well as there is title of *right* on "his part. You know the rule of equity, what it is; even "*to doe to others, as we would be done to.* See then *first* "how wee deale with those that are under our com-"mand. We are rigid and importunate exactors of *ser-*"*vice* from them: we take on unreasonably, and lay on "unmercifully, and bewray much impatience and dis-"temper, if they at any time slack their *services* towards "us. How should this our *strictnesse* in exacting ser-"vices from those that are *under us*, adde to our *care* "and [a] *conscience* in performing our bounden services "to our Lord and Master that is *over us*? But as it is "with some unconscionable dealers in the world, that "neither have any *pitty* to forbeare their *debtors*, nor "any *care* to satisfie their *creditors*; and as we use to say

f Luk. 1. 74, 75.

g Psal. 116. 16.

h *An qui fundum auferet ejus a quo emptus est, & tradit ei qui nihil in eo habet juris, injustus est: & qui seipsum aufert dominanti Deo, a quo factus est, & malignis servit spiritibus, justus est?* Aug. 19. de Civit. 21.

i Rom. 13. 7.

k Mat. 22. 21.

§. 33. *and equall;*

a *Vis ut tibi serviat, cum quo factus es? & non vis servire ti, à quo factus es?* Aug. de 10 Chord. c. 10.

"say of our great ones (and that but too truely of too
"many of them) that they will neither doe *right*, nor
"take *wrong*: such is our disposition. We are neither
"content to *forgoe* any part of that *service*, which we
"*take* to be due to us; nor willing [b] to *performe* any part
"of that *service*, which we *know* to be due to *God*. See
"*secondly*, how wee have dealt even with God Him-
"selfe. It is the masters part to *command*, not to *serve*:
"yet have we against all reason and good order done
"our endeavour to make him who is our Master be-
"come our slave. Himselfe complaineth of it by his
"Prophet ([c] *I have not caused thee to serve with an offe-*
"ring, and wearied thee with incense: but thou hast made
"me to serve with thy sins, and wearied me with thine
"iniquities, Esay 43.) Now what can be imagined
"more preposterous and unequall, then for a *servant*
"to make his *master* doe him service, and himselfe the
"while resolve to doe his master none? See *Thirdly*,
"what *Christ* hath done for us: though hee were the
"*Eternall Son*, of the *Eternall God*, no way inferiour to
"the Father, no way bound to us; yet out of his free
"love to us, and for our good, he tooke upon him [d] *the*
"forme of a servant, and was among us, [e] *as one that mi-*
"nistreth. That love of his should in all equity and
"thankefulnesse, yet further bind us to answer his so
"great love, by making our selves *servants* unto him,
"who thus made himselfe *a servant* for us. Thus both
"in point of *right* and *equity*, the service of God is a
"*just service*.

It is *secondly*, the most necessary service. Necessary *first*, because we are *servi-nati*, of a servile condition, borne to serve. We have not the liberty to chuse whether we will serve, or no: all the liberty we have is to chuse our master; (as *Iosua* said to the people, [a] *Chuse you whom you will serve.*) Since then there lyeth upon us a necessity of serving, it should be our wisedome to

make

b *Quod laudas in servo, non exhibet Domino: & tò sceleratius, quia vis ut meliorem tu habeas servum, quam te Deus.* Aug. *Ibid.*

c Esa. 43. 23, 24

d Phil. 2. 7.

e Luk. 22. 27.

§. 54. 2. *The most necessary;*

a Ios. 24. 15.

make a vertue of that necessity, by making choice of a good master, with his resolution there, *I and my house will serve the Lord.* It is necessary *secondly*, for our safety and security: lest if wee withdraw our service from him we perish justly in our rebellion: according to that in the Prophet, (b *The nation and kingdome that will not serve thee, shall perish.*) It is necessary *thirdly* c by our own voluntary act: when we bound our selves by solemne *vow* and *promise* in the face of the open congregation at our Baptisme, *to continue Christs faithfull souldiers and servants unto our lives end.* Now the word is gone out of our lips, we may not alter it; nor after we have made a vow, d *enquire* what we have to doe. Thus the service of God is a *necessary* service.

b Esay 60. 12.

c *Nihil illi jam liberi est: spopondit.* Senec. *Ep.* 36.

d Pro. 20. 25.

It is *thirdly*, (which at the first hearing may seeme a Paradoxe, yet will appeare upon further consideration to be a most certaine truth) of all other the most *easie service*: in regard both of *the certainty* of the employment, and of *the helpe* wee have towards the performance of it. He that serveth *many masters*, or even but one if he be a fickle man, he never knoweth the end of his work: what he doth now, anon he must undoe: and so *Sisyphus*-like hee is ever doing, and yet hath never done. a *No man can serve two masters*: not serve them so as to please *both*; scarce so, as to please *either*. And that is every mans case, that is a slave to sin: b *Tot Domini, quot vitia.* Every lust calleth for his attendance; yea and many times contrary lusts c at once, (as when *Ambition* biddeth, *let flye*, and *covetousnesse* cryeth as fast, *Hold:*) whereby the poore man is d infinitely distracted, betweene a loathnesse to deny either, and the impossibility of gratifying both. Saint *Paul* therefore speaking of the state of the Saints before conversion, expresseth it thus, *Tit.* 3. (e *We our selves also, were sometimes foolish, disobedient, deceived, serving* divers *lusts and pleasures;*) and that *diversity* breedeth distraction.

§. 55. 3. *the most easy: in regard both of the certainty of the service*

a Matth. 6. 24.
b Senec. *Nos tam graves Dominos, interdum alternis vicibus imperantes, interdum pariter.* Senec. *Ep.* 37.
c *En quid agit? Duplici in diversum scinderis hamo: hunc cine an hunc sequeris? Pers.* Satyr. 5.
d Tit. 3. 3.

But

But the servant of *God* is at a good certainty, and knoweth before hand both what his *work* must be, and what his *wages* must be. As is the master himselfe, so are his Commandements, [f] *Yesterday, and to day the same, and for ever*, without variablenesse or so much as [g] *shadow of turning*. ([h] *Brethren, I write no new commandement unto you, but the old commandement which ye had from the beginning.*) 1 *Ioh.* 2.

§. 56. *and of the help we have for the performance thereof.*

It is some *ease* to know certainly what we must doe, but much more for to have sufficient *helpe* for the doing of it. If we were left to our selves for the doing of his will, so as the *yoake* lay all upon our *neckes*, and the whole *burden* upon our *shoulders*: our *neckes*, though their sinewes were of iron, would breake under *the yoake*; and our *shoulders*, though their plates had the strength of brasse, would crack under *the burden*. But our comfort is, that (as Saint *Austen* sometimes prayed, [a] *da Domine quod jubes, & jube quod vis*:) so he that setteth us on work, strengtheneth us to doe the worke, ([b] *I can doe all things through him that strengthneth me, Phil.* 4.) Nay rather himselfe doth [c] *the worke in us* ([d] *Yet not I but the grace of God in me*, 1 *Cor.* 15.) The Son of God, putteth *his neck* in *the yoake* with us, whereby it becommeth *his yoake* as well as *ours*, and that maketh it so *easie* to us: and he putteth *his shoulder* under *the burden* with us, whereby it becommeth *his burden* as well as *ours*, and that maketh it so *light* to us. ([e] *Take my yoake upon you: for my yoake is easy, and my burden light.* [f] *Iuvat idem, qui jubet.*) What he commandeth us to doe, he helpeth us to doe: and thence it is, that [g] *his Commandements are not grievous*. Thus the service of God is an easie *service*.

a *Augustin.*

b Phil. 4. 13.
c Esay 26. 12.
d 1 Cor. 15. 10

c Mat. 11. 30.

f *Auson. in carm. ad Theodos.*
g 1 Ioh. 5. 3.

§. 57. 4. *the most honourable.*

It is *fourthly* the most *honourable* service. *Cæteris paribus* he goeth for the *better man*, that serveth the *better Master*. And if men of good ranke and birth, think it an honour for them, and a thing worthy their ambition

to be the *Kings servants*, because he is the *best* and *greatest Master* upon earth; how much more then is it an *honourable* thing, and to be desired with our utmost ambitions to be the servants of God, who is *Optimus maximus*, and that without either *flattery* or *limitation*, the best and greatest master, and in comparison of whom the best and greatest *Kings* are but as wormes and grashoppers. [a] *It is a great glory to follow the Lord*, saith the son of *Sirac*, *Sirac.* 3. And the more truly any man serveth him, the more still will it be for his owne honour. For [b] *them that honour me I will honour* saith *God* 1 *Sam.* 2. and Christ *Ioh.* 12. [c] *If any man serve me, him will my Father honour.* Thus the service of God is *an honourable service.*

a Sirac. 23. 28.

b 1 Sam. 2. 30.

c Ioh. 12. 26.

It is lastly and *fifthly*, the most *profitable* service. We are indeed [a] *unprofitable servants* to him; but sure we have a very *profitable service* under him. They that speak against the Lord with stout words, saying [b] *It is vaine to serve God, and what profit is it that we have kept his ordinances.*) *Mal.* 3. or as it is in *Iob* 21. [c] *What is the Almighty that we should serve him? and what profit should we have if we pray unto him?* speake without all truth and reason. For verily never man truly served God, who gained not incredibly by it. These things among other the servant of God may certainely reckon upon, as the certaine *vailes* and *benefits* of his service, wherein his master will not faile him, if he faile not in his service: *Protection, Maintenance, Reward.* Men that are in danger cast to put themselves into the *service* of such great personages as are able to give them *protection.* Now God, both can and will protect his servants from all their enemies and from all harmes. ([d] *Of thy mercy cut off mine enemies, and destroy all them that afflict my soule, for I am thy servant*, *Psal* 143.) Again God hath all *good things* in store both for necessity and comfort, and he is no niggard o either: but that *his*

§. 58. *and* 5. *the most profitable service.*

a Luk. 17. 10.

b Mal. 3. 13, 14.

c Iob 21. 15.

I.

d Psal. 143. 12. (*I am thine, O save me.* Psal. 119. 94.

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servants may be assured of a sufficiency of both, when other shall be left destitute in want and distresse. e *Behold my servants shall eate, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoyce, but ye shall be ashamed; behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howle for vexation of spirit, Es. 65.)*

e Esa. 65. 13, 14

3

And whereas the *servant of sinne*, besides that he hath no fruit nor *comfort* of his service in the meane time, when he commeth to receive his *wages* at the end of his terme, findeth nothing but *shame* or *death*; *shame*, if he leave the service, and if he leave it not, *death*; (f *What fruit had ye then in those things, wherof ye are now ashamed? for the end of those things is death.*) The servant of God on the contrary, besides that he reapeth much *comfort* and content in the very service he doth in the meane time, he receiveth a blessed *reward* also at the last, even eternall life. He hath g *his fruit in holinesse* (there is his *comfort* onward) and *the end everlasting life*, there is his ful and finall *reward*. A reward farre beyond the merit of his service. And so the service of God is a *profitable service*.

f Rom. 6. 21.

g Rom. 6. 22.

§. 59. *Observ. 4. We must behave our selves as the servants of God: with all meete*

And now I pray you what can any man alledge or pretend for himselfe if hee shall hang backe, and not with all speed and cheerefulnesse tender himselfe to so *just*, so *necessary*, so *easie*, so *honourable*, so *profitable* a service? Me thinkes I heare every man answer, as the Israelites sometimes said to *Iosuah* with one common voice, a *God forbid that we should forsake the Lord, to serve any other: Nay but we will serve the Lord, for he is our God, Iosua* 24. But beloved let us take heed we doe not gloze with him, as we doe one with another: wee are deceived, if we thinke GOD will bee b *mocked* with hollow and empty protestations. We live in a wondrous complementall age, wherein scarce any other word is so ready in every mouth, as *your ser-*

a Ios. 24. 16, 24

b Gal. 6. 7.

vant,

vant, and *as your service*, when all is but meere forme, without any purpose, or many times but so much as single thought, of doing any serviceable office to those men, to whom we professe so much service. However we are one towards another, yet with the Lord there is no dallying; it behoveth us there to be *reall*. If we professe our selves to be, or desire to be called δοῦλοι, *the servants of God*; we must have a care to demeane our selves ὡς δοῦλοι, in all respects *as becommeth the servants of God*. To which purpose when I shall have given you those few *directions* I spake of, I shall have done. *Servants* owe many duties to their earthly masters in the particulars; but 3. *generals* comprehend them all, *Reverence, Obedience, Faithfulnesse*. Whereof the first respecteth the masters *person*, the second his *pleasure*, the third his *businesse*. And he that will be *Gods servant* in truth, and not only in title, must performe all these to his heavenly Master.

§. 60.

I. Reverence *Which consisteth* 1. *in thinking meanely of our selves*; a λυπῆ με δῆτα λῷ' οἰκέτης μοῦ ζῶν φρενῶν. Menand. b 1 Tim. 6. 1. c Plaut.

Reverence is the *first*: which ever ariseth from a deliberate apprehension of some *worthinesse* in another more than in a mans selfe; and is ever accompanied with a *feare* to offend, and a *care* to please, the person reverenced: and so it hath three branches. Whereof the first is *Humilitie*. It is not possible, that that servant who [a] thinketh himselfe the wiser, or any way the better man of the two, should truely reverence his master in his heart. Saint *Paul* therefore would have servants to [b] *count their own masters worthy of all honour*, 1 Ti. 6. 1 he knew well they could not else reverence them, as they ought. [c] *Non decet superbum esse hominem servum*, could he say in the Comedy; A man that thinketh goodly of himselfe, cannot make a good servant either to God or man. Then are wee meetly prepared for this service, and not before, when truly apprehending our own *vilenesse* and *unworthinesse*, both in our *nature* and by reason of *sinne*, and duly acknowledging the infinite

greatnesse and goodnesse of our Master, wee unfainedly account our selves altogether *unworthy* to be called his servants. Another branch of the servants *reverence* is *feare* to offend his master. This *feare* is a disposition well becomming a servant, and therefore God as our master, and by that name of master challengeth it, *Mal.* 1. (a *If I be a father, where is my honour? And if I be a master, where is my feare? saith the Lord of Hosts.*) Feare and reverence are often joyned together, and so joyntly required of the Lords servants. (b *Serve the Lord with feare, and rejoyce to him with reverence, Psal.* 2.) And the Apostle would have us furnished with grace, c *whereby to serve God acceptably with reverence and godly feare, Heb.* 12.

§. 61.
2. *in fearing to offend;*
a Mal. 1. 6.
b Psal. 2. 11.
c Heb. 12. 18.

From which *feare* of offending, a *care* and *desire* of pleasing cannot be severed: which is the *third branch* of the servants *Reverence* to his master. St. *Paul* biddeth *Titus*, exhort servants to a *please their masters well in all things.* So must Gods servant doe; he must study to b *walk worthy of him unto all pleasing;* not much regarding how *others* interpret his doings, or what offence they take at him, so long as *his master* accepteth his services, and taketh his endeavours in good part. Who so is not thus resolved to please *his master*, although he should thereby incurre the displeasure of the whole world besides, is not worthy to be called the servant of such a master. (c *If I yet sought to please men, I should not be the servant of Christ, Gal.* 1.) And all this belongeth to *Reverence.*

§. 62.
3. *in studying to please our master.*
a Tit. 2. 9.
b Col. 1. 10.
c Gal. 1. 10.

Obedience is the next generall duty (a *Servants be obedient to your masters, Ep.* 6. b *Know you not, who you yeeld your selves servants to obey: his servants ye are to whom ye obey? Rom.* 6.) As if there could be no better proofe of *service*, than *obedience*: And that is twofold: *Active*, and *Passive.* For *Obedience* consisteth in the *subjecting* of a mans own will to the will of another: which *subjection*

§. 93.
II. *Obedience both Active in doing his commandements;*
a Eph. 6. 5.
b Rom. 6. 16

jection, if it be in something to be done, maketh an *Active*; if in something to be suffered, a *Passive* obedience. Our *Active Obedience* to God, is the keeping his Commandements, and the doing of his will: as the people said, *Ios.* 24. [c] *The Lord our God will we serve, and his voice will we obey.* And this must be done [d] *in audiendo auris*, upon the bare signification of his pleasure without disputing or debating the matter: as [e] the Centurions servant, if his master did but say, *Doe this*, without any more adoe, did it. So *Abraham* the servant of the Lord, [f] *when he was called to goe out into a place which he should receive for an inheritance, obeyed and went out, though he knew not whither.* Nor onely so, but in [g] the greatest tryall of *Obedience* that ever wee read any man (*any meere man*) to have beene put unto, being commanded to sacrifice [h] *his only begotten Sonne, of whom it was said, That in Isaac shall thy seed be called:* he never [i] *stumbled* (as not at the promise *through unbeliefe*, so neither) at the command *through disobedience*, but speedily went about it, and had not failed to have done all that was commanded him, had not the Lord himselfe, when he was come even to the last act, *inhibited* him by his *countermand*. If mortall and wicked men looke to be *obeyed* by their servants upon the warrant of their bare command, in evill and unrighteous acts; (*Whom I say unto you, smite Amasa, thinke of him, Feare not: have not I commanded you?* saith *Abishai* to his servants. 2 *Sam.* 13.) Ought not the expresse *command of God* much more, to be a sufficient warrant for us to doe as we are bidden, none of whose commands can be other than holy and just?

c Ios. 24. 24.
d Psal. 18. 44.
e Mat. 8. 9.
f Heb. 11. 8.
g Gen. 22.
h Heb. 11, 17, 18
i Rom. 4. 20.
k 2 Sam. 13. 28

That is our *Active obedience*. We must give proofe of our *Passive obedience* also, both in *contenting* our selves with his *allowances*, and in *submitting* our selves to his *corrections*. Hee that is but a *servant* in the house, may not thinke to command whatsoever the house affordeth

§. 64.
2 *Passive, in being content with his allowances;*

at his owne pleasure; (that is the *masters* prerogative alone) but he must content himselfe with what his master is content to *allow* him; and take his portion of *meate, drinke, sleepe, lodging*, and every other thing at the discretion and appointment of *his master*. Neither may *the servant of God* looke to be his owne carver in any thing; neither ought he to murmur against his master (with that [a] ungracious servant in the parable) complaining of his hardnesse, and austerity, if his allowances in some things fall short of his desire: but [b] *having food and rayment*, be it never so little, never so course, hee should be *content* with it; nay though he should want either or both, he should be content without it. We should all learne of an old experienced servant of God Saint *Paul*, what grace and long experience had taught him, [c] *In whatsoever state we are, to bee therewith content.*

[a] Mat. 25. 24.

[b] 1 Tim. 6. 8.

[c] Phil. 4. 11.

§. 65. *and in submitting to his discipline.*

We are to shew our *obedience* to our heavenly master yet further, by submitting to his wholsome *discipline*, when at any time he shall see cause to give us correction. Our Apostle a little after the text would have servants to be subject even to their [a] *froward masters*, and to *take it patiently* when they are buffetted undeservedly, and without fault. How much more ought wee [b] *to accept the punishment of our iniquity* (as wee have the phrase, *Levit.* 26.) and with patience to yeeld our backs to the whip; when God who hath beene so *gracious* a master to us, shall thinke fit to exercise some little *severity* towards us, and to lay stripes upon us? Especially since he never striketh us: *first*, but for *our fault*, (such is his justice,) nor *secondly*, (such is his mercy) but for *our good*. And all this belongeth to that *Obedience*, which the servant of God ought to manifest, both by *doing* and *suffering* according to the will of his master.

[a] 1 Pet. 2. 18.

[b] Lev. 26. 21, 23.

§. 66. *III. Fidelity: which consisteth*

The *third* and last generall duty is *Fidelity*. ([a] *Who is*

[a] Mat. 24. 45.

a

a faithfull and wise servant? [b] *Well done thou good and faithfull servant.*) As if both the *wisedome* and *goodnesse* of a servant consisted in *his faithfulnesse*. Now the faithfulnesse of a servant may be tryed especially by these 3. things: By the *heartinesse* of his service, by being *tender* of his masters honour and profit, and by his quicknesse and *diligence* in doing his businesse. A notable example whereof we have in *Abrahams* servant, *Gen.* 24. in all the 3. particulars. For *first*, being many miles distant from his master, he was no lesse *sollicitous* of the businesse he was put in trust withall, than he could have beene, if he had beene all that while in the eye of his master. *Secondly*, he framed himselfe in his speeches and actions, and in his whole behaviour to such a discreete carriage, as might best set forth *the credit* and honour of his master. *Thirdly*, he used all possible *diligence* and expedition; losing not any time, either at first for *the delivery* of his message, or at last for *his returne* home after he had brought things to a good conclusion. Such *faithfulnesse* would well become us in the service of God in all the aforesaid respects.

[b] Mat. 25. 21.

1

2

3

The *first* whereof is *Heartinesse* in his service. There are many *servants* in the world, that will worke hard, and bustle at it lustily for a fitte, and so long as their *masters eye* is upon them; but when his backe is turned, can be content to goe on fayre and softly, and fellow-like. Such [a] ὀφθαλμοδουλεία the Apostle condemneth, *Col.* 3. and elsewhere, admonishing servants whatsoever they doe to *doe it heartily*, and to oeby their masters *not with eye-service, but in singlenesse of heart*. Towards our heavenly master, true it is, if we had but this *eye-service*, it were enough; because we are never out of his eye: his eyes are in all the corners of the earth, [b] *beholding the evill and the good*, [c] *and his eyelids tryeth the children of men*; [d] *he is about our beds and about our paths, and spyeth out all our goings*. And therefore if we should but studie

§. 67.

1 *in the heartinesse of our service*;

[a] Eph. 6. 5, 7. Col. 3. 22, 23.

[b] Prov. 15. 3.
[c] Psal. 11. 4.
[d] Psal. 139. 3.

to approve our selves and our actions before his sight; it could not be but our services should be *hearty*, as well as *handy*; because our *hearts* are no lesse in his sight, than our *hands* are. Wee cannot content our master, nor should we content our selves, with a bare and barren *profession* in the service of God; neither with the addition of some *outward performances* of the worke done: But since our master calleth for the [e] *heart* as well as the *hand* and *tongue*; and requireth *truth in the inward parts* no lesse, rather much more, than *show* in the outward; let us but joyne that *inward* truth of the heart, unto the *outward* profession and performance; and doubtlesse we shall be accepted. ([g] *Onely feare the Lord, and serve him in truth with all your heart*, 1 Sam. 12.

e Prov. 23 26.
f Psal. 51. 6.

g 1 Sam. 12. 24

§. 68.

2 in our zeale for our master;

Secondly, wee must shew our faithfulnesse to our master by our [2] *zeale* in his behalfe. A *faithfull servant* will not endure an evill word spoken of his master behind his backe, but he will be ready upon every occasion to vindicate his *credit*, and to magnifie him unto the *opinion* of others: He will make much of those that love his master, and set the lesse by those that care not for him. And as to his *credit* principally, so he hath an eye also in the second place to the *profit* of his master. He will have a care to save *his goods* the best he can; it [a] will grieve his very heart to see any of them vainely wasted or embezelled by his fellow servants; yea and it will be some griefe to him, if anything under his hand doe but chance to miscarry, though it be without his fault. See we, how far every of us can apply all this to our owne selves in *the service of God*. If we have no heart to stand up in our ranke and place for the maintenance of Gods *truth* and *worship*, when it is discountenanced or overborne either by *might* or *multitudes*: if our bloud will not appeare a little, when cursed miscreants blast the honour of God with their unhallowed breath by blaspheming *oathes*, fearefull *imprecations*, scurrile *prophanities*

a Χρηστὸν δοῦλοις ξυμφορὰ τὰ δίκαια τῶν κακῶς πεπραγότων, καὶ φίλων ἀνδρῶν ἀπώλεια. Eurip. in Med. act. 1.

tions of Scripeure, licentious & bitter *sarcasmes* against the holy ordinances of God: if a profound *drunkard*, an obscene *rimer*, and habituated *swearer*, a compleat *roarer*, every loose companion and professed scorner of all goodnesse, that doe but peepe out with a heady, be as *welcome* into our company, and finde as full and free entertainement with us, as he that caryeth *the face*, and for any thing we know hath *the heart*, of an honest and sober Christian, without either *prophaneneſſe* or *preciſeneſſe*: if we *grieve not* for the miscariages of those poore soules that live neere us, especially those that fall any way under our charge: what *faithfulneſſe* is there in us, or what *zeale* for God, to answer the title we usurpe, so often as we call our selves *the servants of God*.

Thirdly if we be his *faithfull servants*, we should let it appeare by our *diligence* in doing his businesses. No man would willingly entertaine an *idle* servant, that is a good at *bit*, and nothing else; one of those the olde rimng verse describeth (*Sudant quando volant frigeſcunt quando liberant*) such as can take till they sweate, and worke till they freete. (b *O thou wicked and slothfull servant*,) saith the master in the parable, to him that napkined up his talent *Mat.* 25. they are rightly joyned, *wicked and slothfull*, for it is impossible a slothfull servant should be good. The Poets therefore give unto *Mercury* who is *interpres divûm*, the messenger (as they faine) of *Jupiter* and the other gods, *wings* both at his hands and feete: to intimate thereby what great *speed* and *diligence* was requisite to bee used by those that should be imployed in the service of Princes, for the managing of their waighty affaires of State. Surely no lesse *diligence* is needfull in the *service of God*, but rather much more; by how much both the *Master* is of greater majesty, and the *service* of greater importance (c *Not slothfull in businesse, fervent in spirit, serving the Lord*,) saith S. *Paul*. Let all those that trifle away their precious time

§. 69.

3 *in our diligence.*

ἀ- ἢ τὸ χθ κεκλὸν δ' ἄλοο χλ- ρ' ζασὴρ ἀπτεῖα.

ap. Stob. *ser.* 60

b Mat. 25. 26.

c Rom. 12. 11.

time in *unconcerning* things, or poast off the *repentance* of their sins, and the *reformation* of their lives, till another age; or any other way *slacke* their bounden service unto God either in the *common duties* of their generall, or in the *proper workes* of their particular calling: tremble to thinke what shall become of them, when all they shall be [d] *cursed, that have done the Lords worke* (in what kinde soever) *negligently.*

[d] Ier. 48. 10.

§. 70. *The Conclusion.*

We see now what we are to do; if we will approve *our selves* and *our services* unto the Lord our heavenly master. What remaineth but that we be willing to doe it: and for that end pray to the same our master, who alone can [a] *worke in us both the will and the deed*, that he would be pleased of his great goodnesse to give to every one of us *courage* to maintaine our Christian liberty inviolate as those that are *free*; *wisedome* to use it aright and not for a *cloake of maliciousnesse*; and *grace* at all times and in all places to behave our selves *as the servants of God*; with such holy *reverence* of his Majesty, *obedience* to his will, *faithfulnesse* in his imployments, as may both procure to us, and our services in the meane time *gracious acceptance* in his sight, and in the end *a glorious reward* in his presence: even for Iesus Christ his sake, his onely son, and our alone Saviour.

[a] Phil. 2. 13.

FINIS.

The Second Sermon,

(*Being the fourth* ad Clerum)

Preached at the Metropoliticall Viſitation holden for the moſt Reverend Father in God WILLIAM *Lord Archbiſhop of Canterbury, at* Grantham *in the County and Dioceſſe of Lincoln, 22. Aug.* 1634.

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THE SECOND SERMON.

Rom. 14.23.

—For whatsoever is not of Faith is sin.

ONE remarkable difference (among many other) betweene *Good* and *Evill*, is this: that there must be a concurrence of all requisite conditions to make a thing *good*; whereas to make a thing *evil*, a single defect in any one condition alone will suffice. [a] *Bonum ex causa integra, malum ex partiali.* If we propose not to our selves a right *end*; or if we pitch not upon proper and convenient meanes for the attaining of that end, or if we pursue not those meanes in a due *manner*, or if we observe not exactly every materiall *circumstance* in the whole pursuit; if we faile but in any one point: the action, though it should be in every other respect such as it ought to be, by that one defect becommeth wholly sinfull. Nay more, not onely a true and *reall*, but even a supposed and *imaginary defect*; the bare opinion of unlawfulnesse, is able to vitiate the most justifiable act, and to turne it into sin. [*I know there is nothing uncleane of it selfe: but to him that esteemeth any thing to be uncleane, to him it is uncleane.* at the 14. verse of this Chapter.] Nay yet more, not onely a *setled opinion* that the thing we doe is unlawfull;

§. 1. *The Scope,*

a *Aquin. 1. 2. qu. 18. art. 4. ad 3.*

lawfull; but the very suspension of our judgements, and the *doubtfulnesse of our mindes* whether we may lawfully doe it or no, maketh it sometimes unlawfull to be done of us, and if we do it, sinfull. [*He that but doubteth, is damned, if he eat; because he eateth not of faith:*] in the former part of this verse. The ground whereof the Apostle delivereth in a short, and full Aphorisme; and concludeth the whole Chapter with it, in the words of the Text, (*For whatsoever is not of faith, is sinne.*)

§. 2. *and importance of the Text.*

Many excellent instructions there are, scattered throughout the whole Chapter, most of them concerning the right use of that *Liberty* we have unto things of *indifferent* nature, well worthy our Christian consideration, if we had time and leasure for them. But this *last Rule* alone will find us worke enough: and therefore omitting the rest, we will (by Gods assistance and with your patience) presently fall in hand with this, and intend it wholly, in the *Explication* first, and then in the *Application* of it. For by how much it is of more profitable and universall use for the regulating of the common offices of life: by so much is the mischiefe greater if it be, and accordingly our care ought to be so much the greater that it be not, either mis-understood, or mis-applyed. *Quod non ex fide, peccatum*: that is the rule. *Whatsoever is not of faith, is sinne.* In the *Explication* of which words, there would bee little difficulty, had not the ambiguity of the word *Faith* occasioned difference of interpretations, and so left a way open to some mis-apprehensions. *Faith* is *verbum πολύσημον*, as most other words are. There be that have [a] reckoned up more than *twenty* severall significations of it in the Scriptures. But I finde *three* especially looked at by those, who either purposely or occasionally have had to doe with this *Text*: each of which we shall examine in their Order.

a *Marlorat. in Enchirid.*

§. 3. *The first conclusion, which some deduce from it,*

First and most usually, especially in the Apostolicall writings,

writings, the word *Faith* is used to signifie that *Theologicall vertue* or *gracious habit*, whereby wee embrace with our minds and affections the Lord Iesus Christ, as the onely begotten Sonne of God, and alone Saviour of the world, casting our selves wholly upon the mercy of God through his *merits*, for remission of sins and ever-
"lasting salvation. It is that which is commonly called
"a *lively* or *justifying faith*: whereunto are ascribed in
"holy Writ those many gracious effects, of [a] *purifying*
"the heart, [b] *adoption*, [c] *justification*, [d] *life*, [e] *joy*, [f] *peace*,
"[g] *salvation*, &c. Not as to their proper and primary
"*cause*, but as to the *instrument*, whereby we appre-
"hend and apply Christ, whose *merits* and *spirit* are the
"true causes of all those blessed effects. And in this no-
tion many of our latter Divines seeme to understand it in our present Text: whilst they alleage it for the confirmation of this Position, that *All the workes* (even the best workes) *of unbelievers are sinnes*.

A position condemned indeed by the *Trent-Councell*, and [a] that under *a curse*; taking it (as I suppose) in a wrong construction: but not worthy of so heavie a censure, if it be rightly understood; according to the *doctrine* of our Church in the *thirteenth Article* of her Confession, and according to the tenour of those *Scriptures* whereon that doctrine is grounded, *Viz. Mat.* 12. 33. *Rom.* 8. 8. *Tit.* 1. 15. *Heb.* 11. 6. &c. Howbeit I take it (with subjection of judgement) that that *Conclusion*, what *truth* soever it may have *in it selfe*, hath yet no direct *foundation* in this *Text*. The Verbe πιστεύω *to beleeve*, and the Nowne πίστις *faith or beleefe*, are both of them found sundry times in this Chapter: yet seeme not to signifie in any place thereof, either the Verbe *the Act*, or the Nowne *the Habit*, of this *saving* or *justifying Faith*, of which we now speake. But being opposed every where, and namely in this last verse unto *doubtfulnesse* of judgement concerning the lawfulnesse of some

a Acts 15. 9.
b Iohn 1. 12. & Gal. 4. 26.
c Rom. 3. 28. & 5. 1.
d Hab. 2. 4. Gal. 2, 20.
e Rom. 15. 13. 1 Pet. 1. 8.
f Rom. 5. 1.
g Act 16. 34. Eph. 1. 8.

§. 4.

allowed true; but rejected as impertinent.

a *Si quis dixerit opera omnia quæ ante justificationem fiunt verè esse peccata, Anathema sit. Concil. Trident. Sess. 6. Can 7.*

ſome indifferent things; muſt therefore needs be underſtood of ſuch a *perſwaſion* of judgement concerning ſuch lawfulneſſe, as is oppoſite to ſuch doubting. Which kind of *Faith* may be found in a meere *heathen man*: who never having heard the leaſt ſyllable of *the myſtery of ſalvation* by Chriſt, may yet be aſſured out of cleare evidence of *reaſon*, that many of the things he doth are ſuch as he may and ought to doe. And as it may be found in a meere *heathen man*, ſo it may be wanting in a *true beliver*: who ſtedfaſtly reſting upon the bloud of Chriſt for his eternall redemption, may yet through the ſtrength of *temptation*, [way of *paſſion*, or other *diſtemper* or *ſubreption* incident to humane frailty, doe ſome particular act or acts, of the lawfulneſſe whereof he is not ſufficiently perſwaded. The Apoſtle then here ſpeaking of ſuch a *Faith*, as may bee both *found* in an *unbeliever*, and alſo *wanting* in a true *believer*: it appeareth that by *Faith* he meaneth not that *juſtifying Faith*, which maketh a true *believer* to differ from an *unbeliever*; but the word muſt be underſtood in ſome other notion.

§. 3. *yet with ſome excuſation of the Authors.*

Yet thus much I may adde withall in the behalfe of thoſe worthy men, that have alleaged this Scripture for the purpoſe aforeſaid, to *excuſe* them from the imputation of having (at leaſt *wilfully*) handled the word "of God deceitfully. *Firſt*, that the thing it ſelfe being "true, and the *words* alſo ſounding ſo much that way, "might eaſily induce them to conceive that to be the "very meaning. And common equity will not that "men ſhould bee preſently condemned if they ſhall "ſometimes confirme a point from a place of Scripture "not altogether *pertinent*, if yet they thinke it to be ſo: "eſpecially ſo long as *the ſubſtance* of what they write "is according to *the analogy* of Faith and Godlineſſe. "*Secondly*, that albeit theſe words in their moſt *proper* "and immediate ſenſe will not neceſſarily enforce that

Concluſion:

"Conclusion: yet it may seeme deducible therefrom "with the helpe of some *topicall arguments*, and by "more *remote inference*: as some learned men have "endeavoured to shew, not altogether improbably. And *thirdly*, that they who interpret this Text as aforesaid, are neither *singular* nor *novell* therein, but walk in the same path which some of the *ancient Fathers* have trod before them. The [a] Rhemists themselves confesse it of S. *Augustine*: to whom they might have added also [b] S. *Prosper*, and (whose authority alone is enough to stop their mouthes for ever) [c] *Leo* Bishop of Rome, who have all cited these words for the selfe-same purpose.

But we are content, for the reasons already shewne, to let it passe as a *collection impertinent*, and that I suppose is the worst that can be made of it. There is a second acceptation of the word *Faith*: put, either for the *whole systeme* of that truth which *God* hath been pleased to reveale to his Church in the Scriptures of the old and new Testament, or some part thereof: or else (*synecdochically*) for the *assent* of the minde thereunto. In which signification some conceiving the words of this Text to bee meant, doe hence inferre a false and dangerous conclusion; which yet they would obtrude upon the Christian Church as an undoubted principle of truth: that *men are bound for every particular action they do to have direction and warrant from the written word of God*, or else they sin in the doing of it. For (say they) faith must be grounded upon the word of *God*, [b] (*Faith commeth by hearing, and hearing by the word of God*, Rom. 10.) Where there is [c] no *Word* then there can be no *Faith*: and then, by the Apostles doctrine, that which is done without *the Word* to warrant, it must needs be sinne, for *whatsoever is not of faith is sin*. This is their opinion, and thus they would inferre it.

I know not any piece of counterfeit doctrine, that

Another conclusion which some deduce from this text.

a Though S. *August.* sometimes applyeth it also to prove, that all the actions of infidels (meaning, &c.) be sin Rhem. annot. in loc.

b *Et omne quod non est ex fide peccatum est: ut sc. intelligat justitiâ infidelitatem non esse justitiam: quia sordet natura sine gratia.* Prosper. in Epist. ad Rufin. V. etiam eundem contra Collat.

c *Extra Ecclesiam catholicam nihil est integrum, nihil castum, dicente Apostolo, Omne quod non, &c.* Leo serm. 2. de je jun. Pentec. 2 §. 6.

a T.C.l.1 p.59 &c. apud Hooker lib. 2.

b Rom. 10.17.

c T.C.l.1 p.17 apud Hooker lib. 2. §. 4. §. 7.

hath passed so currently in the world, with so little suspition of falshood, and so little open contradiction as this hath done. One chiefe cause whereof I conjecture to be, for that it seemeth to make very much for the *honour* and *perfection* of Gods sacred Law: the fulnesse and sufficiency whereof none in the Christian Church but *Papists* or *Atheists* will deny. In which respect, the very questioning of it now, will perhaps seeme a strange novelty to many, and occasion their mis-censures. But as God himselfe, so the Holy Word of God is so full of all requisite perfection, that it needeth not to begge honour from an untruth. (a *Will you speak wickedly for God? or talke deceitfully for him?*) I hold it very needfull therefore, both for the vindicating of my Text from a common *abuse*, and for the arming of all my brethren as well of the *Clergy* as *Laity* against a common and plausible *errour*, that neither they *teach* it, nor these *receive* it: briefly and clearely to shew, that the aforesaid opinion, in such sort as some have *proposed* it, and many have *understood* it, (for it is capable of a good interpretation, wherein it may be allowed;) *first* is utterly devoid of *truth*; and *secondly* draweth after it many dangerous *consequents* and evill effects; and *Thirdly*, hath no good warrant from my present *Text*.

§. 8. The *Opinion* is, that to doe any thing at all without direction from the Scripture is unlawfull and sinfull. Which if they would understand only of the substantials of *Gods worship*, and of the exercises of *spirituall and supernaturall graces*, the assertion were true and sound: but as they extend it, to a *all the actions of common life* whatsoever, whether naturall or civill, even so farre as to the *taking up of a straw*: so it is altogether false and indefensible. I marvell what warrant they that so teach have from the Scripture for that very doctrine: or where they are commanded so to beleeve, or teach. One of their chiefest refuges is the *Text* we now have in

which (as they would have it understood) is neither true;

a Iob 13. 7.

a They that the Word of God considereth whatsoever things can fall into any part of mans life. T. C. lib. 1. p. 10. apud Hooker lib. 2. §. 1.

in hand: but I shall anon drive them from this shelter. The other places usually alleaged speake only, either of divine and *supernaturall truths* to be beleeved, or else of *markes of grace or worship* to be performed, as of necessity unto salvation; which is not to the point in issue. For it is freely confessed, that in things of such nature the *Holy Scripture* is, and so we are to accompt it, a most absolute and sufficient direction. Vpon which ground we heartily reject all *humane traditions*, devised and intended as *supplements* to the *doctrine of faith* contained in the Bible, and annexed as *Codicils* to the holy *Testament* of Christ, for to supply the defects thereof. The question is wholly about things in their nature *indifferent*, such as are the use of our *food, raiment* and the like; about which the *common actions* of life are chiefely conversant: Whether in the choice and use of such things, we may not be sometimes sufficiently guided by the light of *reason* and the common rules of *discretion*: but that we must be able, (and are so bound to doe, or else we sinne) for every thing we doe in such matters, to deduce our warrant from some place or other of Scripture?

§. 9. *either in the rigour of it,*

Before the Scriptures were written it pleased GOD by *visions*, and *dreames*, and other like *revelations*, immediately to make known his good pleasure to the Patriarches and Prophets, and by them unto the people: which kinde of *Revelations* served them to all the same intents and purposes, whereto the sacred *Scriptures* now doe us, *viz.* to instruct them what they should *believe* and *doe* for his better *service*, and the furtherance of their owne *salvation*. Now as it were unreasonable for any man to thinke, that they either had or did expect an *immediate revelation* from God every time they *ate*, or *dranke*, or bought, or *sold*, or did any other of the common actions of life, for the warranting of each of those particular actions to their consciences: no

lesse unreasonable it is to thinke, that we should now expect the like warrant from the *Scriptures* for the doing of the like actions. Without all doubt the *Law of nature*, and the *light of reason*, was the rule whereby they were guided for the most part in such matters: which the wisedome of God would never have left in them or us, as a principall relike of his decayed image in us, if he had not meant, that we should make use of it, for the direction of our lives and actions thereby. Certainely God never infused any *power* into any creature, whereof he intended not some *use*. Else, what shall we say of *the Indians* and other barbarous nations, to whom God never vouchsafed the *lively oracles* of his written word? Must we thinke that they were left a lawlesse people, without any *Rule* at all whereby to order their actions? How then come they to be guilty of *transgression*? for where there is [a] *no Law*, there can be *no transgression*. Or how commeth it about that their consciences should at any time or in any case either [b] *accuse* them, or *excuse* them, if they had no guide nor rule to walke by? But if we must grant they had *a Rule*, (and there is no way, you see, but grant it wee must;) then we must also of necessity grant that there is some *other Rule* for humane actions besides the *written word*: for that we presupposed these nations to have wanted. Which Rule what other could it be, then the *Law of Nature* and of right reason, imprinted [c] *in their hearts*? Which is as truly the Law and *Word of God*, as is that which is printed *in our Bibles*. So long as our actions are warranted either by the one or the other, wee cannot be said to want the warrant of Gods Word: [d] *Nec differet Scriptura, an rationem constituat*, saith *Tertullian*; it mattereth not much from whether of both we have our direction, so long as we have it from either.

a Rom. 4. 15.

b Rom. 2. 15.

c Rom. 2. 15.

d Tertul. de coron. milit. cap. 4.

§. 10. *or in the mitigation:*

You see then those men are in a great errour, who make the holy Scriptures the *sole rule* of all humane actions

ons whatsoever. For the maintenance whereof, there was never yet produced any piece of an argument, either from *reason*, or from *authority* of holy writ, or from the *testimony* either of the ancient Fathers, or of other classicall Divines of later times; which may not be clearely and abundantly answered, to the satisfaction of any rationall man not extreamely fore-possessed "with prejudice. They who thinke to salve the mat-"ter by this *mitigation*; that at leastwise our actions "ought to be framed according to those *generall rules* "of the Law of nature, which are here and there in "the Scriptures dispersedly contained; (as *viz. That we* "*should doe as we would be done to*; *That all things be* "*done decently, and orderly, and unto edification*; *That* "*nothing be done against conscience*, and the like:) speak "somewhat indeed to the *truth*, but little to the *pur-*"*pose*. For they consider not, *First*, that these generall "Rules are but *occasionally* and *incidentally* mentioned "in Scripture; rather to manifest unto us a former, than "to lay upon us a new obligation. *Secondly*, that those "rules had beene of force for the ordering of mens "actions, though *the Scripture* had never expressed "them: and were of such force, before those Scriptures "were written, wherein they are now expressed. For "they bind not originally *quà scripta*, but *quà justa*; be-"cause they are righteous, not because they are written. "*Thirdly*, that an action conformable to these generall "rules might not be condemned as sinfull, although the "doer thereof should looke at those rules meerely as "they are the dictates of the *Law of nature*; and should "not be able to vouch his warrant for it from any place "of *Scripture*; neither should have at the time of the "doing thereof any present thought or consideration "of any such place. The contrary whereunto, I permit "to any reasonable mans judgement, if it be not despe-"rately rash and uncharitable to affirme. *Lastly*, that if

"mens actions done agreeably to those rules are said to "be *of faith*, precisely for this reason, because those rules "are contained in *the word*: then it will follow, that "before those particular Scriptures were written wher- "in any of those rules are first delivered, every action "done according to those rules had been done without "faith, (there being as yet no Scripture for it;) and con- "sequently had beene a sinne. So that by this doctrine, "it had beene a sinne (before the writing of [a] Saint "*Mathewes Gospel*) for any man to have done to others "as he would they should doe to him; and it had beene "a sinne (before the writing of *the* [b] *former Epistle to* "*the Corinthians*) for any man to have done any thing "decently and orderly; supposing these two rules to be "in those two places first mentioned: because (this sup- "posed) there could then have bin no warrant brought "from the Scriptures for so doing.

a Matth. 7. 12.

b 1 Cor. 14. 40

§. 11. *nor 2. safe; in respect of the evill effects, viz. 1. Superstitions,*

"Well then, we see the former Opinion will by no meanes hold, neither in *the rigour* of it, nor yet in *the* "*mitigation*. We are therefore to beware of it; and that so much the more heedfully, because of the *evil con- sequents* and effects that issue from it: to wit, a world of *superstitions*, uncharitable *censures*, bitter *contentions*, *contempt* of superiours, *perplexities* of conscience. *First*, it filleth mens heads with many *superstitious* conceits, making them to cast impurity upon sundry things, which yet are lawfull to as many as use them lawfully. For the taking away of the indifferency of any thing that is indifferent, is in truth *Superstition*: whether ei- ther of the two wayes it be done, either by *requiring* it as *necessary*, or by *forbidding* it as *unlawfull*. He that condemneth a thing as *utterly unlawfull*, which yet in- deed is indifferent, and so lawfull, is guilty of *superstiti- on*, as well as he that enjoyneth a thing as *absolutely ne- cessary*, which yet indeed is but indifferent, and so ar- bitrary. They of the Church of Rome,, and some in our Church,

Church, as they goe upon quite contrary *grounds*, yet both false; so they run into quite contrary *errours*, and both superstitious. They decline too much on *the left hand*, denying to the holy Scripture that *perfection* which of right it ought to have; of containing all things appertaining to that *supernaturall doctrine* of faith and holinesse which God hath revealed to his Church for the attainement of everlasting salvation: whereupon they would impose upon Christian people, and that with an opinion of *necessity*, many things which the Scriptures require not: and that is *a Superstition*. These wry too much on *the right hand*, ascribing to the holy Scripture such a kind of *perfection* as it cannot have; of being the sole directour of all *humane actions* whatsoever: whereupon they *forbid* unto Christian people, and that under the name of *sinne*, sundry things which the holy Scripture condemneth not: and that is *a superstition* too.

From which *Superstition* proceedeth in the second place *uncharitable censuring*: as evermore they that are the most *superstitious*, are the most *supercilious*. No such severe *censurers* of our blessed Saviours person and actions, as the *superstitious* Scribes and Pharisees were. In this Chapter the speciall fault, which the Apostle blameth in the *weake ones*, (who were somewhat superstitiously affected,) was their rash and uncharitable [a] *judging* of their brethren. And common and daily experience among our selves sheweth how freely some men spend their *censures* upon so many of their brethren, as without scruple doe any of those things, which they upon false grounds have *superstitiously* condemned as utterly unlawfull.

§. 12. 2. *Uncharitable Censurings*;

[a] Ver. 3.4.10. & 13.

And then *thirdly*, as unjust *censures* are commonly entertained with *scorne* and contumely; they that so liberally condemne their brethren of *prophanenesse*, are by them againe as freely flouted for their *precisenesse*:

§. 13. 3. *Contentions*;

and so whiles both parties please themselves in their owne wayes, they cease not mutually to provoke and scandalize and exasperate the one the other, pursuing their private spleenes so far, till they breake out into *open contentions* and oppositions. Thus it stood in the *Roman Church*, when this Epistle was written. They [a] *judged* one another, and *despised* one another, to the great disturbance of the Churches peace; which gave occasion to our Apostles whole discourse in this Chapter. And how farre the like *censurings* and *despisings* have embittered the *spirits*, and whetted both the *tongues* and *pens* of learned men one against another in our owne Church; the stirres that have been long since raised, and are still upheld by the factious opposers against our Ecclesiasticall *constitutions*, *government* and *ceremonies*, will not suffer us to be ignorant. Most of which stirres, I verily perswade my selfe, had beene long ere this either wholly buried in silence, or at least-wise prettily well queted: if the *weaknesse* and *danger* of the error whereof we now speak, had beene more timely discovered, and * more *fully* and *frequently* made knowne to the world, than it hath beene.

Fourthly, let that doctrine be once admitted, and all *humane authority* will soone be despised. The commands of *Parents*, *Masters*, *and Princes*, which many times require both *secrecy* and *expedition*, shall be taken into slow deliberation; and the equity of them sifted by those, that are bound to obey, though they know no cause why, so long as they know no cause to the contrary. [a] *Delicata est obedientia, quæ transit in causæ genus deliberativum.* It is a nice obedience in [b] *S. Bernards* judgement, yea rather troublesome and odious, that is over-curious in [c] discussing the commands of superiors, boggling at every thing that is enjoyned, requiring a *why for every wherefore*, and unwilling to stirre, untill the lawfulnesse and expedience of the thing commanded

a Verse 3.

* It is indeed fully handled by M. *Hooker* in his second book of Eccles Policy: but few men of that party will read his works though writtē with singular learning, wisedom, godlines & moderation.

§. 14.

4. *Contempt of authority*;

a Pet. Blesens. Epist. 131.

b *Delicata satis imò minus molesta est ista obedientia, &c.* Bern. de præcept. & dispens.

c *Infirmæ prorsus voluntatis indicium est, statuta seniorū studiosius discutere, hærere singulis quæ injunguntur, exigere de quibusq; rationem, & malè suspicari de omni præcepto cujus causa latuerit, nec unquam libenter obedire, nisi, &c.* Bern. Ibid.

ded shall be demonstrated by some manifest *reason*, or undoubted authority, from the Scriptures.

§. 15. *and 3. the ensnaring of mens consciences:*

Lastly, the admitting of this doctrine would cast such a snare upon men of weake *judgements*, but tender *consciences*, as they should never bee able to unwinde themselves thereout againe. Mens *daily occasions* for themselves or friends, and *the necessities of common life*, require the doing of a thousand things within the compasse of a few dayes; for which it would puzzle the best Textman that liveth, readily to bethinke himselfe of *a sentence in the Bible*, cleare enough to satisfie a scrupulous conscience of the *lawfulnesse* and *expediency* of what he is about to doe: for which, by harkning to the rules of *reason* and *discretion*, he might receive easie and speedy resolution. In which cases if he should be bound to *suspend* his resolution, and delay to doe that which his owne reason would tell him were presently needfull to be done, untill he could haply call to minde some *precept* or *example* of Scripture for his warrant: what *stops* would it make in the course of his whole life? what *languishings* in the duties of his calling? how would it fill him with *doubts* and irresolutions, leade him into a maze of *uncertainties*, entangle him in a world of wofull *perplexities*, and (without the great mercy of God, and better instruction) plunge him irrecoverably into the gulfe of *despaire*? Since the chiefe end of the publication of the Gospell is, to [a] *comfort* the hearts, and to revive and *refresh* the spirits of *Gods* people with [b] the glad tydings of *liberty* from the spirit of [c] *bondage* and [d] *feare*, and of gracious *acceptance* with their GOD, to annoint them with [e] *the oyle of gladnesse*, giving them *beauty for ashes*, and instead of [f] *sackcloth* girding them with *joy*: wee may well suspect that doctrine not to be *Evangelicall*, which thus setteth the consciences of men upon the rack, tortureth them with continuall *feares* and *perplexities*, and

a Esay 40. 1, 2.

b Esay 61. 1-3.
c Rom. 8. 15.
d 2 Tim. 1. 7.
e Psal. 45. 7.
f Psal. 30. 11.

and prepareth them thereby unto *hellish despaire*.

§. 16. *nor, 3. warranted from the present Text.*

These are the grievous *effects* and pernicious *consequents*, that will follow upon their opinion who hold, that we must have warrant from the Scripture for every thing whatsoever we doe: not onely in *spirituall things*, (wherein alone it is absolutely true,) nor yet only in other *matters of weight*, though they be not spirituall, for which perhaps there might be some colour,) but also in the *common affaires* of life, even in the most slight and triviall things. Yet for that the Patrons of this opinion build themselves as much upon the authority of this *present Text*, as upon any other passage of Scripture whatsoever, (which is the reason why wee have stood thus long upon the examination of it:) we are therefore in the next place to cleare *the Text* from that their mis-interpretation. The force of their collection standeth thus (as you heard already:) that *faith* is ever grounded upon *the word* of God; and that therefore whatsoever action is not grounded upon *the word*, being it is not *of faith*, by the Apostles rule here must needs be *a sinne*. Which collection could not be denied, if the word *Faith* were here taken in that sense which they imagine, and wherein it is very usually taken in the Scriptures; *viz.* for *the doctrine* of supernaturall and divine revelation, or for *the beliefe* thereof: which doctrine wee willingly acknowledge to bee compleatly contained in the *holy Scriptures* alone, and therefore dare not admit into our beliefe, as a branch of *divine supernaturall truth*, any thing not therein contained. But there is a *third signification* of the word *Faith*, nothing so frequently found in the Scriptures as the two former; which yet appeareth both by the course of this whole Chapter, and by the consent of the best and most approved interpreters as well ancient as moderne, to have beene properly intended by our Apostle in this place: namely that, wherein it is put for a *certaine per-*

a See Articles of the Church of England. Artic. 6.

swasion

swasion of minde that what wee doe may lawfully be done. So that whatsoever action is done by us, with reasonable assurance and *perswasion* of the lawfulnesse thereof in our owne consciences, is in our Apostles purpose so farre forth an action of *Faith*: without any enquiring into the *meanes* whereby that perswasion was wrought in us: whether it were the light of our owne *reason*, or the *authority* of some credible person, or the declaration of Gods *revealed will* in his written word. And on the other side, whatsoever action is done, either *directly contrary* to the judgement and verdict of our owne consciences, or at leastwise *doubtingly* and before we are in some competent measure assured that we may lawfully doe it: that is it which S. *Paul* here denieth to be *of faith*, and of which he pronounceth so peremptorily that it is (and that *eo nomine*) a sin.

§. 17. *What is here meant by faith.*

About which use and signification of the word *Faith* we need not to trouble our selves, to fetch it from a *trope*, either of a *Metonymie*, or b *Synecdoche*, as some doe. For though (as I say) it doe not so often occurre in Scripture; yet is it indeed the primary and native signification of the word πίστις *faith*, derived from the root πείθω *to perswade*. Because all kindes of *Faith* whatsoever consist in a kinde of *perswasion*. You shall therefore finde the words, πείθειν which signifieth properly *to believe*, and ἀπειθεῖν which signifieth properly *not to be perswaded*, to be opposed as contrary either to other in c *Iohn* 3. and *Acts* 14. and other places. To omit the frequent use of the words πίστις and *Fides*, in Greeke and Latine authors in this signification: observe but the passages of this very Chapter, and you will be satisfied in it. At the second verse, d πιστεύει φαγεῖν *one believeth that he may eat all things*: that is, he is verily perswaded in his conscience that he may as lawfully eat *flesh* as *herbes*, any one kinde of meat as any other, he maketh no doubt of it. Againe at the fourteenth verse,

a Heming. in Rom. 14. 1.
b Piscat. *ibid.*
c Ioh. 3. 3, 6. & Acts 14. 1, 2.
d Hic vers. 2.

verse, [e] οἶδα καὶ πέπεισμαι, *I know and am perswaded that there is nothing uncleane of it selfe.* That is, I stedfastly believe it as a most certaine and undoubted truth. Againe at the two and twentieth verse, [f] σὺ πίστιν ἔχεις; *Hast thou faith? have it to thy selfe before God:* that is, art thou in thy conscience perswaded that thou mayest lawfully partake any of the good creatures of God? Let that *perswasion* suffice thee for the *approving* of thine owne heart in the sight of God: but *trouble* not the Church, nor *offend* thy weaker brother by a needlesse and unseasonable ostentation of that thy knowledge. Lastly, in this three and twentieth verse, [g] ὁ δὲ διακρινόμενος, *He that doubteth is damned if he eat, because he eateth not of faith:* that is, he that is not yet fully perswaded in his owne minde, that it is lawfull for him to eat some kindes of meates, (as namely *swines-flesh* or *bloodings*,) and yet is drawne against his owne judgement to eat thereof because he seeth others so to doe, or because he would be loath to undergoe the taunts and jeares of scorners, or out of any other poore respect: such a man is *cast and condemned* by the judgement of his owne heart as a transgressour, because hee adventureth to doe that, which he doth not beleeve to be lawfull. And then the Apostle proceeding *ab hypothesi ad thesin*, immediately reduceth that particular case into a generall rule in these words, *For whatsoever is not of faith, is sinne.* By the processe of which his discourse it may appeare, that by *Faith* no other thing is here meant, than such a *perswasion* of the minde and conscience as we have now declared, and that the true purport and intent of these words is but thus much in effect: Whosoever shall enterprise the doing of any thing, which he *verily beleeveth* to be unlawfull, or at least-wise is not *reasonably well perswaded* of the lawfulnesse of it, let the thing be otherwise and in it selfe what it can be, *lawfull* or *unlawfull*, *indifferent* or *necessary*, *convenient* or *inconvenient*, it matte-

e Vers. 14.

f Vers. 22.

g Vers. 23.

tereth not; to him it is a *Sinne* howsoever.

§. 18. *The Application of the Text for the resolving of sundry questions.*

Which being the plaine evident and undeniable purpose of these words, I shall not need to spend any more breath either in the farther *refutation* of such conclusions as are mis-inferred hence, which fall of themselves; or in the farther *Explication* of the meaning of the Text, which already appeareth: but addresse my selfe rather to *the application* of it. Wherein, because upon this great principle may depend the resolution of very many *Cases of Conscience*, which may trouble us in our Christian and holy walking: it will not be unprofitable to proceed by resolving some of the most materiall *doubts* and *questions*, among those which have occurred unto my thoughts by occasion of this Text in my meditations thereon.

§. 18. *The first question resolved;*

First, it may be demanded, *What power* the Conscience hath, to make a thing otherwise good and lawfull, to become unlawfull and sinfull? and *whence* it hath that power? I answer, *First*, that it is not in the power of any mans judgement or conscience to alter the *naturall condition* of any thing whatsoever, either in respect of *quality* or *degree*: but that still every thing that was *good* remaineth *good*, and every thing that was *evill* remaineth *evill*; and that in the very same *degree* of good or evill as it was before, neither better nor worse, any mans particular judgement or opinion thereof notwithstanding. For the differences between good & evill, and the severall degrees of both, spring from such conditions as are *intrinsecall* to the things themselves: which no [a] *Outward respects*, (and much lesse then mens opinions) can vary. He that esteemeth any creature uncleane, may defile *himselfe*, but he cannot bring impurity upon *that creature*, by such his estimation. *Secondly*, that mens judgements may make that which is good in its *owne nature*, (the naturall goodnesse still remaining) become evill *to them* in the use: *essentially* good, and *quoad nos*;

a *Respectus non mutant naturã.*

b *Opinio nostra rebus legem facit. Amb. de paradis.*

rem; but *quoad hominem*, and *accidentally* evill. It is our Apostles owne distinction in the fourteenth verse of this Chapter: *Nothing uncleane of it selfe: but to him that esteemeth any thing to be uncleane, uncleane to him.* But then we must know withall, that it holdeth not the other way. Mens judgements or opinions, although they may make that which is good *in it selfe*, to become evill *to them*; yet they cannot make that which is evill *in it selfe*, to become good either *in it selfe*, or *to them*. If a man were verily perswaded, that it were evill *to aske his father blessing*, that mis-perswasion would make it become evill *to him*: But if the same man should be as verily perswaded that it were good *to curse his father*, or *to deny him relieefe* being an unbeliever; that mis-perswasion could not make either of them become good to him. Some that persecuted the Apostles were perswaded they [c] did God *good service* in it. It was Saint *Pauls* case before his conversion, who [d] *verily thought in himselfe, that he ought to doe many things contrary to the name of Jesus.* But those their perswasions would not serve to justifie those their actions. Saint *Paul* confesseth himselfe to have been [e] *a persecutor, and blasphemer, and injurious* for so doing, although he followed the guidance of his owne conscience therein; and to have stood in need of *mercy* for the remission of those wicked acts, though he did them ignorantly, and [f] out of *zeale to the Law*. The reason of which difference is, that which I touched in the beginning, even because any *one defect* is enough to render an action *evill*; and consequently a defect in *the agent* may doe it, though *the substance* of the action remaine still (as it was) *good*: but *all conditions* must concurre to make an action *good*; and consequently *a right intention* in the agent will not suffice thereunto, so long as *the substance* of the action remaineth still (as it was) *evill*. *Thirdly*, that the Conscience hath this power over mens wils

c John 16. 2.
d Acts 26. 9.
e 1 Tim. 1. 13.
f Acts 22. 3, 4. & Phil. 3. 6.

and

and actions by vertue of that unchangeable Law of God, which he eſtabliſheth by an ordinance of nature in our firſt creation: that the *will* of every man (which is the fountaine whence all our actions immediately flow) ſhould conforme it ſelfe to the judgement of *the practique understanding* or *conſcience*, as to its proper and immediate *rule*, and yeeld it ſelfe to bee guided thereby. So that if the *understanding* through Errour point out a wrong way, and *the will* follow it, the fault is chiefly in *the understanding*, for miſ-guiding the will. But if *the understanding* ſhew the right way, and *the will* take a wrong: then the fault is meerely in *the will*, for not following that guide which God hath ſet over it.

§. 20. *The ſecond Queſtion reſolved;*

It may be demanded *ſecondly*, Whether or no in every particular thing we doe, an *actuall conſideration* of the lawfulneſſe and expediency thereof be ſo requiſite, as that for want thereof we ſhould ſinne in doing it? The reaſon of the doubt is, becauſe otherwiſe how ſhould it appeare to be *of faith?* and *Whatſoever is not of faith, is ſinne*. I anſwer, 1 *Firſt*, that in matters of waight and worthy of conſultation, it is very neceſſary that *the lawfulneſſe* and *expediency* of them bee firſt diligently examined, before they be enterpriſed. And 2 *ſecondly*, that even in ſmaller matters the like examination is needfull, when there is any *apparent cauſe* of doubting. But 3 *thirdly*, that in ſuch ſmall and triviall matters, as it much skilleth not whether we doe them or no, or whether we doe this rather than that, and wherein no doubt ariſeth to trouble us; an *actuall conſideration* of their lawfulneſſe or expediency is ſo farre from being *requiſite*, that it would rather be *troubleſome* and incommodious. True it is, that all *voluntary actions* are done with ſome *deliberation*, more or leſſe: becauſe it is the nature of *the will* to conſult with *the understanding* in every act; elſe it ſhould be irrationall and brutiſh. Yet there

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Vbi eſt ſuſpicio, ibi diſcuſſio neceſſaria. Bernard. Ep. 7.

there are many things which we daily doe, wherein [a] the sentence of the understanding is so quick and present, because there is no difficulty in them; that they seeme to bē, and are therefore sometimes so termed) *actus indeliberati*: [b] such as are to *sit* downe and to *rise* up, to *pluck* a flower as we walke in a Garden, to *aske* the time of the day, or the name of the next Towne as we travell by the way, we *eat* of this or that dish at the table, and the like. For the doing of every of which it were [c] a rediculous servility to be imposed upon men, if they should bee tyed to district examination of *the lawfulnesse* and *expediency* thereof. There is not in them *dignus vindice nodus*: and a mans time ought to be more precious unto him, than to bee trifled away in such *needlesse* and *minute* enquiries. It is even as if we should tye a great learned man that is ready in his Latine tong, to bethinke himselfe first of some *grammer rule or example* for the declining and parcing of every word hee were to speake, before he should adventure to utter *a Latine sentence*. But as such a man is sufficiently assured out of the habit of his learning, that he speaketh *congruously* and with good propriety, though he have no present *actuall* reference to his *Grammar rules*: so here, an *habituall knowledge* of the nature and use of indifferent things is sufficient to warrant to the conscience the lawfulnesse of these common actions of life; so as they may be said to be *of faith*, though there be no farther *actuall* or *particular* disquisition used about them. A very needfull thing it is the whilst, for Christian men to endeavour to have a *right judgement* concerning indifferent things: without which it can scarcely be avoided, but that both their *Consciences* will be full of distracting scruples within themselves, and their *conversations* full of unbrotherly *carriage* towards others.

§. 11. *The third question resolved.*

It may be demanded *thirdly*, Since *Whatsoever is not*

of

a *Ratio in rebus manifestis non inquirit, sed statim judicat. Aquin. 1. 2. qu. 14 4. ad 2.*

b ἐκόντες δὲ πολλὰ πράττομεν, οὐχ ἵνα δι' αὐτῶν ἐνέλωμεν καὶ ζημιούμεθα, οἷον πηδίζομεν, καὶ ἀπτόμεθα, &c Arist. 1. Mag. Moral. 18.

c οἱ δὲ ἀεὶ ζυγιάζοντες, ἐις ἀπονίαν ἄγουσι. Arist. 8. Eth. 5.

of faith is sin; What *measure* of Faith, or what *degree* of Perswasion is necessary for the warranting of our actions, so as lesse than that will not serve? I answer, that what is here demanded cannot be positively defined by any peremptory and immoveable rules. There is most an end a *Latitude* in such things as these are: which may be *straitned* or *extended* more or lesse, according to the exigence of *present occasions*, and as the different state or quality of *particular businesses* shal require. There is a πληροφορία: *a fulnes of perswasion*, arising from evident infallible and demonstrative proofes, which is attaineable for the performance of sundry duties both of civill *Justice* and of *Religion*. And where it may be attained, it is to be endeavoured after, (though it be not of absolute necessity,) for we cannot make our assurances too strong. The Apostle useth that word at the fift ver. (a *Let every man be fully perswaded in his own mind,*) πληροφορείσθω: it is a metaphorical word, and seemeth to borrowed from a Ship under b *full sayle*, that hath both *winde* and *tide* with it to carry it with a straight and speedy course to the desired point, and nothing to hinder it. But as men, when they are to *purchase lands*, will desire and propose to have a good *assurance* as by learned counsell can be devised; but yet must be content to take such assurance as *the sellers* can make, or else they shall make but a few markets: so although we may desire (*ex abundanti*) a *full assurance of faith* in every waighty action we shall enterprise; yet ordinarily and in most things wee must content our selves to take up with a *conjectural*, *probable*, and *moral certainty*, or else we shall find very few things left for us to doe. *Fides Logica* is not to be expected in all cases: in some, and those the most, *Fides Ethica* must serve the turne. Nay I say yet further, and I beseech you (brethren) to take notice of it as a matter of speciall use both for the *directing* and *quieting* of your conciences: that ordinarily

a Verse 5. *hic. plenè certus sit.* Heming.

b *Quasi plenis velis feratur.* Piscat. in Schol. ad Rom. 14. 5.

ordinarily and in most things wee need no other warrant for what we doe than this only, that there is not (to our knowledge) any law either of *Nature* or *Scripture* against them. As the Lawyers use to say of mens persons, *Quisquis præsumitur esse bonus*, &c. The Law taketh every man for a good man and true, till his truth and honesty be legally disproved; and as our Saviour sometimes said. c *He that is not against us is for us*: so in these matters we are to beleeve all things to be lawfull for us to doe, which cannot be shewne by good evidence either of *Scripture* or *Reason* to be unlawfull. Those men therefore goe quite the wrong way to worke, to the fearefull puzling of their owne and other mens consciences, who use to argue on this manner. [This I have no warrant to do; for *where is it commanded?*]. Whereas they ought rather to argue thus, [This I have good warrant to do; for *where is it forbidden?*] Apply this now a little to those *Ceremonies*, that for *orders* sake, and to adde the greater *solemnity* to sacred actions, are appointed in the Church; *Wearing* the Surplize, *bowing* at the Name of the Lord *Iesus*, *kneeling* at the Holy Communion, and the rest. Though I might say, and that truly, that these also are commanded even by divine authority *in genere*, that is to say, as they fall within the compasse of *decent Ceremonies*, by vertue of that grand Ecclesiasticall Canon, (d *Let all things be done honestly and in order*;) and that even *in specie* too they are commanded by the authority of those governors whom God hath set over us, and to whom we are bound in conscience, and by vertue of Gods commandement to yeeld obedience: Yet I waive all this for the present, because it is not so direct to the point in hand. Only I aske, Where are any of these things *forbidden?* If they be, let it be shewne: and that not by *weake collections*, and *remote consequences*, which are good for nothing but to engender strifes, and to multiply disputes without

c Luk. 9. 50.

d 1 Cor. 14. 40

without end, but by *direct* and *full evidence* either of *Scripture-text* or *Reason*, which (for any thing I know) was never yet done, neither (as I verily beleeve) will ever be done. But if it cannot be thowne that these things are *forbidden*; without any more adoe, the use of them is by that sufficiently *warranted*. He that will not allow of this *doctrine*, besides that he cherisheth *an error* which hardly suffer him to have *a quiet Conscience*: I yet see not how he can reconcile his opinion with those sundry passages of our Apostle, [e *Every creature of God is good*, f *To the pure all things are pure*, g *I know nothing by it selfe uncleane*, h *All things are lawfull*, &c.] From which passages we may with much safety conclude, that it is *lawfull* for us to doe all those things concerning which there can be nothing brought of moment to prove them *unlawfull*. Upon which ground alone if we doe them, we doe them upon such *a perswasion of faith* as is sufficient. Provided, that we have not neglected *to informe* our judgements the best we could for *the time past*; and that we are ever ready withall *to yeeld* our selves to better information, whensoever it shall be tendred unto us, *for the time to come*.

e 1 Tim. 4. 4.
f Tit. 1. 15.
g Rom 14 14.
h 1 Cor. 6. 12.

It may be demanded *fourthly*, Suppose a man would fayne doe something, of the lawfulnesse whereof he is not in his conscience sufficiently resolved; whether he may in any case doe it notwithstanding *the reluctancy* of his Conscience, yea or no? As they write of [a] *Cyrus*, that to make passage for his Army, he cut the great river *Gyndes* into many smaller chanels, which in one entire stream was not passable: so to make a cleare and distinct answer to this great question, I must divide into some lesser ones. For there are sundry things considerable in it; whether we respect *the conscience*, or *the Person* of the doer, or *the Action* to be done. As namely and especially, in respect of *the conscience*, whether the reluctan-

§. 22.
The fourth Question.

a *Herodot. in Clio; Senec. 3. de ira 21.*

cy thereof proceed from a setled and stedfast *resolution*, or from some *doubtfulnesse onely*, or but from some *scruple*? And in respect of *the person*, whether he be *sui juris* his owne Master, and have power to dispose of himselfe at his owne choyce in the things questioned; or he be *under the command*, and at the appointment of another? And in respect of *the Action* or thing to be done: whether it be a *necessary* thing, or an *unlawfull* thing, or a thing *indifferent* and arbitrary? Any of which circumstances may quite alter the case, and so beget new questions. But I shall reduce all to three questions: whereof the first shall concerne *a resolved* Conscience, the second *a doubtfull* conscience, and the third *a scrupulous* conscience.

Vs. 23. *as concerning a Resolved conscience, answered in 2. conclusions The former;*

The *First Question* then is, if the Conscience be *firmly resolved*, that the thing proposed to be done is unlawfull; whether it may then be done, or no? Whereunto I answer in these two conclusions. *The first Conclusion.* If the Conscience be firmely so resolved, and that upon a true ground, (that is to say, if the thing be indeed unlawfull, and judged so to be) it may not in any case or for any respect in the world be done. There cannot be imagined a higher *contempt of God*, than for a man to despise the power of *his owne conscience*: which is the highest soveraignty under heaven, as being Gods most immediate deputy for the ordering of his life and waies. [b] Ἐφορεῖς ἀνεύθυνοι ἑαυτῶν θεοὶ, a heathen man could say. Wofull is the estate of those men (unlesse they repent) who for filthy *lucre*, or vaine *pleasure*, or spitefull *malice*, or tottering *honour*, or lazy *ease*, or any other raigning lust, dare lye, or sweare, or cheat, or oppresse, or commit filthinesse, or steale, or kill, or slaunder, or flatter, or betray, or doe any thing that may advance their base ends: nothing at all regarding *the secret whisperings*, or murmurings, no nor yet *the lowd roarings*, and bellowings of their owne consciences thereagainst. [c] *Stat contra*

2. Qui agit contra conscientiã, qua credit Deum aliquid prohibuisse licet erret, contemnit Deum. *Bonavent. 2. sent. dist. 39.*

[b] *Menand.*

[c] *Pers. Satyr. 5.*

tra ratio, & secretam gannit in aurem. It doth so: but yet they turne a deafe eare to it, and despise it. Wonder not, if when they out of the terrours of their troubled consciences shall *howle* and *roare* in the eares of the Almighty for mercy, or for some mitigation at least of their torment, he then turne a deafe eare against them, and despise them. [d] *To him that knoweth to doe good, and doth it not, to him it is sinne,* Iames 4. sin not to be excused by any plea or colour: But how much more inexcusably then is it sinne to him, that knoweth the evill he should not doe, and yet will doe it? There is not a proner way to [e] Hell, than to sinne against Conscience, [f] *Happy is hee which condemneth not himselfe in that which he alloweth:* but most wretched is he that *alloweth* himselfe to the practise of that, which in his judgement he cannot but *condemne.* Neither maketh it any difference at all here, whether a man bee otherwise *sui juris* or not. For although there be a great respect due to the higher powers *in doubtfull cases,* (as I shall touch anon,) yet where the thing required is *simply unlawfull,* and understood so to be, inferiours must absolutely resolve to disobey, whatsoever come of it. Gods faithfull servants have ever beene most resolute in such exigents. [g] *Wee are not carefull to answer thee in this matter;* (belike in a matter of *another nature* they would have taken care to have given the King a more *satisfactory,* at least a more *respective answer:* but in this matter,) *Be it knowne to thee O King, that we will not serve thy gods.* [h] *Da veniam Imperator,* &c. You know whose answers they were. If we be sure God hath forbidden it, we sinne against our owne consciences if we doe it, at the *command* of any mortall man howsoever, or upon any worldly *inducement* whatsoever. That is *the first Conclusion.*

The second is this. If a man be in his conscience fully perswaded that a thing is evill and unlawfull, which yet

d Iam. 4. 17.

e *Quod fit contra conscientiã ædificat ad gehennam.* c. 28. qu 1. Omnes. §. ex his.

f Rom. 14. 22.

g Dan 3. 16. 18.

h c. 11. qu. 3. Qu resistit. ex Augustino.

☞ §. 24. *the Later.*

yet in truth is not ſo, but lawfull; the thing by him ſo judged unlawfull, cannot by him be done without ſin. Even *an erroneous conſcience* bindeth thus farre, that a man cannot goe againſt it, and be guiltleſſe: becauſe *his practiſe* ſhould then run croſſe to *his judgement*; and ſo the thing done could not be of *Faith*. For if his *reaſon* judge it to be *evill*, and yet he will doe it, it argueth manifeſtly that he hath *a will* to doe evill: and ſo becommeth a tranſgreſſour of that *generall Law* which bindeth all men to *eſchew all evill*. Yet in this caſe we muſt admit of ſome difference, according to the different nature of *the things*, and the different condition of *the perſons*. For if *the things* ſo judged unlawfull be in their owne nature not neceſſary, but *indifferent*, ſo as they may either be done or left undone without ſinne; and *the perſon* withall bee *ſui juris* in reſpect of ſuch things, no ſuperiour power having determined his liberty therein: then, although he may not *doe* any of theſe things, by reaſon of the contrary perſwaſion of his conſcience, without ſinne; yet hee may without ſinne *leave* them undone. As for example. Say a man ſhould hold it utterly unlawfull (as ſome erroneouſly doe,) to play at *cards* or *dice*, or to lay *a wager*, or to caſt *lots* in triviall matters: if it be in truth lawfull to doe every of theſe things, (as I make no queſtion but it is, ſo they be done with *ſobriety* and with due *circumſtances*,) yet he that is otherwiſe perſwaded of them cannot by reaſon of that perſwaſion doe any of them without ſinne. Yet, forſomuch as they are things no way neceſſary, but *indifferent*, both in their *nature*, and for their *uſe* alſo, no ſuperiour power having enjoyned any man to uſe them: therefore he that judgeth them unlawfull may abſtaine from them without ſinne, and ſo indeed he is in conſcience bound to doe, ſo long as he continueth to bee of that opinion. But now on the other ſide, if the things ſo miſ-judged to be unlawfull be any way *neceſſary*; either

ther in respect of their *owne nature*, or by the injunction of *authority*: then the person is by that his error brought into such *a straite* betweene two sinnes, as he can by no possible meanes avoid both, so long as he persisteth in that his errour. For both if he doe the thing, he *goeth against* the perswasion of his conscience, and that is a great sinne: and if he doe it not, either he *omitteth* a necessary duty, or else *disobeyeth* lawfull authority, and to doe either of both, is a sinne too. Out of which snare since there is no way of escape but one, which is to rectifie his judgement, and to quit his pernicious errour: it concerneth every man therefore that unfainedly desireth to doe his *duty* in the feare of God, and to keepe *a good conscience*, not to be too stiffe in his present apprehensions, but to examine well *the principles* and *grounds* of his opinions; strongly suspecting that winde that driveth him upon such rockes, to be but *a blast* of his owne fancy, rather than a *breathing* of the holy Spirit of truth. Once this is most certaine, that whosoever shall adventure to doe any thing *repugnant* to the judgement of his owne conscience, (be that judgement *true* or be it *false*,) shall commit a grievous sin in so doing: *for it is a sinne*, because it cannot be of *faith*, and *whatsoever is not of faith is sinne*.

§. 25. *as concerning a doubting Conscience.*

This is now where the conscience apparently inclineth the one way. But say the scales *hang even*, so as a man cannot well resolve whether way he should rather take? Now he is [a] in one minde, by and by in another; but constant in neither: right S. *James* his [b] διψυχος *a double minded man*. This is it we call *a doubting conscience*: concerning which *the second question is*, what a man ought to doe in case of doubtfulnesse. Perfect directions here, (as in most *deliberatives*) would require a large discourse: because there are so many considerable circumstances, that may vary the case; especially in respect of *the cause* from which that *doubtfulnesse* of

a—*animo nunc huc, nunc flectit illuc.* Virg. Æneid. 10.

b Iam. 1. 8.

minde may spring. Many times it ariseth from meere *ficklenesse of minde*, or *weakenesse of judgement*; as the lightest things are soonest driven out of their place by the winde: Even as St. *Iames* saith, [c] *a double minded man is wavering in all his wayes*; and S. *Paul* speaketh of some that were like [d] *children*, off and on, soone wherryed about with every blast of doctrine. Sometimes it proceedeth from *tendernesse of Conscience*, which is indeed a very blessed and gracious thing: but yet (as *tender* things may soone miscarry, if they be not the more choicely handled,) very obnoxious through Sathans diligence and subtilty to be wrought upon to dangerous inconveniencies. Sometimes it may proceed from *the probability* of those *reasons* that seeme to stand on either side, betwixt which it is not easie to judge which are strongest: or from the differing judgements and *opinions* of learned and godly men thereabout: and from many other causes. But for some generall resolution of *the Question*, (what is to be done where the conscience is *doubtfull*?) I answer:

1 c *Ibid.*

d Ephes. 4. 14.

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§. 26. *answered in* 3. *Conclusions: the* 1.

"*First*, that if the doubtfulnesse be not concerning "*the lawfulnesse* of any of the things to be done consi- "dered simply and in themselves, but of *the expediency* "of them as they are compared one with another; (as "when of *two things* proposed at once, wherefore one "must, and but one can be done, I am sufficiently *per-* "*swaded* of the lawfulnesse of either, but am *doubtfull* "whether of the two rather to pitch upon: in such a "case, the party ought *first* to weigh the conveniences "and inconveniences of both as well and advisedly as "he can by himselfe alone; and to doe that which then "shall appeare to him to be subject to the fewer and lel- "ser inconveniencies. Or if the reasons seeme so equally "strong on both sides, that he cannot of himselfe decide "the doubt; then *secondly*, if the matter be of waight "and worth the while, hee should doe well to make "his

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a συμβάλλεσθαι δὲ καὶ τὸ μεγάλα ἢ μικρὰ ἡγεῖσθαι τῶν ἑκουσίων οὐχ ὁμοίως ἐὰν γὰρ προσθῇ τις ἢ ἀφέλῃ πολλὰ ἢ μικρά, οὐκ ἔστιν ὡσαύτως ἑκούσιον ἀλλ' οὐδ' ἀκούσιον ἐὰν μηδὲν ἐπιγένηται λυπηρόν. Arist. 3. Ethic. 5

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"his doubts knowne to some *prudent* and *pious* man?
"(especially to his owne *spirituall Pastor*, if he be a man
"meetly qualified for it,) resolving to rest upon his
"judgement, and to follow his direction. Or if the
"matter be of small moment, he may then *thirdly* doe
"whether of both he hath best liking to; (as the Apostle
"saith in one particular case, and it may be applyed to
"many more, b *Let him doe what he will, he sinneth not:*)
"resting his conscience upon this perswasion, that so
"long as he is unfainedly desirous to doe for the best,
"and hath not beene negligent to use all c requisite dili-
"gence to informe himselfe aright; God will accept of
"his *good intention* therein, and pardon his *errour*, if he
"shall be mistaken in his choyce.

b 1 Cor. 7.36.

c *Non ibi imputabitur ad culpam, quod invitus ignoras. August. de nat. & grat.*

But *secondly*, if the question be concerning the very *lawfulnesse* of the thing it selfe, whether it may be lawfully done, or no; and the conscience stand in doubt, because reasons seeme to be probable both *pro* and *contra*, and there are learned men as well of the one opinion as of the other, &c. as we see it is (for instance) in the question of *Usury* and of *second mariage* after divorce, and in sundry other doubtfull cases in morall divinity: in such a case the person (if he be *sui juris*,) is certainly bound to a *forbeare* the doing of that thing of the lawfulnesse whereof he so *doubteth*: and if he forbeare it not, he sinneth. It is the very point the Apostle in this verse intendeth to teach; and for the confirming whereof he vowcheth this Rule of the Text: *He that doubteth*, saith he, *is damned if he eat; he is* κατακεκριται, condemned of his owne conscience: because he doth that *willingly* whereof he doubteth, when he hath free *liberty* to let it alone, no necessity urging him thereunto. And the reason why he ought rather to *forbeare* than to adventure the doing of that whereof he doubteth, is, because *in doubtfull cases* wisdome would that *the safer part* should be chosen. And that part is safer, which if

§. 27. *The second*;

a *Nil faciendum, de quo dubites sit necne rectè factum. Cic. lib. 1. de Offic.*

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we chuse, wee are sure wee shall doe well; than that, which if we chuse, we know not but we may doe ill. As for example, in the instances now proposed. If I doubt of the lawfulnesse of *Vsury*, or of *marrying* after divorce, & am sure that if I marry not, nor lee out my money, I shall not sinne in so abstaining: but if I shall do either of both *doubtingly*, I cannot bee without some feare lest I should sin in so doing; and so those actions of mine being not done *in faith*, must needs be *sinne*, even by the Rule of the Text, *ex in alienum*. *For whatsoever is not of faith, is sin.*

§. 28. *the third.* But then *thirdly*, if the liberty of the agent be determined by the command of some *superiour power* to whom he oweth obedience; so as he is not now *sui juris ad hoc*, to doe or not to doe at his owne choyce, but to doe what he is commanded: this one circumstance quite altereth the whole case, and now he is bound in conscience to doe the *thing commanded*; his doubtfulnesse of minde whether that thing be lawfull or no, notwithstanding. To doe that whereof he doubteth, where he hath *free liberty* to leave it undone, bringeth upon him (as we have already shewne) the guilt of wilfull transgression: but not so where he is not left to his owne liberty. And where *lawfull authority* preforbeth *in alterutram partem*, there the liberty *ad utrumque pluribus contradictionis* is taken away from so many as are under that authority. If they that are over them have determined it *one way*; it is not thenceforth any more at their choyce, whether they will take *that way* or *the contrary*, but they must go the way that is appointed them without gainsaying or grudging. And if in the deed done at the command of one that is endued with lawfull authority there be *a sinne*, it must goe on his score that requireth it wrongfully, not on his that doth but his duty in obeying. A Prince commandeth his Subjects to serve in his *Warres*; it may be the quarrell is *unjust*, it may

be

be there may appeare to the understanding of the subject great likelihoods of such injustice: yet may the subject for all that *fight* in the quarrell, yea he is bound in conscience so to doe, nay he is deep in disloyalty and treason if *he refuse* the service, whatsoever pretentions he make of *conscience* for such refusall: Neither need that feare trouble him lest he should bring upon himselfe the guilt of *innocent bloud*; for the bloud that is unrighteously shed in that quarrell, he must answer for that set him on worke, not he that spilt it. And truly it is a great wonder to me, that any man endued with understanding, and that is able in any measure to weigh the force of those *precepts* and *reasons* which binde inferiours to yeeld obedience to their superiours, should be otherwise minded in cases of like nature. Whatsoever is commanded us by those whom God hath set over us, either in Church, Common-wealth, or Family, (b *Quod tamen non sit certum displicere Deo*, saith Saint *Bernard*,) which is not evidently contrary to the Law and will of God, ought to be of us received and obeyed no otherwise, then as if God himselfe had commanded it: because God himselfe hath commanded us to c *obey the higher powers*, and to *submit our selves to their ordinances*. Say it be not well done of them to command it? *Sed enim quid hoc refert tuâ?* saith he; What is that to thee? Let them looke to that whom it concerneth: *Tolle quod tuum est, & vade*: Doe thou what is thine owne part faithfully, and never trouble thy selfe further. *Ipsum quem pro Deo habemus, tanquam Deum in his quæ apertè non sunt contra Deum, audire debemus*; *Bernard* still. Gods Vice-gerents must be heard and obeyed in all things that are not manifestly contrary to the revealed will of God.

a *Is damnum dat, qui jubet dare: ejus verò nulla culpa est, cui parere necesse sit.* L. 169. *F. de div. Reg. jur.*

b *Bernard de præcept. & dis.*

c Rom. 13. 1.

d Pet. 2. 13.

§. 19. *Sundry objections removed: the first;*

But the thing required is *against my conscience*, may some say; and I may not goe against my conscience, for any mans pleasure. Iudge I pray you what perversnesse

is

is this, when the blessed Apostle commandeth thee [a] *to obey for conscience sake*, that thou shouldst *disobey*, and that for *conscience sake* too: He chargeth thee upon thy conscience to *be subject*; and thou pretendest thy conscience to *free thee* from subjection. This by the way, now to the point. Thou sayest it is *against thy conscience*: I say againe, that (in the case whereof we now speake, the case of *doubtfulnesse*,) it is not against thy conscience. For doubting properly is [b] *motus indifferens in utramque partem contradictionis*; when the mind is held [c] in suspence betweene two wayes, uncertaine whether of both to take to; when the scales hang even (as I said before) and *in aequilibrio*, without any notable propension or inclination to the one side more than to the other. And surely where things hang thus *even*, if *the weight of authority* will not cast the scale either way; we may well suppose, that either *the authority* is made very *light*, or else there is a great fault in *the beame*. Know (brethren) the *gainsaying* conscience is one thing, and the *doubting* conscience another. That which is done *repugnante conscientiâ*, the conscience of the doer flatly gainsaying it, that is indeed *against* a mans conscience, (the conscience having already passed a definitive sentence the one way:) and no respect or circumstance whatsoever can free it from sin. But that which is done *dubitante conscientiâ*, the conscience of the doer onely doubting of it and no more; that is in truth no more *against* a mans conscience than *with* it, (the conscience as yet not having passed a definitive sentence either way:) and such an action may either be a sinne, or no sinne: according to those qualifications which it may receive from other respects and circumstances. If the conscience have already passed *a judgement* upon a thing, and *condemned* it as simply unlawfull; in that case it is true that a man ought not by any meanes to do that thing, no not at *the command* of any Magistrate, no not although

a Rom. 13. 5.

b *Isidor.*

c *Dubius, incertus quasi duarum viarum. Isid. 10 Etym.* ἀμφίβολος

although his conscience have pronounced a *wrong sentence*, and erred in that judgement: for then he should doe it, *repugnante conscientiâ*, hee should goe directly against his owne conscience, which he ought not to doe whatsoever come of it. In such a case certainly hee may not obey the Magistrate: yet let him know thus much withall, that he sinneth too in *disobeying* the Magistrate; from which sinne the following of *the judgement* of his owne conscience cannot acquit him. And this is that fearefull *perplexity* whereof I spake, whereinto many a man casteth himselfe by his owne errour and obstinacy, that he can neither go *with* his conscience, nor *against* it, but he shall sinne. And who can helpe it, if a man will needs cherish an errour, and persist in it? But now if the conscience be onely *doubtfull* whether a thing be lawfull or no, but have not as yet passed a *peremptory judgement* against it, (yea although it rather incline to thinke it unlawfull:) in that case if the Magistrate shall *command* it to be done, the subject with a good conscience *may* doe it, nay he cannot with a good conscience *refuse* to doe it, though it be *dubitante conscientiâ*.

Plus est standum præcepto prælati, quàm conscientiæ. Bonav. 2. sent. distinct. 39.

But you will yet say, that in doubtfull cases the *safer part* is to be chosen. So say I too; and am content that rule should decide this question: onely let it be rightly applyed. Thou thinkest it *safer*, where thou doubtest of the unlawfulnesse, *to forbeare* then *to doe*: as for example, if thou doubtest whether it be lawfull *to kneele* at the Communion, it is safest in thy opinion therefore for thee *not to kneele*. So should I thinke too, if thou wert left meerely to thine owne liberty. But thou dost not consider how thou art caught in thine own net, and how the edge of thine owne weapon may be turned upon thee point-blank not to be avoided, thus. If authority command thee *to kneel*, which whether it be lawfull for thee to doe, or not, *thou doubtest*, it cannot chuse but

§. 30. *the Second*;

but thou must needs *doubt* also, whether thou maist lawfully *disobey*, or not. Now then here apply thine owne Rule, *In dubiis pars tutior*, and see what will come of it. Iudge, since thou canst not but doubt in both cases, whether it be not the safer of the two, *to obey* doubtingly, than to *disobey doubtingly*. *Tene certum, dimitte incertum*, is S. *Gregory* his rule: where there is *a certainty*, and *an uncertainty*, let the uncertainty goe, and hold to that which is certaine. Now *the generall* is *certaine*, that thou art to obey the Magistrate in all things not contrary to the will of God; but *the particular* is *uncertaine*, whether the thing now commanded thee by the Magistrate be contrary to the will of God: (I say uncertaine *to thee*, because thou doubtest of it.) Deale *safely* therefore, and hold thee to that which is *certaine*; and obey.

a Gregor.

§. 31. *The third;*

But thou wilt yet alleage, that the Apostle here condemneth the doing of any thing, not only with a *gainsaying*, but even with *a doubting* conscience: because *doubting* also is contrary to *faith*; and *he that doubteth* is even for that *condemned, if he eat*. Oh beware of misapplying Scripture! it is a thing easily done, but not so easily answered. I know not any one gap that hath let in more and more dangerous errours into the Church, than this: that men take *the words* of the sacred Text fitted to particular occasions, and to the condition of the *times* wherein they were written; and then *apply* them to themselves and others as they finde them, without due respect had to *the differences* that may be betweene those *times* and *cases*, and the present. Sundry things spoken in Scripture agreeably to that *infancy* of the Church, would sort very ill with the Church in her fulnesse of *strength* and *stature*: and sundry directions very expedient in times of *persecution*, and when beleevers lived mingled with Infidels, would be very unseasonably urged where the Church is in a *peaceable* and

flourishing

flourishing estate, enjoying the *favour* and living under *the protection* of gracious and religious Princes. Thus *the Constitutions* that the Apostles made concerning *Deacons* and *Widowes* in those primitive times, are with much importunity, but very importunely withall, urged by *the Disciplinarians*: And sundry other like things I might instance in of this kinde, worthy the discovery, but that I feare to grow tedious. Briefely then, the Apostles whole discourse in this Chapeer, and so whersoever else hee toucheth upon the point of *Scandals*, is to be understood onely in that case where men are left *to their owne liberty* in the use of indifferent things: the *Romanes*, *Corinthians*, and others to whom S. *Paul* wrote about these matters, being not limited any way in the exercise of their liberty therein by any over-ruling authority. But where the Magistrates have interposed, and thought good upon mature advice to impose Lawes upon those that are under them, whereby their *liberty* is (not *infringed*, as some unjustly complaine, in the *inward judgement*, but only) *limited* in the *outward exercise* of it: there the Apostolicall directions will not hold in the same *absolute manner*, as they were delivered to those whom they then concerned; but onely in *the equity* of them, so far forth as the cases are alike, and with such meet *qualifications* and *mitigations*, as the difference of the cases otherwise doth require. So that a man ought not out of private fancy, or meerely because hee would not bee observed for not doing as others doe, or for any the like weake respects, to doe that thing of the lawfulnesse whereof he is not competently perswaded, where it is *free* for him to doe otherwise: which was the case of these *weake ones* among the Romanes, for whose sakes principally the Apostle gave these directions. But *the authority* of the Magistrate intervening so altereth the case, that such a forbearance as to them was *necessary*, is

to

to as many of us as are commanded to doe this or that altogether *unlawfull*; in regard they were *free*, and we are *bound*: for the reasons already shewen, which I now rehearse not.

§. 32. *and the Fourth.*

But you will yet say, (for in point of *obedience* men are very loath to yeeld, so long as they can finde any thing to pleade,) those that lay *these burdens* upon us, at leastwise should doe well to satisfie *our doubts*, and *to informe* our consciences concerning the lawfulnesse of what they enjoyne; that so we might render them obedience with better cheerefulnesse. How willing are we sinfull men to leave the blame of our miscariages any where rather than upon our selves! But how is it not incongruous the while, that those men should *prescribe rules* to their governours, who can scarcely brook their governours should *prescribe Lawes* to them? It were good we would first *learne* how *to obey*, ere we take upon us *to teach* our betters how *to governe*. How ever, what *governours* are bound to doe, or what is fit for them to doe, in the point of *information*; that is not now the question. If they faile in any part of their bounden duty, they shall be sure to reckon for it one day: but *their failing* cannot in the meane time excuse *thy disobedience*. Although I thinke it would prove a hard task, for whosoever should undertake it, to shew that *Superiours* are alwayes bound *to informe* the consciences of their inferiours concerning *the lawfulnesse* of every thing they shall command. If sometimes they doe it, where they see it *expedient* or *needfull*; sometimes againe (and that perhaps oftner,) it may bee thought more *expedient* for them, and more *conducible* for the publike peace and safety, only to make knowne to the people what their pleasures are, reserving to themselves the reasons thereof. I am sure, in the point of *Ecclesiasticall ceremonies* and *Constitutions*, (in which case the aforesaid allegations are usually most stood upon,)

ἀρχέσθαι μαθὼν, ἄρχειν ὁσιώτερον. Solon. apud Stob. Serm. 3.

on) this hath beene abundantly done in our Church, not only in the learned writings of sundry *private men*, but by the *publique declaration* also of authority, as is to be seene at large in *the preface* commonly printed before the booke of *Common prayer* concerning that argument: enough to satisfie those that are peaceable, and not disposed to stretch their wits to cavill at things established. And thus much of the *second Question*, touching *a doubting conscience*: whereon I have insisted the longer, because it is a point both so proper to the Text, and whereat so many have stumbled.

§. 33. *as concerning a scrupulous Conscience.*

There remaineth but one *other Question*, and that of farre smaller difficulty; What is to be done, when the conscience is *scrupulous*? I call that a *scruple*, when a man is reasonably well perswaded of the lawfulnesse of a thing, yet hath withall some *jealousies* and *feares* left perhaps it should prove unlawfull. Such scruples are most incident to men of *melancholy* dispositions, or of *timorous* spirits; especially if they be *tender-conscienced* withall: and they are much encreased by the false *suggestions* of Satan; by reading *the bookes*, or hearing *the Sermons*, or frequenting *the company* of men more strict, precise, and austere in sundry points, than they needs or ought to be; and by sundry other meanes which I now mention not. Of which *scruples* it behooveth every man, *first*, to be wary that he doe not at all *admit* them, if he can chuse: or, if he cannot wholly avoid them, that *secondly* hee endeavour so farre as may be *to eject* them speedily out of his thoughts, as Satans snares, and things that may breede him worse inconveniencies: or, if hee cannot be so rid of them, that then *thirdly* he resolve to goe on according to the more probable perswasion of his mind, and *despise* those scruples. And this he may do with a good conscience, not only in things *commanded* him by lawfull authority, but even in things *indifferent* and arbitrary, and wherein he is left to his owne liberty.

Much

§. 34. *The Conclusion.*

Much more might have beene added for the farther both *declaration* and *confirmation* of these points. But you see I have beene forced to wrap things together, that deserve a more full and distinct handling, that I might hold some proportion with the time. I had a purpose, briefly to have compriſed the ſumme of what I have delivered, concerning *a gainesaying*, *a doubting*, and *a ſcrupulous* conſcience, in ſome few *concluſions* for your better remembrance, and to have added alſo ſomething by way of *direction*, what courſe might be the moſt probably taken for *the correcting* of *an erroneous* conſcience, for the *ſetling* of *a doubtfull* conſcience, and for *the quieting* of *a ſcrupulous* conſcience. But it is more than time that I ſhould give place to other buſineſſe: and the moſt, and moſt materiall of thoſe directions, have beene heere and there occaſionally touched in that which hath beene delivered already: in which reſpect I may the better ſpare that labour. Beſeech we God the Father of our Lord Ieſus Chriſt ſo to endue us all with the grace of his holy Spirit, that in our whole converſations wee may unfainedly endeavour to preſerve *a good conſcience*, and to yeeld all *due obedience* to him firſt, and then to every Ordinance of man for his ſake.

Now to this *Father*, *Son*, and bleſſed *Spirit*, three perſons, and one eternall God, be aſcribed all the *Kingdome*, the *power*, and the glory, both now and for evermore. *Amen.*

FINIS.

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